

FAITH & JUSTICE

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Minutes With Michael

For Such A Time As This

By Michael Farris

In March 2018, I argued the case of *NIFLA v. Becerra* before the U.S. Supreme Court. It had been 32 years since my last Supreme Court argument.

The issue was whether California could force pro-life pregnancy care centers to deliver a pro-abortion message to all of their visitors.

On the morning of the argument, my heart pounded faster and faster as the moment approached. The five-minute warning bell rang. My heart pounded all the more. I believed Justice Ginsburg — a staunch abortion proponent — would ask the first question.

I walked to the lectern, and the Chief Justice called my name. It was time to begin.

Normally, an attorney has about 15 seconds to speak before a justice interrupts with the first question. Shockingly, the justices allowed me to exhaust my entire prepared remarks (about 30 seconds) without interjecting. I was about four words into new territory when Justice Ginsburg asked a question — the very question I'd predicted.

At that moment, this thought came to my spirit: *“Relax. You worked hard. You’re ready. Just answer their questions.”* A calm overtook me that seemed to come from above — an assurance that God had prepared me for that moment. In June 2018, our victory in that case was announced.

As we face the COVID-19 pandemic today, anxiety is natural. Lives are at stake. Freedom is on the line.

Yet those of us who follow Christ have been prepared for such a time as this. We know that love casts out fear, and we know that God loves us — and all mankind. God’s Word assures us that days of evil and trouble never overpower the goodness of God. We know that we have access to the peace that passes understanding.

We’ve always known moments would arise where God alone is the all-sufficient answer.

I don’t mean to suggest that these troubles are light or transient. This is a world-changing level of turmoil. But the God of the ages is in our midst. God’s people can deliver a message to the whole world as we stand in the confidence of our faith.

Rely on God. He has ordained His people and His church to be present at this very moment of crisis, and He is with us. Let us show the world what peace He brings in the midst of trouble. **A**

We’ve always known moments would arise where God alone is the all-sufficient answer.

“

Michael Farris



Chelsea Mitchell

Idaho Becomes First State To Protect Female Athletes From Competing Against Males

In March, Idaho became the first state to enact a law protecting equal opportunities for female athletes at the high school and college level.

Recognizing inherent differences between men and women, the state's Fairness in Women's Sports Act ensures that female athletes will not be forced to compete against males.

Across the U.S., activists are pushing schools and athletic conferences to adopt policies that allow male athletes who identify as girls to compete in women's sports. These policies violate Title IX, which was designed to protect women's equality in education and athletics.

In Connecticut, two males dominated girls' high school track after they began competing as females, capturing over a dozen championships and shattering 17 long-standing female track records.

Chelsea Mitchell, a Connecticut high school senior, lost four state championships to male athletes who were allowed to compete in the girls' category. She was the fastest female runner in each race, but watched the gold medal and state title go to males who took the honor.

"No girl should have to set out onto her starting blocks knowing that no matter how hard you work, you don't have a fair shot at victory," she says. "Female athletes are only looking for a fair playing field. All we're asking for is a fair chance."

ADF attorneys have filed a first-of-its-kind lawsuit on behalf of Chelsea and other female athletes to challenge the Connecticut Interscholastic Athletic Conference's policy of allowing males to compete in women's sports.

News & Quick Takes

Case Updates From Around The World

San Marcos, California

A federal lawsuit against California State University—San Marcos came to an end in February, after **the university agreed to revise a campus policy that allowed university officials to allocate student funding discriminatorily** by favoring some student groups over others.

In 2017, Nathan Apodaca's Students for Life group was denied \$500 to bring a pro-life speaker to their school — though the university had allocated nearly \$300,000 of funding from student fees to the Gender Equity Center and the LGBTQA Pride Center. ADF filed a lawsuit on behalf of the pro-life group, challenging the university's discriminatory funding policies, and a federal judge ruled that the university had violated the First Amendment.

The case's resolution affects the entire CSU system. All 23 campuses were ordered by the Chancellor's office to revise their policies to ensure a neutral allocation of student fees.

Texas

One day after a district court judge blocked Texas from suspending most elective abortions during the coronavirus pandemic, the 5th Circuit Court of Appeals upheld the ban.

The previous week, Texas Gov. Greg Abbott had ordered health care facilities to postpone all nonessential medical procedures — including abortion — during the pandemic. **Planned Parenthood and other pro-abortion groups argued that abortions are essential.**

"Abortionists who seek to put their profit ahead of the well-being of women and staff who could be affected by COVID-19 shouldn't be allowed to get away with their irresponsible demands," says ADF Senior Counsel Denise Harle. "The 5th Circuit was on firm ground to ensure they didn't in Texas."

Abortionists who seek to put their profit ahead of the well-being of women and staff who could be affected by COVID-19 shouldn't be allowed to get away with their irresponsible demands.

“

ADF Senior Counsel Denise Harle

Washington, D.C.



The inaugural ADF Journalism Academy was held Jan. 24-25 at the ADF office in Washington, D.C. Drawing 25 participants, the event sought to equip young professionals to be quality journalists and communicators who promote truth in their field.

The training covered the art of storytelling, messaging, and media relations, and even touched on video journalism. Response was overwhelmingly positive.

"This weekend was filled with so much positivity and encouragement," one participant wrote as part of feedback offered at the close of the Friday/Saturday event. "I feel much more prepared to go into the media field, knowing that I have the resources to honestly and effectively communicate truth."

Louisville, Kentucky



The U.S. Department of Justice is supporting the artistic freedom of a Kentucky wedding photographer and blogger represented by ADF.

ADF attorneys have filed a lawsuit on behalf of photographer Chelsey Nelson, challenging **a Louisville law that forces her to use her artistic talents to promote and participate in same-sex wedding ceremonies** because she photographs, blogs about, and participates in weddings between one man and one woman.

The law also forbids Nelson and her studio, Chelsey Nelson Photography, from publicly explaining on her studio's website and social media sites or directly to potential clients why she only celebrates wedding ceremonies between one man and one woman.

The DOJ filed a statement of interest in federal court in February, supporting Nelson's First Amendment rights.

India

Eight Christians, including two women and a pastor, defended by ADF India and its allies have been acquitted of false charges of kidnapping and forceful conversion.

The pastors were arrested at a train station in May 2017 while accompanying children to a Christian summer camp. The children's parents immediately confirmed in local court that they had willingly sent their children to the camp. Authorities questioned the children, who were then allowed to return to their homes. The adults charged were held in jail for three months.

The acquittal marks a groundbreaking win for Christians in India, and highlights the false accusations and hostilities directed at religious minorities there.

United Kingdom



Allegations against **a midwifery student who was forced to suspend her studies over her pro-life views** have been dismissed. But her case has raised concerns about freedom of speech on university campuses.

Julia Rynkiewicz, a 24-year-old student at the University of Nottingham, was subject to a lengthy "fitness to practice" hearing after concerns were raised about her involvement with the university's pro-life student society as its president. Following a complaint by one of Rynkiewicz's lecturers, she was suspended by the university pending the outcome of a nearly four-month investigation.

