

THE CHRISTIAN LAWYER®

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'The Least of These'

Matthew 25:40

A GLOBAL LOOK
AT MODERN
SEXUAL SLAVERY

ALSO IN THIS ISSUE

- Selling Priceless Goods
- Interview with Dr. Lois Lee



David Nammo,
Executive Director
and CEO

“They would not call it slavery, but some other name. Slavery has been fruitful in giving herself names ... and it will call itself by yet another name; and you and I and all of us had better wait and see what new form this old monster will assume, in what new skin this old snake will come forth.”

FREDERICK DOUGLASS (1818 - 1895)
FORMER SLAVE, ABOLITIONIST LEADER

Human trafficking may be the new form, name, or skin of that old snake to which Frederick Douglass is referring. It is a small phrase with a lot of meaning. It summarily describes in two simple words some of the greatest crimes and inhumane acts going on around us, in our cities, and throughout the world. Human trafficking is “slavery” of old, but with the modern-day ability to quickly transport many people across the world and the technology to feed the desires driving the industry.

Human trafficking strips away the humanity of the victim, giving victims a sense of worthlessness, helplessness, and hopelessness. The millions of victims of human trafficking, the vast majority of whom are never rescued, either die in their circumstances or live with the scars of being someone else’s “product.”

The statistics behind this crime are staggering. There are more than 27 million slaves in the world today – more than at any other time in history. It is a \$32 billion dollar industry and is the second-largest source

of income for international organized crime, behind drugs. Eighty percent of trafficking victims are women and half are minors.

Lest we Americans think we are immune, over 15,000 victims (men, women and children) are trafficked into the United States each year. It is the second-fastest growing criminal industry in the U.S. And the average age of entry is 12. The number of American children estimated to be at risk of sexual exploitation, including commercial sexual exploitation, is 244,000.

Thankfully, the church is not silent.

One of the authors in this issue, Wendy Patrick, describes the people involved in human trafficking as “those who earn their living marketing priceless goods – human beings – image bearers of God.” It is why she and so many other Christians are passionate and dedicated to stopping this horrible crime.

Churches and ministries across the world have entered the fray to end human trafficking. As Christians, we understand that life is precious, from conception to natural death. And although the Christian Legal Society is not directly involved in the fight against human trafficking, many of those on the front lines are -- like Ms. Patrick – Christian lawyers making a difference.

Some call the faith-based push against human trafficking the new “Christian abolitionist movement.” But it doesn’t really matter by what name it is called, it is time for us to push back, to prosecute and imprison those involved, and to do our part to bring it to an end.

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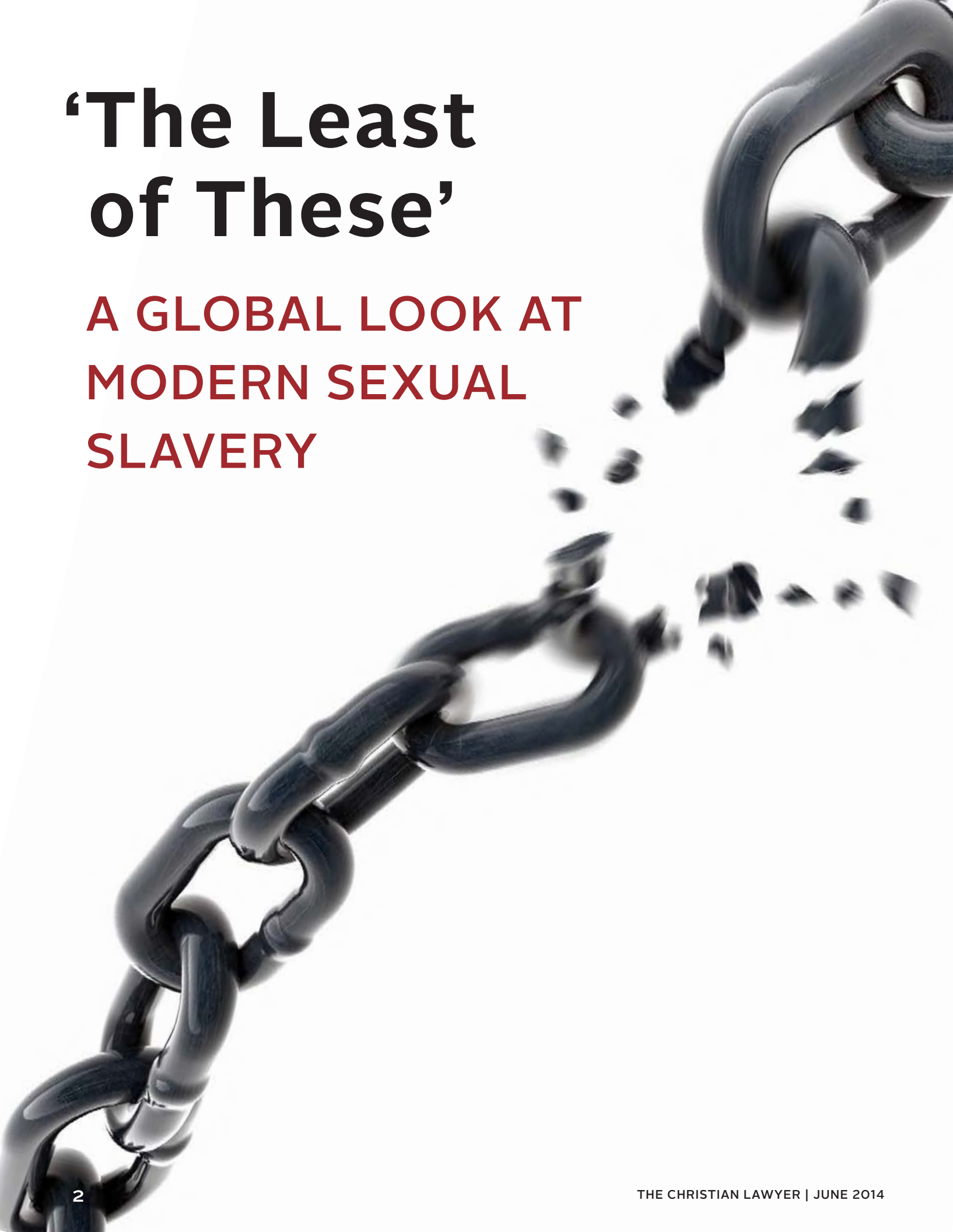
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‘The Least of These’

A GLOBAL LOOK AT
MODERN SEXUAL
SLAVERY



Eradicating Modern Day Slavery

BY AMY HEWAT AND KATHLEEN LESLIE, WORLD RELIEF

Steve McQueen, director of the Oscar-winning film *12 Years a Slave*, passionately dedicated his Academy Award “to all the people who have endured slavery and *the 21 million people who still suffer slavery today*.” This is not just the stuff of movies; modern day slavery is a sad reality across the world and here in the United States.

