To President Barack Obama and the Congressional Leadership,

We are law professors concerned about the Constitution, religious freedom, individual liberty, and gender equality. Today, the egalitarian notion that *every* American deserves to enjoy religious freedom is under attack from those who would cede employees' religious-liberty rights to corporate executives and nonprofit directors. In this cramped and one-sided view of religious freedom, supervisors are entitled to decide, based on their religious sentiments, whether their employees will be permitted to enjoy essential health benefits without the slightest concern for *their* religious beliefs. In particular, advocates claim that the Constitution gives all employers the right to veto their employees' health-insurance coverage of contraception.

This view, which is espoused by the U.S. Conference of Catholic Bishops and others, 2 is both wrong as a matter of law and profoundly undemocratic. Nothing in our nation's history or laws permits a boss to impose his or her religious views on non-consenting employees. Indeed, this nation was founded upon the basic principle that every individual – whether company president or assistant janitor – has an equal claim to religious freedom.

Nor does religious freedom provide a constitutional entitlement to limit women's liberty and equality, which are protected by the Fourteenth Amendment. Throughout the 1960s, religious leaders advocated laws banning contraception because they believed contraception was immoral. Nonetheless, in 1965 the Supreme Court held that contraceptive use enjoys constitutional protection in *Griswold v. Connecticut*. Moreover, the Equal Protection Clause of the Fourteenth Amendment requires that women enjoy the same health and reproductive freedom enjoyed by men.

Women's liberty and equality are well-settled constitutional law and must remain so. Just as the Court ruled in 1983 in *Bob Jones* that the free exercise of religion may not override government policies against racial discrimination, today free exercise must not undermine women's liberty and equality.⁴

The diminishment of women's liberty and equality will be the result if organizations claiming a religious affiliation are granted an exemption from the Obama administration's policy requiring all employers to provide contraceptive insurance to their employees.

¹ The Institute of Medicine and numerous other organizations have demonstrated conclusively the importance of affordable contraception to women's health – as well as for the health of their children. *See* Institute of Medicine – Committee on Preventive Services for Women, *Clinical Preventive Services for Women: Closing the Gaps* (2011), 102-110.

² See, e.g., "Unacceptable," Letter from Various Academics and Journalists, Feb. 10, 2012, available at http://www.nationalreview.com/sites/default/files/nfs/uploaded/u498/2012/02/midnightish.docx.

³ Griswold v. Conn., 381 U.S. 479 (1965).

⁴ Bob Jones Univ. v. United States, 461 U.S. 574 (1983).

The battle against legal contraception has been fought and lost before, not only in the 1960s, but also in the 1990s, when state legislatures and courts repeatedly rejected the argument that religious liberty provides a justification for undermining women's equality and denying them contraceptive insurance.

The same principle must apply today in the battle between the U.S. Conference of Catholic Bishops and their allies and the Obama administration over insurance coverage for contraception. Simply put, religious freedom requires religiously affiliated employers to obey the law rather than to become a law unto themselves.

Even forty-seven years after the Supreme Court recognized a constitutional right to contraceptive use, many American women continue to lack access to effective and affordable contraception. One reason for this has been the disparate insurance coverage for men and women. For that reason, twenty-eight states have passed contraceptive equity acts that help women gain equal access to reproductive health care. Several of those acts, just like the Obama administration's policy, require employer insurance plans that offer prescription-drug coverage to include contraceptive drugs and devices in their coverage. Most of those acts, just like the Obama plan, do not apply to houses of worship but to religiously affiliated employers like Catholic Charities, a large social-services organization that receives more than two-thirds of its funding from taxpayers, as well as to Catholic schools, universities and hospitals that employ both non-Catholics and Catholic women who use contraception.

The bishops and their allies opposed those bills in the legislatures and the state courts, arguing that religious freedom requires a complete exemption for all employers that claim a religious affiliation. As the recent debate demonstrates, that argument has a certain intuitive appeal to religious organizations that believe that free exercise allows religiously affiliated organizations to avail themselves of special rules. Under the leading free exercise case (*Employment Division v. Smith*), however, religious employers are subject to neutral laws of general applicability. Two state courts, namely the highest courts of New York and California, forcefully rejected the bishops' argument for exemptions from laws requiring the provision of contraception insurance to employees.

The state courts first ruled that providing insurance could not be a matter of internal church governance protected from state interference by the First Amendment. The courts also held that insurance laws applying to all employers were neutral laws of general applicability that could be constitutionally applied to religious employers under *Smith*. The two holdings reinforce each other. As the New York Court of Appeals explained, "The employment relationship is a frequent subject of legislation, and when a religious organization chooses to hire nonbelievers it must, at least to some degree, be prepared to accept neutral regulations imposed to protect those employees' legitimate interests in doing what their own beliefs permit."