While the investigation was ultimately dismissed, the suspension forced her to delay her studies. She has lodged a complaint with her university with the support of ADF International.

"Julia's treatment in this case represents a very chilling prospect for freedom of speech on campus," says Laurence Wilkinson, legal counsel for ADF International in London. "Of all places, university is where students should be free to debate and explore ideas — even those with which they disagree."

India

The fate of more than 15 million Christians is in the hands of the Supreme Court of India. At stake is a legal challenge to a 1950 Presidential Order that denies "Dalit" Christians basic rights because of their faith. Lawyers allied with ADF India are asking the court to strike down the order's religious discrimination.

India's more than 300 million Dalits are often called "untouchables." Born into the lowest caste in India's system, they often work the lowest jobs and live in constant fear of violence at the hand of upper-caste Hindus. There are now laws protecting Dalits, as well as affirmative action programs, but **these legal protections and access to government services are denied to Dalits who convert to Christianity.**

The case, which has been pending for 16 years, could grant Dalit Christians rights denied to them for 70 years and result in millions being able to freely live out their faith.

Special Feature

Amid Pandemic And Pandemonium, ADF And Its Friends Carry On

By Chris Potts



On a Saturday early in the COVID-19 pandemic, Arizona, like so much of the country, was under a general – though not complete — shutdown. Nevertheless, the governor was allowing people out for a few things, like fresh-air recreation, and Kyle Barthelson, Alliance Defending Freedom’s senior director of Philanthropy and Stewardship, was taking him at his word.

Bicycling the winding roads of the Phoenix Mountains Preserve, he glanced over and saw a couple hiking. The man was wearing a shirt from Barthelson’s alma mater, Virginia Tech. Barthelson waved and yelled, “Go Hokies!” He heard a friendly shout in reply, and wheeled around to come back to within the prescribed social limits for conversation.

Their virus-defying exercise, the 47-year difference in their graduation dates, and their more-than-2,000-mile distance from their beloved campus were enough to keep their six-feet-away conversation flowing for 25 minutes. When the couple learned that Barthelson worked for ADF, their faces lit up — they’d been giving to the ministry for years.

I really felt for these pastors, trying to shield their flocks from not just spiritual, but physical dangers.



Ray Kaselonis, ADF Senior Counsel

As it turned out, the man had done work much like Barthelson’s from time to time, and he knew how to speak words of encouragement to someone in that position. He and his wife asked to pray with Barthelson, and for ADF, so the three stood, at a distance, out under the springtime sky, seeking the Lord together.

In a big world, ADF is a small universe unto itself — a warm and intricate alliance of lawyers, clients, staff, ministry friends, prayer ambassadors, and kindred organizations that has been stretched, like the rest of the country, by the events of these last few months.

How the coronavirus has impacted those relationships and the work of the ministry makes for quite a story — too big a story for these pages. But even a glimpse reveals the remarkable way God has used and is using so many in the ADF universe to minister His love and truth in these extraordinary days.

Pastors vs. The Shutdown

The directive from many state and local governments for churches to close down regular worship services for the duration of the pandemic prompted a deluge of phone calls to the ADF Center for Christian Ministries, from pastors and other church leaders all over the U.S. Church attorneys began calling, too — wanting to clarify their understanding of the constitutionality of the various directives, as well as the eligibility of churches for small business loans to cover staff salaries once canceled meetings put an end to passing the offering plate.

An already robust number of calls swelled to a flood in mid-March, when Washington Governor Jay Inslee issued the first gathering restrictions affecting churches in three counties surrounding Seattle. Inslee at first included orders that could have been interpreted to preclude churches from streaming services online. That constitutional overstep prompted a formal letter from ADF attorneys, and the state quickly clarified that churches could continue livestreaming services.

In fact, says Kristen Waggoner, ADF general counsel, “many churches didn’t know how to livestream their services, and hadn’t livestreamed before. They have to do that now — which means the Gospel is getting out in new ways.” One church in the ADF Church Alliance had 155,000 people tune in for an online service ... and reported more than 2,000 decisions for Christ that day alone.

ADF attorneys prepared a video to walk churches through their legal rights during the pandemic. Many churches posted the video on their website, and some Christian TV stations around the country began running it on the air. Over 100,000 views have been recorded. In early April, an ADF-hosted webinar on “Faith in a Time of Crisis” became the highest-attended live online presentation in the ministry’s history.

ADF Senior Counsel Ray Kaselonis, an attorney with the Center for Christian Ministries, says ADF quickly decided to offer counsel on coronavirus-related restrictions on churches to any church that called for help — not just the 2,000-plus churches that partner with the ministry through ADF Church Alliance. Kaselonis and other attorneys fielded calls deep into the night and on weekends throughout the worst of the crisis.

A former pastor himself, Kaselonis says, “I really felt for these pastors, trying to shield their flocks from not just spiritual, but physical dangers.”



Ray Kaselonis



Zach Routon, GO Church, prepares grocery items for delivery in Germantown, Maryland.

Churches Rise To The Challenge

Different congregations found different ways of rising to that challenge. In Midland, Texas, True-Lite Christian Fellowship kept its doors open for a nonstop prayer vigil: 24 hours of prayer for seven days. The church invited people to sign up for hourly slots so that every hour someone would be at the altar in prayer. The response was amazing. Within one day, almost every time slot was filled.

Many congregations, like GO Church in Sharpsburg, Georgia, and Germantown, Maryland, immediately began collecting and distributing food — delivering more than 1,000 pounds of groceries to the elderly of their communities, mailing DVDs of messages to those unable to livestream services, and providing curriculum for youth and children, equipping them to continue growing in their faith at home.

Social distancing aside, many churches found ways to make ministry personal. GraceWay Bible Church in Hamilton, New Jersey, reached out to its members — especially those elderly, homebound, or living alone — to find out their specific needs and offer assistance. Each member was assigned a staff member, board member, or volunteer, who committed to keeping in touch with them during the crisis.

VISIT: Learn how your church can benefit from legal protection at ADFChurchAlliance.org.



Other churches throughout the country quickly learned how to host Bible studies through Zoom and FaceTime, and many have created “drive-in” services that allow members to come together in the church parking lot to share distanced fellowship and worship from the safety of their cars.

Some officials moved to restrict these drive-in services. Police in Greenville, Mississippi, fined churchgoers at Temple Baptist Church \$500 apiece for sitting in their cars in the church

parking lot, windows rolled up, listening to Pastor Arthur Scott preach over a low-power FM radio frequency from inside the empty church building. Fewer than 20 cars were on the lot. The executive order (issued by the city) banned drive-in church services, but did not apply to those patronizing a nearby Sonic Drive-In restaurant or the drive-thru window of a liquor store — a discriminatory law that violates the Constitution. The city lifted the ban after ADF attorneys filed a lawsuit on behalf of the church.

Hearing all these stories, as he deals for hours every day with the challenges so many churches are facing, ADF Senior Counsel Ryan Tucker, director of the Center for Christian Ministries, says, “I’ve been moved in the creative ways the Gospel is being shared.”



Children focus on schoolwork at Crescent Lake Bible Camp’s “Extended Spring Break” day camp.