Modern day slavery is known as human trafficking. It includes forced labor as well as sex trafficking. Shockingly, it is the fastest growing criminal industry worldwide: with estimated profits in excess of \$30 billion per year, human trafficking is more profitable than the four biggest American sports industries—the NFL, NBA, MLB and NHL—combined. It is estimated that over twenty million people worldwide are enslaved today, with the U.S. Department of State estimating that more than fourteen thousand people are trafficked to the U.S. each year. Given the covert nature of the crime and the fact that victims often do not self-identify, the true number of persons trafficked each year is likely higher than these estimates.

Who is vulnerable to human trafficking? Everyone. This crime defies stereotypes and demographic divides. However, as with most forms of exploitation, it remains true that the economically disadvantaged, those suffering from difficult family circumstances or addiction issues, and undocumented foreign nationals are especially vulnerable prey to this industry. In this article, we will focus on the undocumented as a particularly high-risk population victimized by human trafficking.

Legal Background

The Trafficking Victims Protection Act of 2000 first criminalized human trafficking as a federal offense in the United States.¹ It was enacted to prevent human trafficking overseas, to protect victims and help them rebuild their lives in the U.S., and to prosecute traffickers under federal penalties. Prior to 2000, no comprehensive federal law existed to protect victims of trafficking or to prosecute their traffickers.

Under the current law, human trafficking is defined as sex trafficking or labor trafficking:

Sex Trafficking: A commercial sex act induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age.



Labor Trafficking: The recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery.²

While these definitions appear straightforward, there are many common misconceptions about human trafficking.

- 1. Human trafficking does not require transportation:** Though the word “trafficking” may connote movement or travel, there is no requirement that the victim of trafficking be subjected to movement in order for trafficking to have occurred. Trafficking victims may or may not have been transported in furtherance of the crime.
- 2. Human trafficking differs in definition from human smuggling:** Human smuggling is also a federal crime, but involves transportation of humans across country borders, and does not, like most forms of human trafficking, require a showing of fraud, coercion or force. Smuggling is a crime against established borders whereas trafficking is a crime against a person.

Human Trafficking does not discriminate as to citizenship or age: Children and adults, as well as U.S. citizens and non-citizens (legal or otherwise) can be victims of human trafficking under the federal law. There are legal remedies available to all types of victims. Specifically regarding the undocumented

or foreign nationals legally in the U.S., there are remedies available, through application for a T Visa (victims of human trafficking)³ and/or U Visa (victims of violent crimes)⁴, or upon the application by federal law enforcement for the victim's "continued presence" in the U.S. in order to provide evidence of the crime. Victims of trafficking or of certain criminal activity who are granted a T or U Visa may also apply for some family members to join them in the U.S., or remain with them in the U.S. if the family members are also undocumented or foreign nationals that face expiring visas.

- 3. Minor sex trafficking can be prosecuted in the absence of force, fraud or coercion:** The TVPA defines anyone under the age of 18 involved in a commercial sex act as a victim of sex trafficking, based on the premise that they are not of age to consent to sex. Therefore, law enforcement does not need to show force, fraud or coercion as an element of the crime, making minor sex trafficking cases significantly less complicated to prosecute.
- 4. Human Trafficking does not require evidence of the use of physical force:** Proof of coercion or fraud can be sufficient to qualify a trafficking situation. Indeed, victims are most often controlled by psychological manipulation and fear instead of, or in addition to, the use of physical violence. Traffickers are adept at using fear of violence to victims or their loved ones as a means of controlling their behavior, and the federal law takes this reality into account by allowing coercion or fraud to suffice as proof of trafficking.

World Relief's Efforts to Combat Human Trafficking

World Relief, the humanitarian arm of the National Association of Evangelicals, exists to empower local churches to serve the most vulnerable. World Relief fulfills this mission by not only educating and training churches to offer ministries directed towards vulnerable populations, but also by determining best practices and programs that will serve the most vulnera-

The Trafficking Victims Protection Act of 2000 first criminalized human trafficking as a federal offense in the United States. It was enacted to prevent human trafficking overseas, to protect victims and help them rebuild their lives in the U.S., and to prosecute traffickers under federal penalties.

ble in effective ways while offering an opportunity for those served to hear the Gospel.

World Relief applies a multi-dimensional approach to addressing human trafficking in the United States, through programs in awareness training, coalition building and restorative service provision to survivors of trafficking. Local World Relief offices train churches to increase the awareness of trafficking happening in their communities, as well as how they can help identify potential victims. As churches and communities achieve a greater understanding of

the issue, World Relief facilitates the formation of task forces comprised of law enforcement agencies, service providers, and community members to collaborate for an effective response. As victims are referred to the task force, World Relief collaborates with law enforcement as well as mental health, medical, dental and legal services providers to provide comprehensive case management services to survivors of trafficking. World Relief's anti-trafficking work commenced in 2004, as an outgrowth of services to refugees, another vulnerable population of the foreign-born in the United States.

World Relief also combats human trafficking by legally addressing a victim's immigration status. Many victims of trafficking are smuggled into this country and forced into compelled sex or labor situations upon arrival. In addition, undocumented individuals already in the U.S. are targets for traffickers, especially where economic circumstances are dire or family separation has occurred. Where these victims can be identified and removed from their captors, World Relief and other organizations can provide legal assistance so that the victims can, if they wish, stay in the U.S. under a U or T Visa. Having legal status provides these victims with legitimate pathways to employment, housing and health care. Legal status removes aspects of vulnerability that enable former victims to be more self-sustaining and less likely to be victimized by crimes like human trafficking.