⁶ Empl. Div., Dept. of Human Resources of Or. v. Smith, 494 U.S. 872 (1990).

⁵ See Catholic Charities, At a Glance, available at http://www.catholiccharitiesusa.org/Document.Doc?id=1924.

⁷ Catholic Charities of the Diocese of Albany v. Serio, 859 N.E.2d 459, 468 (N.Y. 2006).

The California Supreme Court took a further step, ruling that its women's health act survived strict scrutiny. Under strict scrutiny, a law that substantially burdens a religious practice is upheld only if the law represents the least restrictive means of achieving a compelling interest. The court concluded that the women's health care act was narrowly tailored to the government's compelling interest in eliminating gender discrimination, obviating the need to undertake a substantial-burdens analysis.

The California Supreme Court's strict scrutiny analysis remains relevant to criticisms of President Obama's plan. Opponents of the regulations have argued that they violate the Religious Freedom Restoration Act (RFRA), which subjects federal policies to strict scrutiny if they substantially burden a person's exercise of religion. The opponents are wrong. First, under existing case law, the provision of insurance coverage is arguably not the exercise of religion. Moreover, allowing individuals the choice of contraceptives does not substantially burden any exercise of religion.

Even if the courts found a substantial burden on religion, however, the government's interests in protecting women's health and reproductive freedom, and combating gender discrimination, are compelling. The Institute of Medicine panel's report, and a mountain of evidence from other public health groups, amply demonstrate the government's compelling interest in ensuring widespread access to affordable contraception as a means of promoting health and remedying gender inequality.

The California Supreme Court ruled that a law nearly identical to President Obama's initial plan to provide insurance coverage – including a virtually identical exemption for houses of worship – was narrowly tailored to protect women's equality. Thus President Obama's original regulation could have withstood constitutional scrutiny. The constitutional case is even clearer for the accommodation, which requires insurance companies to bear the burden of providing coverage to employees claiming a religious affiliation. The accommodation is even more narrowly tailored than the initial regulation was to reflect the government's interest in women's equality.

In past Supreme Court decisions, religious employers have been required to pay Social Security ⁹ and unemployment taxes for their employees and to observe the minimum wage laws. ¹⁰ Federal courts of appeals have required religious employers to comply with the child labor laws ¹¹ and to observe the equal pay laws even when the employers believed head-of-household pay was required by the Bible. ¹² As the California

⁸ Catholic Charities of Sacramento, Inc. v. Superior Court, 85 P.3d 67, 94 (Cal. 2004).

⁹ The Court's decision in that case, *United States v. Lee*, rejected a religious exemption to social security taxes. The Court explained that the Free Exercise does not require a religious waiver that would "operate[] to impose the employer's religious faith on the employees." 455 U.S. 252, 261 (1982) (emphasis added).

¹⁰ Tony and Susan Alamo Foundation v. Secretary of Labor, 471 U.S. 290 (1985).

¹¹ Brock v. Wendell's Woodwork, Inc., 867 F.2d 196 (4th Cir. 1989).

Dole v. Shenandoah Baptist Church, 899 F.2d 1389 (4th Cir. 1990); EEOC v. Fremont Christian Sch.,
781 F.2d 1362 (9th Cir. 1986). The Supreme Court's recent decision in Hosanna-Tabor Evangelical Lutheran Church & School v. EEOC, 132 S.Ct. 694 (2012) dismissing a minister's Americans with Disabilities Act claim is easily distinguishable, because the case merely held that a house of worship is

Supreme Court observed, "We are unaware of any decision in which this court, or the United States Supreme Court, has exempted a religious objector from the operation of a neutral, generally applicable law despite the recognition that the requested exemption would detrimentally affect the rights of third parties." ¹³

The federal government must continue to protect the rights of women who need insurance laws so that they may make reproductive choices consistent with their individual consciences. Religious freedom must not provide a justification to deprive women of legal rights they should enjoy as employees and citizens. To the contrary, the First Amendment specifically preserves space for their religious liberty, and secures their right to act as individuals who exercise their own conscience on matters pertaining to their faith, body, and health.

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exempt from certain employment laws when hiring and firing ministers. In contrast, the no-copay contraception rule exempts houses of worship altogether, and affects the rights of all employees, including those who do not share the faith of their employers.

¹³ Catholic Charities of Sacramento, Inc., 85 P.3d at 93.

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