Even during a crisis, banning the First Amendment is not an option.



Denise Harle, ADF Senior Counsel

Ministries Get Creative

“We’re getting reports from many different ministries that they are able to minister in new ways at this time,” says Waggoner. “That this is causing them to be more creative.”

In Rhinelander, Wisconsin, for instance, Crescent Lake Bible Camp made a day camp available to school-age children after the state closed area schools in mid-March. The camp opened a Monday-through-Friday “Extended Spring Break” day camp for any family that needed it, but particularly to help parents whose jobs the state had deemed essential.

“We knew we needed to be a help to the community,” says Maria Rudesill, the camp’s executive director. “There were parents who needed to work, and kids who would need a safe place to go.”

“You have no idea how helpful this is,” one grateful dad told a staff member.

The camp is now looking at opening its residential cabins for doctors, nurses, and others who need to self-quarantine after work hours.

Meanwhile, in Buffalo, New York, the Buffalo Dream Center church — home to the only mobile food pantry in the city — has been designated an essential service. While most other charitable pantries had to close, the Dream Center was stocked and ready to go when the pandemic hit. The church provided groceries and frozen meat to more than 700 families in the first two weeks of the crisis, using both distribution sites and home deliveries.

The church is also providing an online tutoring program for children marooned at home.

Clients Reach Out

ADF client Barronelle Stutzman wanted to reach out to her community, too. The Washington floral artist, whose decision not to provide creative arrangements celebrating a friend’s same-sex wedding has drawn national attention (her case is on appeal to the Supreme Court for the second time), faced a government order that forced her to close the doors of her flower shop for the



Barronelle Stutzman prepares colorful arrangements in the cooler of her Washington floral shop.

first time in 47 years. She gave her 11 employees — some of whom have been with her for decades — all that she could to tide them over during the unknown number of weeks to come.

She also had some \$8,000 in flowers in the cooler. She and her team began arranging them into impromptu bouquets and distributing them to local first responders and nursing home residents. She contacted funeral homes to ask about families that might be grieving and unable to hold traditional services, and passed arrangements on to them, too.

Later, as restrictions lessened a bit, she was able to make a special offer to her Facebook followers, inviting them to drop off their bud vases out at the front of her store, so that she could sanitize them, fill them with flowers, and deliver them to hospital staff and patients free of charge.

The Tennes family (Steve, Bridget, and their five children) has also stepped up to serve its community. The family runs Country Mill Farms outside East Lansing, Michigan, and for years now has been targeted by that city’s officials for its support of marriage as the union of one man and one woman. Inspired by their faith as the impact of the pandemic spread in their community, the family members emptied their substantial storehouse of apples, supplying city food banks, schools, and even a local Dairy Queen where free meals were being distributed every day.

Blaine Adamson had to temporarily close his Lexington printing company during the pandemic. (ADF defended Adamson when the Lexington-Fayette Urban County Human Rights Commission tried to force him to print shirts promoting a local gay pride festival.) Adamson’s daughter is a first-year nurse, assigned to the all-COVID-19 floor of a local hospital. And his wife is a former nurse; she’s working to renew her license so she can be of help during this critical time.

Ministry Friends Respond

Recognizing the sacrifices many of their clients were making, and the challenges some faced financially during the coronavirus shutdown, ADF team members began working with Ministry Friends to find ways to help.

“Our Ministry Friends have shown incredible faithfulness and resilience,” says Lance Bauslaugh, ADF senior vice president of Development and Leadership Relations. “Many own businesses and are being greatly impacted by this season; however, they continue to live out their faith in the ways they are responding.”

Bauslaugh tells of a Midwest defense contractor working to provide for his 150 employees during the pandemic. His company is classified as essential, and remains open ... though not everyone is comfortable coming in under the current circumstances. He has arranged to pay full-time wages to those who choose to remain at home, and time-and-a-half to those opting to continue working.

The ADF community began coming together to support some of its clients even outside the courtroom. Ministry Friends placed orders with Colorado cake artist Jack Phillips for brownies and mugs from his business, Masterpiece Cakeshop. From printer Blaine Adamson, they purchased T-shirts and hats. And the ADF Center for Christian Ministries engaged its pastor contacts to send Barronelle Stutzman orders for flower arrangements, to be specially created and delivered to shut-ins, hospital patients, and nursing home residents in the area of her Richland, Washington, store.

What makes ADF so special is the people.



Jake Warner, ADF Legal Counsel



Jake Warner, ADF legal counsel, presents arguments in moot court before Kevin Theriot, ADF senior counsel, and other colleagues participating through video conference.

The coming of the virus brought other kinds of upheavals for the ADF Legal Team. Jake Warner, ADF legal counsel, was preparing to represent client Jack Phillips against yet another lawsuit in Colorado District Court when the coronavirus changed the game plan. The court announced that, because of the virus, the case would be argued online, not in a courtroom. That meant Jake would be pleading Jack’s cause either by video or over the telephone.

Warner and his fellow attorneys decided he should be ready for either approach — so when the time came for his moot court (in which other attorneys listen to his arguments and try to poke holes in them) — they arranged for him to argue three times: once in a conference call, and twice to a row of video monitors.

“I had never appeared virtually for a court argument before,” Warner says. “Virtual mooting previewed that new experience for me. In addition to that professional benefit, it gave me something I treasured even more: the opportunity to reconnect with friends in the middle of this physical distancing.

“What makes ADF so special is the people,” he says. “I’ve believed that since my first day at ADF. I’m reminded of that truth now, more than ever.” It’s a view shared by those in every facet of this global ministry, as they watch their friends and colleagues rise to the challenges of a global pandemic. 🦋

John Harding, Charles Snow, and Steve Whaley also contributed to this story.

VISIT: Find news and resources related to the coronavirus at ADFlegal.org/covid19.



Pandemic Or Not, Cases Go On

While continuing to handle their ongoing cases in the face of stay-at-home restrictions, ADF attorneys moved quickly when government officials used those same social-distancing enforcements to violate the First Amendment rights of pro-life advocates in Greensboro, North Carolina.

A new order requiring most citizens to stay in place made specific exceptions for “essential activities,” including visiting local parks, hiking, golfing, and walking the streets. The ordinance also allowed exceptions for “essential services” including nonprofit organizations providing social and support services to vulnerable people.

Love Life, a group providing a prayerful Christian witness outside abortion clinics, took those directives to heart, as the performance of abortions was also deemed “essential.” Taking care to observe the prescribed social distancing protocols, they interceded for those coming in and out of one abortion facility. For that, some were arrested and others cited.

“Even during a crisis, banning the First Amendment is not an option,” says Denise Harle, senior counsel with the ADF Center for Life. She and her colleagues sent a letter to county officials on behalf of these pro-life advocates.

On a brighter note, even amid all the growing confusion over the coronavirus pandemic, ADF attorneys were able to help key Idaho legislators secure a huge and crucial victory, assisting them in writing and gaining passage for the nation’s first-ever Fairness in Women’s Sports Act, which the governor signed on March 30. The new law ensures that Idaho schools designate their sports teams as either male, female, or co-ed, and that biological males cannot participate on women’s teams.