What You Can Do

While the insidious human trafficking industry is vast and growing, we can stand against it and stand for the vulnerable.

Here are some ways for you to help:

Look for victims, hidden in plain sight and report to 1-888-3737-888:

- Evidence of being controlled
- Evidence of an inability to move or leave job
- Bruises or other signs of battering
- Fear or depression
- Non-English speaking
- Lack of passport, immigration or identification documentation
- Recently brought to this country from Eastern Europe, Asia, Latin America, Canada, Africa or India

Find out what's being done in your community to combat trafficking: Start with contacting your local church to find out if it has a ministry outreach to trafficking victims. If your local church does not have a ministry, find out if there is a local task force or other service providers engaged in anti-trafficking. World Relief can assist with training materials, and can connect local churches to outreach programs.

Volunteer your legal expertise: If you are familiar with immigration law and the process to apply for T and U Visas, and you would like to volunteer your services, World Relief can connect you to church-based legal service programs, World Relief field offices, and other non-profit organizations providing immigrant legal services and specifically T and U Visa assistance.

If you are interested in expanding your legal expertise in immigration law as an avenue for assistance, World Relief provides week-long intensive training in immigration law and focused training on assisting victims in applying for T and U Visas.

Learn more

- Visit Slaveryfootprint.org to find out how we support slavery through our consumption.
- Visit DHS Blue Campaign for training resources at www.dhs.gov/end-human-trafficking.
- Visit HHS Rescue and Restore Campaign for awareness and outreach materials: <http://www.acf.hhs.gov/programs/orr/resource/about-rescue-restore>.
- Visit Polaris Project for updates on legislation by state at www.polarisproject.org.
- Together, with the right awareness, educational tools and

necessary legal support, the prevalence of modern day slavery can be reduced in vulnerable populations—we can all make a difference.



Amy Hewat is the US Anti-Trafficking Specialist for World Relief and Kathleen Leslie is the Director of World Relief's Immigrant Legal Services Technical Unit. World Relief is a faith-based international relief and development organization committed to serving the most vulnerable populations through the local church. The organization currently works on five continents, in some of the most impoverished areas of the world. In the United States, World Relief focuses on empowering local churches



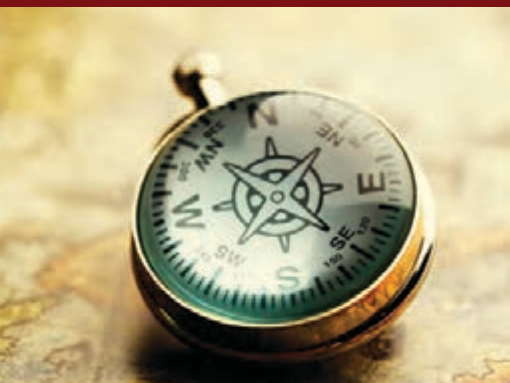
to serve the foreign-born, including providing resettlement and immigration legal services to refugees, asylees, parolees, victims of trafficking and other vulnerable immigrants in twenty-four cities around the country. For more information, please visit www.worldrelief.org.

ENDNOTES

- 1 22 U.S.C. § 7708 et seq. The Trafficking Victims Protection Act (TVPA) of 2000 was reauthorized and modified by the Trafficking Victims Protection Reauthorization Act (TVPRA) of 2003, 2005, 2008 and 2011.
- 2 C.F.R. § 214.11(a) (emphasis added).
- 3 8 U.S.C. Title 8; Immigration and Nationality Act (INA) § 101(a)(15)(T). In order to be eligible for the T nonimmigrant status, each applicant must demonstrate that he or she: is or has been a victim of a severe form of trafficking in persons; is physically present in the United States on account of human trafficking; has complied with any reasonable request for assistance in the investigation or prosecution of acts of trafficking in persons (if over 18); and would suffer extreme hardship involving unusual and severe harm if removed from the United States.
- 4 INA §101(a)(15)(U). In order to be eligible for the U nonimmigrant status, each applicant must demonstrate that she or he: has suffered substantial physical or mental abuse as a result of having been a victim of a qualifying criminal activity, possesses information concerning that criminal activity, and has been helpful, is being helpful, or is likely to be helpful in the investigation or prosecution of the crime. In addition, the criminal activity at issue must have violated U.S. laws.
- 5 U.S.C. § 7105(c)(3)(A)(i). "If a Federal law enforcement official files an application stating that an alien is a victim of a severe form of trafficking and may be a potential witness to such trafficking, the Secretary of Homeland Security may permit the alien to remain in the United States to facilitate the investigation and prosecution of those responsible for such crime."



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An Interview with Dr. Lois Lee, Founder of Children of the Night

BY PHILIP LEWIS



Children of the Night is a privately funded non-profit organization established in 1979 and dedicated to rescuing America's children from the ravages of prostitution. The Children of the Night home is open to child prostitutes throughout the United States, and the Children of the Night hotline is ready and able to rescue these children 24 hours a day.

Tell us about your organization and what your goals are with Children of the Night?

Dr. Lee: Well, we have, and we have had, a 24-hour hotline since 1977. We had a street program up until year 2000, and there was just too much shooting on the streets. We weren't concerned about a pimp coming after us as much as we were concerned about picking up a stray bullet.

... We have a home we opened in 1992, and it has an onsite school where our kids attend school. We put five kids a year in college. Our kids compete in the LA County Science Fair against a thousand other students from public and private schools throughout Los Angeles County. We are very education-heavy. We have recreational activities for the kids every Friday, where they get to go to amusement parks and beaches and things like that. Saturday is their day of rest—they have their homework, they have their little headsets and stuff, and they get piano and singing lessons. And Sundays, those who want to go to church, go to church, and afterward they all come to a private field and a softball, a Christian private field, actually, which is relevant because we don't have to worry about weirdoes hanging out in the bathrooms or watching kids from the stands ...

And our cooks come out and do a private barbecue. So, we have lunch, sort of a family-style lunch, barbecue, and play some softball or kickball. Sometimes they just exercise, depending on how many kids we have, but I like to get them out and run them around.

The number of children involved in prostitution has dropped dramatically since 2009. When we opened in 1992, we were running 300 children a year through here, and it was a 90-day program. After 2009, we were running eighty kids here through here, and we had lots of beds, so they could stay until they were eighteen—that has continued to be the trend.

In 1981, the general accounting office estimated there were 600,000 children under the age of sixteen working as prostitutes in the United States. By 2009, there were 300,000.

And, year 2000, the gang members took over the streets. And they started raping, robbing, and beating up prostitutes, and the pimps were powerless to protect them because pimps are basically wimps in the underground. Pimps use women to do the hard work and earn money, where a gang member will, you know, rob somebody ... I mean, this is some gutsy stuff, crazy stuff.

But the aggression level is, you know, really different. So, children now are dominated by gangs, who are not very often solely involved in prostitution. They may use these children to crawl into a residential home to steal things, computers, TVs, you know, radios, CD players, whatever they have. Or, they may have them do a little bit of ... And/or, a little bit of petty theft, a little bit of dope transportation, selling, and a little bit of prostitution. The same kid, except that she is not getting out of the gang. And why would you prostitute, if you could rob houses, which is far more lucrative? And we have an epidemic of residential burglaries in the best neighborhoods you can imagine in Los Angeles County.

So outside of the home, what efforts and methods does your organization use to help continue to curb those numbers?

Dr. Lee: ...I developed something called "Children of the Night WOW," Children of the Night Without Walls, and what that provides is online GED education to homeless people on the streets throughout the United States. It doesn't matter how old you are, it doesn't matter whether you're involved in prostitution, and you can go in, and we have partnered with Goodwill,

and the National Runaway Safe Line, and we can actually, you know, go into ... go out, and I have a program executive that travels for me, and goes out and talks to all these different programs, and they bring kids into their Drop-In Centers or their street programs, we book them into a computer, and they can get their GED through a computer online with us, for free.

And we provide all the support services, including testing fees, obtaining all of the identification, registration that's required, and even give them cab rides to the tests that day.

We are also doing access to supplemental social security. There are people on the streets that are psychotic, and supplemental social security was developed for them, so they wouldn't have to be on the streets, but they can't get through the bureaucratic process. So we help them, we put them in ... the other agencies will call us, going "We've got a girl who is seeing pink monkeys" and we'll go, "Okay, let's do a psychiatric hold on her," and then we get the pet team to put her in the hospital. They can only hold her for 72 hours involuntarily, and then, we start the paperwork process, the birth certificate, picture ID, social security card, and sometimes that information exists in various places. We coordinate that, we fill out an application for social security on the internet, and then we have that person, that case manager

that called us, transport the child to a social security office for an interview that we have set up.

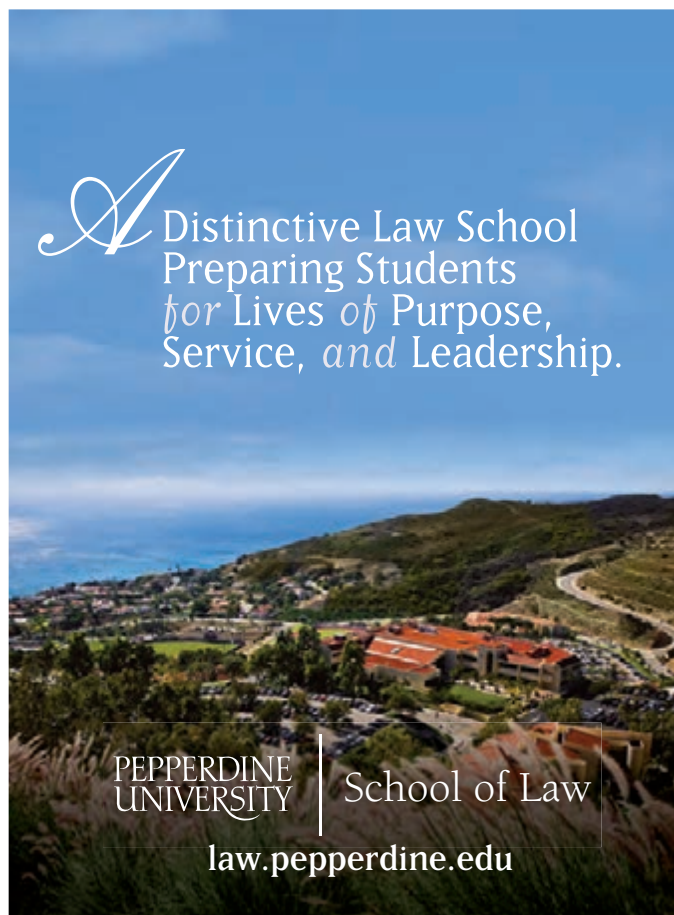
The third thing that I have done is go into global expansion. I was in Rome for a sabbatical, and I had asked the Vatican to introduce me to this nun who I consider the expert on international sex trafficking, and she is. We became friends, and she started introducing me to other programs. The Vatican started introducing me to a lot of their convents and all their other programs, and started talking about the convents. You know, I looked around, and I thought, "Gee, I mean the natural resource for working with kids involved in prostitution or sex trafficking is a person that has committed their life to helping the unfortunate," and if you can find that, you can build a program around them.


... And then I found another natural resource in London, a woman named Camila Batmanghelidjh, who is the founder, and president of Kids Company, who helps 36,000 children a year. And these are some of Britain's poorest children, many born to immigrant women, and while they're born with medical papers, they don't have court papers, so now they're teenagers and they can't work, so they are forced into unconventional labor.

Sex trafficking organizations have often painted this picture of a blonde, blue-eyed girl, laying in her bed with her down comforter and a loving mom and dad in the other room watching TV, and the boogeyman reaches through the window and grabs or kidnaps her, and forces her into trafficking. That is NOT what happens! What happens is these children are oftentimes born to chaotic families who suffer from drug addiction, substance abuse, mental health issues, mental illness, and domestic violence. Police are always in and out of their house, someone is always going to jail, someone is always getting beaten up, someone is getting sexually abused, and they are traded for drugs among their own family members. Many of them are sexually abused before they can even walk.