My View

How A Bible-Based Tweet Led To A Criminal Investigation

By Dr. Päivi Räsänen, MP

Are people holding public office allowed to express their deeply held beliefs?

As a Christian and a democratically elected member of the Finnish Parliament, I never thought I would face a criminal investigation for sharing what I believe. But I was accused of hate speech after I publicly questioned my own church leaders’ decision to endorse LGBT pride.

Last summer, the Evangelical Lutheran Church of Finland announced that it would become an official partner of Helsinki’s “Pride 2019” event. I was shocked. I am a member of the church, and serve on my local parish council.

I posted a tweet directed at my church’s leadership, asking, how could the church’s doctrinal foundation, the Bible, be compatible with the sponsorship of a “gay pride” march?

I didn’t hesitate to express my thoughts about the church’s decision, because in Finland it is legal to speak and preach about what the Bible teaches. But my tweet created a huge uproar, and a criminal investigation for an alleged “hate crime” began. I was summoned to a police station, where I was interrogated for almost four hours.

It is a baffling, surreal experience to be ordered into a police interrogation over the teachings of the Bible, in a country that has deep roots in freedom of speech and of religion. We are accustomed to hearing news like this from places like North Korea or the former Soviet Union. The freedoms of speech and of religion are the cornerstones of democracy.

As it turned out, the grueling interrogation was just beginning. The Prosecutor General (head of the prosecution service) later initiated a second, third, and fourth investigation. The first concerned a pamphlet I wrote 16 years ago on the biblical view of marriage. The others involved a television interview and a radio interview.

In all of these cases, I am suspected of “agitation against an ethnic group” — an offense that carries a fine or a prison sentence of up to two years. I’m told that the police investigations will probably result in prosecution.

If expressing Bible-based views becomes intolerable, then teaching the Bible will logically be criminalized.

“

Dr. Päivi Räsänen, MP

But the real difficulty here is greater than the threat of a fine or imprisonment. I worry that my case might cause some Christians to keep silent about their beliefs. Christians in my country now seem to be hiding in fear of a vocal minority intent on censoring views with which they disagree. We must not yield to the vicious circle of fear.

If expressing Bible-based views becomes intolerable, then teaching the Bible will logically be criminalized. In my opinion, Christianity itself is being attacked and will be attacked even more aggressively in the future. We are clearly living in a time when the core of Christianity is being questioned.

Regardless of the outcome of the criminal investigations, I am going to use my freedom of religion — which is strongly guaranteed in both our Constitution and in the international human rights treaties — and publicly speak about the teachings of God’s holy Word. I encourage others to do the same.

In all this I have complete peace. *“In God I trust; I shall not be afraid. What can man do to me?”* (Psalm 56:11) 🦋

WATCH: Hear Päivi Räsänen tell her story at ADFlegal.org/fj-Finland

Carissa, almost 3 in this November 2019 photo, is part of a flourishing family that includes her adoptive parents, six siblings, and a sister- and brother-in-law.



Cover Story

The Parent Trap

A Christian Adoption Agency Pays A High Price
For Standing By Its Biblical Principles

By Karen Kurtz

The phone was ringing.

Heather knew it was not the call she was waiting for.

It was a wintry Monday, just a few days since she and her husband, Rick, had finished the last of the adoption paperwork. The thick binder of photos and family narratives were the last materials the agency — New Hope Family Services — would need to review before putting the young couple together with the child they longed to bring into their home.

Now there was nothing left but waiting, and praying.

The possibilities of that child were about all Heather could think about, but even as she recognized the adoption case worker's voice on the line, she knew there couldn't have been enough time for anyone to look through all their materials.

And, in fact, there hadn't.

"Heather, I'm calling because we have a situation," the case worker, Amber, said.

The "situation" was a baby girl, born four hours from the couple's home. She'd been born with many of her organs outside her body — a condition called OEIS complex without spinal defects that occurs in only one in 400,000 births. She'd had emergency surgery the day she was born, and lost two-thirds of her digestive system in the process. Her mother had abandoned her.

She was now in a hospital NICU, still needing a great deal of medical care.

And a home.

"I wrote it all down as fast as I could," Heather says. Hanging up, she stared at her scribbled notes. Stunned by the extent of the newborn's needs, she was also struck by the possibility that — just like that — this little girl could become their daughter.

She knew what she wanted to do. But would Rick agree?

In their mid-40s, the couple already had a large family — three biological children, and three others they'd adopted from Korea. While they were eager to add another to their household, they had never talked about the possibility of a child with extensive medical needs.

"Honey, I know this is a stretch," Heather began, as she approached Rick, moments later. "And I know you're probably going to say no..."

Rick listened. "This is what we've been praying for," he said. "Tell them, 'yes.'"

They met the tiny child in the NICU, a week later — and knew, at once, they wanted her for their own.

“There was this tiny little bundle all connected to a million things, but we were committed from that point on,” Heather says. “Instantly, we were just in love.” They named her Carissa.

Carissa — and her new parents — faced a difficult road ahead. Ongoing medical appointments. Complex at-home care. Her liver failed a few months after her adoption, and the couple almost lost her.

“She did have, and still has, a rough time,” says Heather. “There have been some really scary, hard times. But she is the biggest joy and delight.

“She’s sweet, but she’s feisty.” Carissa was just a month old, Heather says, when she pulled out her own IV. “It took five adults to get an IV back in this kid.” That determination has brought Carissa, now 3, far beyond what doctors expected in the beginning.

“She’s a fighter.”

So, it turns out, is the agency that brought Carissa into Rick and Heather’s life.



A week later, a call from that same social worker changed everything.

“Judy, I’ve just been reading through your policies and procedures manual,” the social worker began. “And I discovered you are not placing children with couples who are in a same-sex relationship or with any couples who are not married.” In fact, this has been New Hope’s policy across its 55 years, based on religious teachings about marriage, the family, and sexuality — that the best home for a child is with a married mother and father.

“That is correct,” Geyer answered.

“You can’t do that,” the social worker said. She delivered an ultimatum: either change the policy, or the state would shut down the adoption program.

Judy told her, kindly but firmly, that as a Christian ministry they would not give into that demand. “We want to uphold God’s Word,” she said. “This is something we cannot do.”

“Then you will be choosing to shut down,” the social worker insisted.

“No, we would not be *choosing* to shut down,” Geyer said. “If you’re saying that, you are going to force us to close down, but we will never choose that. In fact, we believe this is a violation of our religious liberty.”

Hanging up, Geyer immediately thought of Alliance Defending Freedom, familiar with the ministry’s religious freedom efforts. She placed a call, and soon after, ADF agreed to take the agency’s case.

I knew that one by one, agencies were being closed down. Eventually there would not be one of us left, unless somebody was willing to take a stand.

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Judy Geyer, Retired Interim Executive Director
New Hope Family Services

We’re still getting a lot of phone calls, and they’re couples who only want a Christian agency.