So they are living in these horrid conditions, and not supervised. If you are not going to supervise your two-year-old, why would you supervise your twelve-year-old, who's on a bus bench in an area of town at a time of night where she shouldn't be. Some guys pull up and say, "Hey, you want to go to a party?" And she ends up in full-time prostitution. So, that's the profile.

You know, these children, no program is going to be successful with a child who has been a prostitute unless that program provides real-life alternatives, real-life answers. So you come in, you see a kid just like you, and you think, "Oh my God, she is graduating high school! Oh, that one's going to college!



A photograph of a woman in a green and white outfit carrying a young child on her back. She is also carrying a large, light-colored sack over her shoulder. They are walking on a dusty street in what appears to be a rural or semi-urban area in Nepal. In the background, there are buildings, utility poles with many wires, and other people, including a person on a bicycle.

RESCUING THE VULNERABLE IN NEPAL

BY KIRKLIN M. SCHWEITZER

Almost thirty million people globally live as slaves, nearly half of which are in India alone.¹ However, the girls enslaved in India, forced to work in brothels and debt bondage, are not all from India. Many have been imported from neighboring Nepal—a small country that attracts mountain climbing tourists, blissfully unaware that traffickers work all around them, expanding the underground industry that is human trafficking.

For many, Kathmandu, Nepal is associated with a trekker's challenging ascent up the world's highest mountain—Mt. Everest. Tourists find that the narrow and bustling streets of Thamel—the tourist district of Kathmandu—cater to sojourning trekkers. Yet this idyllic glimpse of Nepal differs vastly from the day-to-day reality faced by most Nepalis.

Nepal is situated between India and China, and while its landmass is only slightly bigger than the State of Arkansas,² the total population amounts to more than thirty million.³ The landscape of Nepal is mountainous with little infrastructure or industry outside of Kathmandu—a mere 17% of the popula-

tion lives in urban areas.⁴ Nepal ranks amongst the poorest and least developed countries in the world.⁵ Unfortunately, human trafficking thrives in Nepal.

According to the United Nations, “trafficking in persons” is defined as the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.⁶

India is estimated to have the highest number of enslaved persons in the world—nearly fifteen million.⁷ Many are aware of the egregious human rights violations of Nepal's close neighbor to the south, but fewer people know that Nepal ranks in the top five countries for prevalence of human trafficking.⁸ It is commonly referred to as a “source country” as many Nepali girls are trafficked across the Nepal-India border—often

directly to an Indian brothel in Mumbai, New Delhi, or Calcutta.⁹ Sex-trafficking is not, however, the only type of human trafficking in Nepal. Nepal is also a source country for forced migration and labor trafficking.¹⁰ UNICEF estimates that approximately 5,000–7,000 Nepali girls are trafficked across the border into India each year.¹¹ As with many developing countries, human trafficking flourishes in Nepal, despite its illegality, due to lack of enforcement.¹²

Tiny Hands International (THI)¹³ began its anti-trafficking work in 2006. Currently, a number of organizations rescue girls out of brothels. Indeed, this work is critical. However, when girls are rescued out of brothels without successful prosecution or the forced closure of the brothel, the brutal reality is that a space may simply be created for another girl to be trafficked. For this reason, THI implements a different strategy which includes closely monitoring the borders to prevent Nepali girls from reaching India's brothels.

Nationals cross the Nepal-India border freely, without needing to present passports or visas.¹⁴ As a result, border police lack the initiative to check for illegal activity, allowing traffickers and their victims to easily move across the border.

Trafficking across the Nepal-India border is characterized by deception. Traffickers promise marriage, education, or employment opportunities to a population desperate to escape seemingly inescapable poverty. Urmila was one Nepali girl in such a situation who was later intercepted by THI. This is how her story began:

I worked in a bread factory with my cousin. She talked about trying to find work outside Nepal. A man overheard us and approached me. He told me to consider going outside the country, too. He kept pressuring me to go, saying "It'll be good for you. You don't have any education. You can earn more outside Nepal." I had to take care of my brothers. Both of my parents have passed away. So that's when I had to compromise.¹⁵

Traffickers target vulnerable girls and know where to find them. Unfortunately, girls in dire financial and familial situations may willingly accept tenuous or risky offers, and like Urmila, they are more willing to compromise.

THI currently monitors approximately twenty-five border crossings along the Nepal-India border. At each station, THI workers watch for suspicious activity, identifying possible trafficking cases.¹⁶ Intercepts are made when THI employees determine that girls have been trafficked based on a questioning

protocol designed to identify "red flags" that indicate trafficking may be occurring.¹⁷

It costs THI approximately \$100 USD to intercept one girl and prevent her from being trafficked.¹⁸ Each girl that is intercepted is escorted to a nearby safe house and interviewed. THI analyzes the data collected from each interception to learn more about the traffickers' strategies and operations. Over the past few years, THI has been instrumental in the conviction of more than twenty traffickers.

As members of the legal community, we have a unique opportunity to impact our spheres of influence through education. Many people still do not realize the magnitude of the problem in places like Nepal—simply because they have never been told. Human trafficking is a complex problem that requires a multi-faceted response by governments and anti-trafficking organizations. The critical first step for any effective strategy in fighting human trafficking is awareness. This injustice must be exposed.

THI refuses to allow human trafficking to remain hidden. THI is expanding its impact along the Nepal-India border with intelligence led investigations, detailed evidence collection to build cases against traffickers, persistent follow-up with ongoing prosecutions, and continued victim-centered care. THI has recently taken this border-monitoring model to Bangladesh, successfully intercepting a number of girls. Virtually any country can customize and employ this border-monitoring model along its own borders or transit points. In the future, THI is hopeful that this strategy might be used in many different locations and impact the lives of countless girls.

Traffickers target vulnerable girls and know where to find them. Unfortunately, girls in dire financial and familial situations may willingly accept tenuous or risky offers, and like Urmila, they are more willing to compromise.

Unfortunately, human trafficking is present in virtually every country.¹⁹ The statistics are daunting and, for many, can be paralyzing. Yet, for THI, human trafficking is not a statistic—it is the names, faces, and stories of girls saved from slavery's grip. It is the story of Urmila and many more young girls intercepted



by THI. Preventing even one girl from entering the confines of an Indian brothel—a life characterized by rape, torture, and violence—is powerful motivation to continue this vital work (even in the face of frequent threats from traffickers). Over the past few years, THI has been privileged to be able to intercept thousands of girls. One intercept at a time, THI confronts one of the world’s greatest injustices—human trafficking.



Kirklin Schweitzer received his J.D. from Regent University School of Law. He currently works with Tiny Hands International in Kathmandu, Nepal.

ENDNOTES

- 1 *Overview*, GLOBAL SLAVERY INDEX 2013, <http://www.globallslaveryindex.org/findings/#overview> (estimating that there are 29.8 million people in modern slavery) (last visited May 15, 2014, 5:29) [hereinafter *Overview*]. *India*, GLOBAL SLAVERY INDEX 2013, <http://www.globallslaveryindex.org/country/india/> (noting that the estimated number of enslaved people in India is approximately 13,300,000–14,700,000) (last visited May 15, 2014, 5:29), [hereinafter *India*].
- 2 Arkansas is 52,035 square miles which amounts to approximately 135 square kilometers. See *State & Country QuickFacts*, U.S. CENSUS BUREAU, <http://quickfacts.census.gov/qfd/states/05000.html> (last updated March 27, 2014). Nepal is 147,181 square kilometers—slightly larger than Arkansas. *Nepal*, CIA WORLD FACTBOOK, <https://www.cia.gov/library/publications/the-world-factbook/geos/np.html> (last updated Apr. 14, 2014) [hereinafter *CIA WORLD FACTBOOK*].
- 3 *CIA WORLD FACTBOOK*, *supra* note 2.
- 4 *Id.*
- 5 HUMAN DEVELOPMENT REPORT 2013, UNITED NATIONS DEVELOPMENT PROGRAMME 18 (2013) (Nepal ranks 157th out of 187 countries), available at <http://www.unas.org.sg/wp-content/uploads/2013/07/HDR2013-Summary-English.pdf>.
- 6 Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children, Nov. 15, 2000, 2237 U.N.T.S. 319, available at <http://www.osce.org/odihr/19223?download=true>. Nepal, however, has not ratified this protocol. See UNITED NATIONS TREATY COLLECTIONS, https://treaties.un.org/pages/viewdetails.aspx?src=ind&mtdsg_no=xviii-12-a&chapter=18&lang=en (last updated May 15, 2014).
- 7 *India*, *supra* note 1.
- 8 *Overview*, GLOBAL SLAVERY INDEX 2013, <http://www.globallslaveryindex.org/findings/#overview> (last visited May 15, 2014); see also *Nepal*, GLOBAL SLAVERY INDEX 2013, <http://www.globallslaveryindex.org/country/nepal/> (last visited May 15, 2014).
- 9 See NEPAL, TRAFFICKING IN PERSONS REPORT 275 (2013), available at <http://www.state.gov/documents/organization/210741.pdf> (identifying Nepal as a “source transit”).
- 10 HUMAN TRAFFICKING ASSESSMENT TOOL REPORT FOR NEPAL, AMERICAN BAR ASSOCIATION 1 (2011).
- 11 UNICEF, EQUALITY, DEVELOPMENT AND PEACE 33 (2000). See also Katie Orlinsky, *Women, Bought and Sold in Nepal*, N.Y. TIMES (Aug 31, 2013), http://www.nytimes.com/2013/09/01/opinion/sunday/women-bought-and-sold-in-nepal.html?_r=0. This number is even higher if you include Nepali girls trafficked into the Gulf countries.
- 12 See Human Trafficking and Transportation (Control) Act, July 24, 2007, available at <http://www.hsph.harvard.edu/population/trafficking/nepal.trafficking.07.pdf>.
- 13 For more information about Tiny Hands International, please see tinyhandsinternational.org.
- 14 RAPE FOR PROFIT: TRAFFICKING OF NEPALI GIRLS AND WOMEN TO INDIA’S BROTHELS, HUMAN RIGHTS WATCH/ASIA 15 (1995), available at <http://www.hrw.org/reports/pdfs/c/crd/india957.pdf>.
- 15 Periodicvideos, *Trafficked: A Film by Tiny Hands International*, YOUTUBE (May 16, 2015), <https://www.youtube.com/v/BwKqBfq8M4E?hd=1>.
- 16 THI works hand-in-hand with its daughter organization—Tiny Hands Nepal (THN). The staff that monitor the border—some paid and some volunteers—are nationals who work for THN.
- 17 An example of a red flag would be a girl crossing the border without any documentation to confirm her reason for crossing (e.g., a girl crossing for a job in India without a written job offer). Another red flag is whenever there is a girl or a small group of girls traveling alone. Traffickers, knowing the border is monitored, often cross before or after the girls and meet up with them in India.
- 18 This calculation is based on the total budget that THI has dedicated towards its anti-trafficking efforts and the total number of THI intercepts.
- 19 See *overview*, *supra* note 1.

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SELLING PRICELESS GOODS



WENDY L. PATRICK, J.D., M.DIV., PH.D.

In beautiful downtown Pohang, South Korea, there is a dirty secret. One block off the main drag, right next to the police station, there is a dark street with glittering lights . . . a street that comes alive at night. No signs advertise the merchandise displayed in these windows . . . it is obvious what is for sale.

Customers window-shop, inspecting the wares, sometimes stopping to inquire if there are any deals. I walked through the glittering street recently with a group of Christian law students—although for a very different reason. While customers were there to question the worth of the merchandise, our mission was to redeem it. As you have probably figured out, the merchandise was women.

Balancing Grace and Justice for a Living

As a deputy district attorney in the sex crimes and human trafficking division of the San Diego District Attorney's Office, I

prosecute human traffickers for a living. At the same time, as an ordained minister, I also understand grace. What was I doing in the red light district of Pohang, South Korea? In connection with teaching a class on Human Trafficking at Handong International Law School, I accompanied a group of Christian law students who visit the red light district as a ministry, hoping to influence the women there to abandon their lifestyle and accept Jesus Christ. These women probably have not heard that as negatively as they view themselves, they are created in the image of God.