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Kathy Jerman
Executive Director,
New Hope Family Services

“I burst into tears,” Geyer remembers. “It was a great relief to know someone was going to fight for us. I believed that we needed to fight for this case.” She wanted to “stand strong in the Lord,” not just for New Hope, but “for every other Christian adoption agency across the country.

“I knew that one by one, agencies were being closed down,” she says. “Eventually there would not be one of us left, unless somebody was willing to take a stand.

“[ADF] was such an answer to prayer and such a light in the dark.”

New Hope itself has been an answer to prayer for many people across the last five decades.

In mid-century America, pregnant, unmarried teens and young women often married hastily, and unhappily, to avoid the stigma of raising a child on their own. A Syracuse minister became burdened with their plight — and with that of young couples who faced the searing disappointment of being unable, for one reason or another, to bear children of their own.

Believing he was called by God to aid those in these difficult circumstances, in 1958 Rev. Clinton Tasker left a fruitful ministry with the Rescue Mission to establish a Christian adoption program. With the support of business people and professionals from across New York, Tasker traveled widely throughout the state to share his passion with churches, service organizations, and missionary committees.

“He went to so many different churches,” Geyer says. “Some people would put in just a dime or a nickel a week to contribute to get it all started.” In 1965, seven years after Tasker’s effort began, the adoption ministry opened its doors as Evangelical Adoption and Family Service — the program that would later become New Hope Family Services. In its 50-plus years of ministry, New Hope has placed more than 1,000 children into loving homes.



Members of North Syracuse Baptist Church meet to support Rev. Clinton Tasker’s efforts to establish a Christian adoption program in New York. Members of the church were instrumental in starting the agency that would later become New Hope Family Services.

“It started with a lot of prayer and with this man who had a heart for the Lord and for serving people,” Geyer says. Fifty-five years later, that mission is still the heartbeat of New Hope.

ADF attorneys filed a federal lawsuit on behalf of New Hope, stating that New York’s ultimatum violates the Christian agency’s rights to freedom of speech and religion.

“New York is censoring New Hope’s speech by prohibiting it from saying what it believes to be true to birth mothers, to potential adoptive couples — that the best situation for every child is a married mother and father,” says Roger Brooks, senior counsel with ADF’s Center for Conscience Initiatives. “The state is also violating New Hope’s right to conduct its ministry in accordance with its religious beliefs.”

A district court dismissed the case, but ADF appealed on New Hope’s behalf. The U.S. Court of Appeals for the 2nd Circuit agreed to let New Hope continue processing adoptions and accepting new birth mothers and children while the case continues.

The small victory allows the adoption program to remain open, but the legal situation limits the help they can give to would-be parents hoping to sign on with New Hope. The agency can still place children with couples already approved as adoptive parents, but it isn’t allowed to process new couples.



Judy Geyer was interim executive director for New Hope Family Services in the fall of 2018, when a social worker from New York’s Office of Children and Family Services (OCFS) came to the agency’s Syracuse office for a site review.

The review is a mandatory all-day process that examines the programs and policies of organizations like New Hope — a private, Christian agency that offers adoption planning and placement.

“When she left that day, everything was just fine,” Geyer says. “She seemed pleased with the work that we do.” Indeed, a month later, a complimentary letter arrived. It noted minor changes the agency would need to make — mostly a few new forms to implement — but the remarks were overwhelmingly positive. The social worker noted that New Hope was performing a much-needed service in the community.

“That’s been kind of discouraging,” says Executive Director Kathy Jerman, who stepped into the leadership role after Geyer retired in 2019. Jerman remembers a time, not long ago, when New Hope had 20-25 couples who had been approved as adoptive parents and were ready to bring a child home. Now there are only 11.

“We’re still getting a lot of phone calls, and they’re couples who only want a Christian agency,” Jerman says. “They want to come to New Hope because of what our stance is, but we can’t bring them on.”

The pool of birth moms is also shrinking, due to misconceptions about the case.

“A lot of people in the community heard that we were shut down, and they didn’t know that we really weren’t,” Jerman says. Calls from social workers and hospitals seeking homes for newborns dwindled. “We lost a little bit of momentum. We’ve had to do a lot of outreach to tell people that — yes, we’re still open, and we can still work with birth moms.”

The case is also hurting New Hope financially. As a private agency, it eschews government funds, relying instead on private donations, grants, and family adoption fees. Donations have not lagged, but adoption fees have been significantly reduced with the halt on accepting new adoptive couples.



Kathy Jerman, with her husband, Mike, at New Hope’s annual banquet in October 2019.



Baby clothing and other free resources are available through New Hope’s pregnancy center “care corner.”

New Hope is one of many faith-based child care agencies across the nation targeted for their stance on same-sex placements. Some Christian adoption agencies have closed under the pressure to conform; others have given in to the ultimatums. In a case similar to New

Hope’s, the City of Philadelphia cut Catholic Social Services (CSS) from its municipal foster care program — days after the city announced an urgent need for 300 new foster families. Philadelphia is targeting CSS because the agency holds to faith-based beliefs about the best interests of children that prevent it from placing foster children with same-sex or unmarried couples.

The agency’s policy is to instead refer such couples to dozens of other agencies willing to place children with them. The case, *Fulton v. City of Philadelphia*, is currently before the Supreme Court. Unless the court rules in favor of CSS, its long legacy of placing vulnerable foster children in loving Philadelphia homes will end.

“There is a strong push by the LGBTQ community: do it our way, or get out,” says Brooks. “It’s part of a broad effort to essentially exclude Christians from a place that they have been for 2,000 years, which is visibly helping the poor, the needy, the disadvantaged, the orphans.”

In fact, no applicant has ever filed any complaint about New Hope’s beliefs and policy, and the agency has never even received an application from a same-sex couple. Calls from unmarried or same-sex couples have come in from time to time, but the callers almost always understand the agency’s position as a Christian ministry. The callers have simply applied with one of the state’s many agencies that do not share New Hope’s beliefs about marriage and family.

And though the state has labeled New Hope “discriminatory,” it regularly serves same-sex couples who come to the agency for free formula, diapers, and other items made available through its pregnancy center “care corner.” (The pregnancy center also provides pregnancy tests, medical referrals, and counseling.)



Susan and Steve with daughters Hannah and Hope, just after Hope joined the family in 2018.

“We would never penalize a couple that had a child and needed items,” says Geyer, who continues to be involved with New Hope, post-retirement. “We reach out lovingly to everyone who comes. But we know, as an adoption agency, if we were to place a child in a family that is contrary to God’s plan, we would be doing wrong.”

New Hope’s loving approach particularly appealed to another couple, Steve and Susan, when they decided to start a family.

Susan had medical issues that could have caused complications either for her or a biological child, so the couple decided on adoption — talking about it even before they were married. Steve had a college friend whose family had adopted several children through New Hope, and Steve was impressed with what he learned about the agency’s compassionate care for both birth moms and adoptive parents before, during, and after the adoption placement.

They experienced that compassion, early on.

Just before Christmas, they learned a baby was on the way, and the couple began making plans for their

twosome to become three. Then, over Christmas, the birth mom changed her mind. Someone in her family had offered to take the baby.