“God created human beings in his own image” (Genesis 1:27)

I have to admit that when we turned into the alley and I saw the first scantily clad woman striking a provocative pose in the window, teetering in heels so high she could barely bal-

ance, image of God was not the first thought that came to mind. But the whole purpose for our visit was to convince these women that they are.

As we watched these precious souls preening in their mirrors, waiting for the next customer, we knew these women did not appreciate their status as image bearers of God (Gen. 9:6), made in His likeness (James 3:9). We understood they had probably never heard of inward beauty (1 Peter 3:3-4) or modest dress, knowing only about elaborate hairstyles, gold and pearls (cf. 1 Timothy 2:9).

One of the most disheartening questions of the evening was why more people don't know (or care) that this activity is happening right in their own backyard. Many Pohang residents that work at the school didn't even know their city had a red light district even though they had lived there most of their lives. Why not? That question is best addressed by examining the widespread misunderstanding of the law of human trafficking.

Misidentified and Misunderstood: The Law of Human Trafficking

The Trafficking Victims Protection Act of 2000 (TVPA) defines "severe forms of trafficking in persons" as "(A) sex trafficking in which a commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such act has not attained 18 years of age; or (B) the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery."

The challenge with human trafficking cases is the tendency to blame the victims for their plight. While those of us in the business of prosecuting human traffickers recognize the significant distinction between prostitution and victims of human trafficking, the perception is often lost on the outside world.

Like the priest and the Levite in the Parable of the Good Samaritan (Luke 10:30-32), most people would cross the street to avoid having to pass by a woman selling her body for sex and certainly would not condescend to engage such a person in conversation. Yet that was exactly what Jesus did (e.g. Luke 7:36-50). This was precisely our mission in the Pohang red light district—to have conversations about the price Jesus paid for their soul, not conversations about the price customers pay for their body.

Modern Day Slavery: Invisible Chains

Unlike television depictions of human trafficking, victims do not always manifest obvious symptoms of their plight. Human trafficking victims are bound by invisible chains. For some victims, these invisible chains are more constraining than physical chains because they are controlled through fear and emotion. Some are terrified to even think about attempting to escape their traffickers, some are in love with their traffickers. I have seen both types. To make things even more difficult, victims who are emotionally attached to their traffickers are generally uncooperative with law enforcement, making these cases very hard to prove.

Where might you spot a human trafficking victim? Potentially anywhere. Sex trafficking victims work out of a variety of social establishments including hotels, nightclubs, and massage parlors, or even out of seemingly innocuous businesses such as nail salons and clothing stores. Labor trafficking victims might be serving your meal at a local restaurant, or slaving away behind closed doors in that palatial home you always admire from the freeway on the way home. That is because human trafficking really is a crime that, regardless of where you live, is happening right in your own backyard.

Knowledge is Power

The prevalence and insidious nature of human trafficking needs to be brought into the light and exposed for what it is. Sure we would rather not think this type of activity is going on in our own community, but failing to acknowledge its existence permits the practice to continue under the radar. Raising community awareness through forums, publications, open discussions, and human trafficking coalitions can raise the profile of the scope of this problem, and facilitate partnerships that can work together on generating solutions.

Let's get educated, connected, and motivated to make a difference. And don't forget to include the priceless goods involved in this industry in your prayers.



CLS Member Wendy L. Patrick is a prosecutor in the Sex Crimes and Human Trafficking Division of the San Diego District Attorney's Office, and co-chair of the statewide California District Attorney's Association Human Trafficking Committee. She is also National Chief Instructor at the National Law Center for Children and Families. She has a Ph.D. in Theology and is an ordained Baptist minister.



CHRISTIAN LEGAL AID



LEGAL AID TRANSFORMATIONS

Sheila's Story: A Clean Start

BY KATHARINE OSWALD

Sheila is a neighbor and friend of Christian Legal Clinics of Philadelphia (CLCP). After years of frustration trying to find nursing work that would sustain herself and her five grandchildren, Sheila knew she needed to try to clean her criminal record.

With an expungement or redaction, certain arrest data and charges can be cleared from one's record, helping many in their search for gainful employment. In the past two years, CLCP has offered expungement services to dozens of individuals at no cost. It's one way we can help families in this struggling economy and show people the love of Christ.

Sheila's life has not been easy. When she was pregnant with her first daughter, her husband was shot and paralyzed from the legs down. It was as she watched the nurse take care of her husband on home visits that she realized she wanted to become a Certified Nursing Assistant.

At first, Sheila found inconsistent work, but past charges on her record caused her employers to let her go, even after she had

proved her reliability as an employee. Sheila's search for work became even more desperate, as she took on custody of her grandchildren. Yet nearly every employer she approached was turning her away on account of her record.

In the fall of 2012, she came to CLCP's Expungement Clinic in her North Philadelphia neighborhood looking for help.

Several months later, CLCP attorney Ted Oswald called Sheila to let her know the expungement process was completed. She was elated! She resumed her search for work with confidence. Since that time, Sheila has obtained two new nursing jobs with excellent employers. She says, "I've got so many jobs now! I don't know which ones to choose!" She thanks God, and she thanks CLCP for their service.

To read more stories like Sheila's, visit clcp.org.



LEGAL AID TRANSFORMATIONS

Candy's Story: Back at Home

BY PETER HILEMAN

After a year of legal battles, Candy has her home back. In June 2012, Candy had packed to move from the row home in Hunting Park she had lived in for 30 years. She was 75 years old and unable to go upstairs, so the prospect of moving from her first floor apartment was very distressing for her. Plus, Candy was a pillar in the Hunting Park community. Her landlord had been forced to ask her to move by the District Attorney's office. A resident of her house had been arrested for selling drugs (activity which had taken place outside the home and of which Candy was completely unaware.) As a result, the DA's office filed a Petition to Forfeit the house.

At a hearing where Candy and her landlord appeared without counsel, the DA chastised Candy and told her she was a bad influence in the neighborhood! He threatened her landlord by telling her he was going to take her house unless she evicted Candy.