“It was hard,” Steve says. “There was a grieving there, because we thought it went well when we met with the birth mom.”

New Hope came alongside the couple, walking them through the difficult time. “They were sad right along with us,” Steve says. Their case worker told them how

sorry she was, and assured the couple that “this doesn’t normally happen.”

In mid-March they learned another baby was on the way. This time, the connection they formed with the birth mom took deeper root.

The young woman, about 20, was with her mother when Steve and Susan met her over lunch at the New Hope office. She’d seen their scrapbook, reading about how the couple had met, the outdoor activities they enjoyed, the importance of their faith, what kind of life they wanted to give their future children.

Facilitated by New Hope staff, conversation flowed easily. “It felt like family by the time we left,” Steve says.

I feel discriminated against that my wishes could be taken away because the agency that I would choose might not be able to do that job anymore.

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Susan, Adoptive Parent



Staff members at New Hope Family Services consider faith an integral part of their work supporting women, men, children, and pre-born babies.

We pray with our clients all the way through. It's a very important part of our ministry.



Judy Geyer, Retired Interim Executive Director, New Hope Family Services

As a Christian non-profit, New Hope sees the services it provides as an extension of its founder's and employees' faith.

"We're not just doing the adoptive placements and working with the birth parents," says Geyer. "We also share the hope that can be found in Jesus Christ." Take away the Christian agencies, she says, and "something would be missing."

Geyer was struck by the agency's loving, faith-based focus from the moment she began working with New Hope, first as a volunteer and then as a staff member. "I loved the fact that we could share about the Lord freely with our adoptive couples and also with our birth parents," she says.

She recalls one couple who were not Christians when they first came to New Hope, seeking to adopt a baby. "We shared a lot about the Lord, and we put a little booklet in their folder, *Steps to Peace With God*, when they first started their training," Geyer says. "We just encouraged them to read through it, but we never put any pressures on them."

During a pre-placement visit to the couple's home, the husband said he had some questions about the booklet. Geyer went through the pages with him and his wife, explaining the highlighted scriptures and answering their questions. By the time she left, both had prayed to receive Christ as their Savior. Later, the couple's decision would be a great comfort to her.

"They waited a number of years to receive a baby," Geyer says. "They finally got placement of a baby boy, and then, sadly, the father got cancer and passed away. But my heart felt joyful — I knew that he knew the Lord. I was so glad that we had had that time, so that he could come to that place."

"That's just the way our ministry works," she says. Most meetings with families or birth parents end with an offer to pray — and the answer is usually "yes." "We pray with our clients all the way through. It's a very important part of our ministry."

"I love that, because people need more than the legal help that New Hope provides. They need that hope and encouragement that can only come through Jesus."

As its court case continues, New Hope now waits for a decision from the 2nd Circuit.

"We are hopeful that that court will speak strongly to the First Amendment issues here," says Brooks. "We appreciate so much not just what New Hope is doing for families, but also what they're doing more broadly for religious freedom in this fight."

New Hope's theme for last year's annual fundraising banquet was "Anchored in Hope" — chosen to represent the best thing the agency has to offer to birth moms and would-be adoptive parents.

"We've come to believe that the anchor really represents who we are in this season," says Jerman, who's seen the agency endure a "whirlwind of storms and trials" since taking the helm at New Hope a little over a year ago. In addition to the court case, the agency has weathered a number of staff retirements and changes, along with an office flood that occurred when a water heater broke after hours, requiring an extensive facility renovation.

"But God is greater than our highs and lows," Jerman says. "He has been our anchor and has provided for us in miraculous ways each step of the way."

Her confidence remains firm, even as the adoption program's future remains uncertain.

"We don't know what the outcome of our case will be, but God knows, and we are trusting in His goodness and faithfulness." 



"We just felt so comfortable with them, and the birth mom was at peace with it."

Their little girl was born in May, and Susan blinks back tears as Steve describes the moment the young birth mother presented them with their daughter, Hannah. "[The birth mom] was very sad," he says. "She was letting go, but she also had joy. She told us that she knew she [had chosen] the right people to adopt her child."

Now, nearly four years later, the birth mom sends a letter and sometimes a small gift to Hannah every Christmas and birthday, working through New Hope's correspondence coordinator to protect the family's privacy. In every note she writes, "I still love you." Though Hannah doesn't fully understand yet what adoption means, she knows there was a young woman who brought her into the world before Steve and Susan became her parents.

"The wonderful thing about God's creation is that we're all part of a family," Susan says, though "we might not have the same birth parents."

Another girl arrived two years later — and while Steve and Susan wanted a sibling for Hannah, they were not

quite prepared for their next call from New Hope, telling them another newborn would be available in just two weeks.

"We were frantic," Susan says, laughing. "We were shoving things in closets and just trying to prep a room."

When they brought their new daughter, Hope, home, Hannah immediately reached out to take her.

"And so, we put her right into her arms," Steve says. "Now they're inseparable."

New Hope stays in touch, checking in from time to time to offer encouragement and assistance.

"We always get emails asking, 'How are you guys doing?' Steve

says, or "'Been thinking of you guys.' They have our pictures up in their office, and they pray for us."

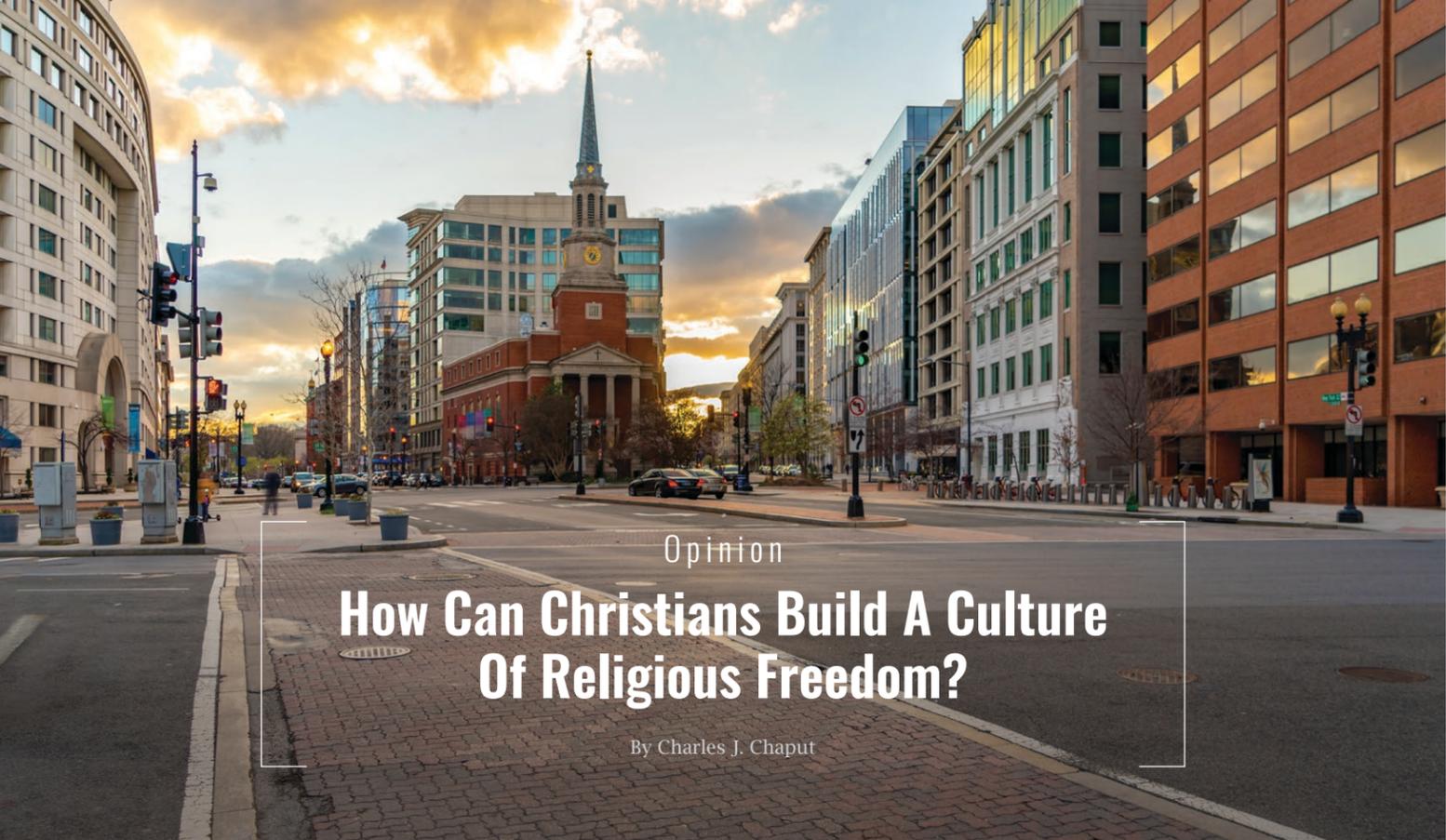
If the couple decides to add a third child to their family, "We would definitely want to go through New Hope," Susan says. But she and Steve wonder if New Hope's case — depending on its outcome — will make that impossible.

"I feel discriminated against that my wishes could be taken away because the agency that I would choose might not be able to do that job anymore," she says.

It's part of a broad effort to essentially exclude Christians from a place that they have been for 2,000 years, which is visibly helping the poor, the needy, the disadvantaged, the orphans.



Roger Brooks, ADF Senior Counsel



Opinion

How Can Christians Build A Culture Of Religious Freedom?

By Charles J. Chaput

Many years ago, the neurologist Oliver Sacks published a book called *Awakenings*. It's the story of an experiment Sacks ran in 1969. Sacks gave the drug L-Dopa to a group of patients who had been catatonic for decades. The results were dramatic. The patients literally "woke up" to a much higher level of understanding, functioning, and communication. And they discovered a

world that had greatly changed since their original illness.

The results were temporary. All of the patients eventually slipped back into silence or developed other medical problems. But while they had their window of clarity, they saw the world as it really was. And

The deep moral problems we now face in our country didn't happen overnight.

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Charles J. Chaput

they experienced it with all of the wonder, suffering, fear, and joy that give life its grandeur.

We need to remember those patients. And like them, we need to "wake up" to see our nation as it really is.

America is becoming a very different country. The America of memory is not the America of the present moment or the emerging future. Christians are now the

most widely and brutally persecuted religious group in the world. In our own country, threats to religious liberty take a less violent form — but they are shrewd, and they are increasing.

For example: more and more, we hear claims that beliefs central to Christianity — that we are created male and female, and that marriage unites these two expressions of humanity in a unique covenant — amount to a form of bigotry. When basic moral convictions and historic religious wisdom are deemed "discrimination," our ability to achieve civic harmony is impossible.

Sooner or later, a nation based on a degraded notion of liberty — promoting tolerance but only of certain viewpoints — will not be worthy of its founding ideals. But we can change that. We can be part of building a culture of religious freedom. But *how* do we do it?

We start by changing the way we act.

Consider our spiritual nature

We can't quick-fix our way out of problems we behaved ourselves into. In our society, human progress has come to mean getting more stuff, more entitlements, and more personal license. But real human progress always includes man's spiritual nature.

So when our leaders and their slogans tell us to move "forward into the future," we need to take a hard

We ultimately get the nation we deserve, either through our diligence or our indifference.

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Charles J. Chaput

look at where "forward" leads, and whether it ennobles the human soul or just aggravates our selfishness, our isolation, and our appetite for things.

The right to pursue happiness, which is so central to the American experience, does not include a right to excuse or ignore evil. When we divorce our politics from a grounding in virtue and truth, we transform our country from a living moral organism into a kind of legal machinery without a soul.

Engage as citizens

We ultimately get the nation we deserve, either through our diligence or our indifference. This is why every one of our elections matters. Voting is a moral exercise. We have a duty — not just a right, but a *duty* — to elect the best possible public leaders, and then hold them accountable to create good policies and appoint good judges.

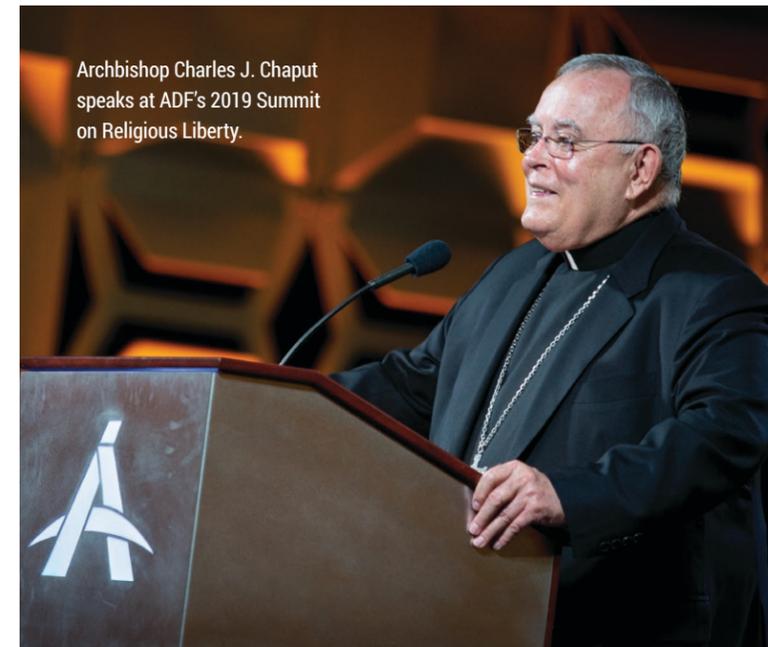
Our engagement as citizens has a huge impact on the kind of nation we become. Democracies depend for their survival on people of conviction fighting for what they believe, in the public square. People of faith should make no apologies for engaging public issues respectfully but vigorously, guided by a faith that informs their reason.

Address the "culture wars"

Critics often accuse faithful Christians of pursuing a "culture war" on issues like abortion, sexuality, marriage and the family, and religious liberty. And in a sense, they're right. We *are* fighting for what we believe. But of course, so are advocates on the other side of these issues.

As people of faith, we have a duty to treat all persons with charity and justice. We also have a duty to seek common ground where possible, but that's never an excuse for compromising our deepest moral beliefs. And it's never an excuse for standing idly by while our liberty to serve God in the public square is whittled away.

The deep moral problems we now face in our country didn't happen overnight. They've been fed by a false understanding of freedom for decades, and they have roots in the exile of God from public consciousness.



Archbishop Charles J. Chaput speaks at ADF's 2019 Summit on Religious Liberty.

Give ourselves to God

If we want a culture of religious freedom, we need to begin living that culture today. We live it by giving ourselves wholeheartedly to God — by loving God with passion and joy, confidence, and courage.

Nations change when people change. And people change through the witness of other people. So serve the poor. Help the weak. Protect the unborn child. Speak the truth about the beauty and order of creation: *Male and female he created them* (Gen. 5:2). Fight for your right to love and serve God, and for others to do the same. Defend the dignity of marriage and the family, and witness their meaning and hope to others by the example of your lives.

If you do that, you'll inspire others to do the same. And you'll discover in your own life what it means to be fully human. ✎

Charles J. Chaput was a diocesan bishop for 31 years, serving most recently as Archbishop of Philadelphia until he retired in February 2020. This article was adapted from a message he delivered at ADF's Summit for Religious Liberty in July 2019.

Alliance Profile

Catherine Glenn Foster

President And CEO, Americans United For Life

By Chris Potts



Catherine Glenn Foster

For Catherine Glenn Foster — as for anyone who cares deeply about the continuing horror of abortion in America — these are the worst *and* the best of times.

The worst may be easier to see. “We’re looking at New York,” Foster says, remembering a standing ovation last year in that state’s legislature, as lawmakers applauded passage of a bill allowing abortion up until the moment a child is born. “They lit up the Empire State Building pink, to celebrate radical, late-term abortion [and] striking down all protections for women and children.”

“We’re looking at Virginia,” whose governor has endorsed allowing babies with birth defects to be left to die, “actually saying, ‘We would keep the child comfortable while the mother and physicians made a decision.’”

Foster has been watching efforts in Congress and state legislatures to block even minimal health and safety regulations in abortion facilities — and the push to keep those facilities open, despite the threat of the coronavirus. “As usual,” she says, “we’re seeing the abortion industry put their profits over the lives of women. Modern abortion clinics, Planned Parenthood, they are the new ‘back alley.’”

The push is on, everywhere. Foster’s work as president and CEO of Americans United for Life (AUL) brings her into contact not only with attorneys and legislators, but with women proudly wearing “I had an abortion” T-shirts.

“That’s what people are looking at when they say that people are ‘celebrating’ abortion,” Foster says. “That’s what can create a barrier to connection.”

And yet — connections are being made. Even on this most volatile subject, minds are changing. In individual hearts, and in the culture at large, a tide is turning. So these are also the best of times.

“There’s so much to find joy in,” she says. “So much beauty, when you meet someone who you wouldn’t expect to be pro-life, and yet they are. Someone who has an appreciation for life and says, ‘I may not be on the same page with you on so many other issues, but this is important.’”

A 2019 poll showed that 80% of Americans oppose late-term (after five months) abortions, and two-thirds of even self-described “pro-choice” Americans share that opposition.

“That shows, first of all, that we still have a long way to go,” Foster says. “It also shows how out of touch the radical pro-abortion politicians are, trying to pass these extreme, radical laws. This is not what America wants. This is not what their own constituents want. They are beholden to special interests ... not the citizens that they’ve been elected to serve.”

But the numbers also show something else, Foster says: common ground.

Most people who are involved in the industry... think that they’re actually helping women. They don’t get it. So, for me, it’s about connecting with them on whatever level I can and trying to love them out.

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Catherine Glenn Foster

“Around the country, around the world, I’ve had women come up and say, ‘Thank you for sharing your story. I’m post-abortive myself. I had an abortion, or two abortions [and] no one else knows. I’ve never felt comfortable sharing about this. Not even my husband knows, but I’m going home tonight, and I’m going to tell him.’”

“To me, that is one of the most beautiful things, to be able to bring about that healing, that honesty, that transparency in the most intimate of relationships, because we’re walking away from that shame. We’re saying, ‘Yes, this was a horrible, sinful choice, but there is forgiveness. I don’t need to hide it.’”

There’s so much that we can agree on. So many bridges that we can build and say, ‘Okay, at least we agree on this.’

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Catherine Glenn Foster

“There’s so much that we can agree on. So many bridges that we can build and say, ‘Okay, at least we agree on this.’”

Foster attributes that growing pro-life consensus to several things.

“More and more women [and] young people are proudly saying they are pro-life. We have a younger generation that cares about honesty, transparency, real authenticity, and treating people the same. They’re saying, ‘If you’re telling us we’re supposed to care about these other disenfranchised populations, then why not these individuals, who are clearly human beings?’”

“We’ve seen the rise of ultrasound,” she says. “It is really, really hard, with 4D ultrasound, to deny the humanity of the child in the womb. You can’t do it and be intellectually honest. People are looking at that, saying, ‘That’s a human being, and that’s someone I’m called to protect.’ That cuts across so many categories — Republicans or Democrats, young or old, women or men.”

What’s more, Foster says, the pro-abortionists’ own aggressive media efforts “may have backfired in a lot of ways. More and more, we’re discussing this issue. It is in the news. It’s something that women aren’t hiding in shame and saying, ‘This is something I can’t talk about.’”

The willingness to have such conversations is especially encouraging to Foster, who knows how hard talking about these things can be. As a college student, she herself had an abortion.

Forgiving those who’ve undergone abortion is one thing, Foster concedes. Forgiving abortionists and those so eagerly promoting an anti-life culture is something else.

“How do you process that level of callous disregard for human life? It’s incredibly difficult. I have never worked in [an abortion] facility, or anything like that. But being post-abortive, I know the level of forgiveness I needed.

“Most people who are involved in the industry... think that they’re actually helping women. They don’t get it. So for me, it’s about connecting with them on whatever level I can and trying to love them out. To connect with them, find a way for them to understand where we’re coming from, and build that bridge.”

Meanwhile, with AUL, “we work in the courts. In the state houses. In Congress. In the court of public opinion, educating folks. Letting them know, ‘Here’s the truth about abortion, about abortion law, about how radical our law on abortion really is. And here’s what we can do about it.’”

Defending the unborn has been the focus of Foster’s career from the beginning. After discovering her passion for pro-life work during law school orientation, she attended ADF’s Blackstone Legal Fellowship, a summer program for Christian law students. She joined ADF after finishing law school, serving seven years with the ministry’s Life Team before ultimately moving into her leadership role with AUL.

For her, the imperative to defend life never wavers. “Knowing [such evil] exists in our world, how do you not drop everything to stop it?” she says. “What else could I be doing but this?” **A**



TODAY'S
PLAN
— is —
TOMORROW'S
PROMISE

“We cannot think of a better use for what we leave than one that will help ADF defend those who have great courage but a small voice.”

— Thomas & Caryn S.



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