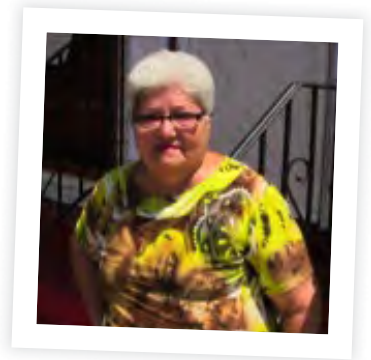
Candy came to Christian Legal Clinics of Philadelphia's (CLCP) Ayuda Legal Clinic in North Philadelphia anxious and fearful.

We reviewed the situation with her. The DA was adamant that Candy had to move out or he would move ahead with the forfeiture. But Candy's landlord loved Candy and told us, "If you will fight for me, I will risk losing my house for Candy."

After researching the law and finding that the DA had no grounds for the Petition—there was no way he could prove that the landlord had knowledge of any drug activity) we wrote to the DA explaining why he should withdraw it. Earlier this year, we were able to call Candy and tell her she could stay. At first she didn't believe us. We assured her that we would fight and win for her. It was still another month before she began unpacking her boxes.

After so long a battle, Candy's story finally has a happy ending.

To read more stories like Candy's, visit clcp.org.



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Without Further Review: Book recommendations from the CLS community

The Locust Effect: Why the End of Poverty Requires the End of Violence, by Gary A. Haugen with Victor Boutros (Oxford University Press, 2014)

REVIEW BY BYRON BORGER

One would be hard-pressed to suggest a more emotionally-grIPPING book as this new one by Gary Haugen, the State Department lawyer turned human rights activist, founder of the extraordinarily important International Justice Mission (IJM). In my estimation, it was Mr. Haugen and IJM that almost single-handedly put sexual trafficking and contemporary slavery on the radar of evangelical Christians, which, in turn, has helped make contemporary abolition work a cause célèbre. IJM really did help pave the way on this, both helping cement the renaissance of social concern happening within the young evangelical world, and awakening the world at large to the stunning statistics on the prevalence of contemporary slavery. There are many other important scholars/reporters (like Kevin Bales whose writing is invaluable) and effective organizations like the Salvation Army Initiative against sexual trafficking, the respected legal aid ministry Advocates International, or Not for Sale—Alongside these and others, IJM is truly one of the preeminent faith-based human rights organizations fighting systematic evil.

Those who are looking to support an organization or learn more about this dreadful scourge on the planet, IJM is very highly regarded. It is wonderful to see a group that is so clearly gospel-centered and rooted in the evangelical tradition that is also utterly respected as a major NGO in the global scene.

I myself first talked with Haugen many years ago—he had just come back from Rwanda and as I recall he was interested that an evangelical like me was involved with Amnesty International. I have chatted with him since and have heard him several times over the years (at an international CLS event and at our Pittsburgh Jubilee conference) and believe him to be one of the most inspired individuals I have ever met. His organization is serious, thoughtful, principled, and effective.

The Locust Effect reads very well and is truly riveting, but there are a lot of footnotes for those who want further documentation. For over 350 pages, he tells stories, explains the details of cases, and draws exceptionally important new insights. It is nothing short of remarkable.

The book opens with three powerful case studies (in Peru, India and Kenya) of grotesque, systematic practices of failures to enforce laws against murder, rape, torture, and human slavery, reminding us that this global crisis is not merely occasional, nor is it abstract. Haugen's keen ability to tell gut-wrenching stories is helpful, showing us in deeply human terms exactly what is at stake. He and his co-author, Victor Boutros, (himself an investigator and prosecutor for the Department of Justice's Human Trafficking Prosecution Unit) teach us that this vulnerability to violence—the locust effect—is endemic to being poor. They do not mince words, insisting it is “catastrophically crushing the global poor.” The ways in which violence causes poverty is what they explain in this book. And no one on the planet could do it better.

Haugen writes,

“This plague of predatory violence is different from other problems facing the poor; and so, the remedy to the locust effect must also be different. In the lives of the poor, violence has the power to destroy everything—and is unstoppable by our other responses to their poverty.

Of course other things such as hunger and disease can wipe out everything, but, mostly, the world knows this. There are global responses; we are attempting to address these other great needs by drilling wells, serving refugees, helping with crops, doing micro-financing, and such.”



Interestingly, though, the near constant violation of law among the poor is hardly reported and not well understood. (Even readers who know much about economic development, world hunger or international law will learn much from this excellent, thorough book.) Just for instance, the esteemed “Millennium Development Goals” of the United Nations (affirmed strategically by many NGOs and world relief agencies of many church bodies) never mentions anything about the need for safety against predatory violence or the significance of the rule of law.

But how to establish justice? How to create civil society with reasonable laws, reliable police, skilled, impartial judges? How can poor villages be resourced to enforce the laws against violence that may already be on the books in their states or provinces? How can we restrain the evil configurations of the powerful who abuse the helpless? “

To accomplish this, Haugen warns us, we will have to first “walk with them into the secret terror that lies beneath the surface of their poverty.”

He realizes that some of this is hard to take in. He writes,

We would ask you to decided to persevere through these first chapters as they take you, with some authentic trauma, through that darkness—because there is real hope on the other side. Later, not only will we discover together a fresh and tangible reminder from history of how diverse developing societies reversed spirals of chaotic violence and established levels of safety and order once considered unimaginable, but we will also explore a number of concrete examples of real hope emerging today, including projects from IJM and other non-governmental organizations . . .

It is a rare book indeed that can be so very riveting and yet so thoroughly researched, so beautifully humane and pragmatically driven, so strong on astute analysis and yet so visionary about hopeful policy reforms and proposals. The stories in *The Locust Effect* will captivate you, the studies of the rise of coherent criminal justice systems will fascinate you, and the copious footnotes will take you into another world of study. (Haugen and his team have truly scoured the planet for best practices of securing legal protection for the vulner-



able and have an amazing grasp of the scholarly research on everything from police training to judicial reform to the legal foundations to anti-slavery efforts.)

As Moises Naim, former editor-in-chief of *Foreign Policy* exclaims, “This extraordinary book offers surprising and valuable insights about the nature and the drivers of the plague of violence that haunts the global poor, as well as smart ideas about how to tackle it. A must-read.”

Citizens for Public Justice (CPJ) has long proclaimed the need for strong and good laws, balancing human liberty and social justice, deeply aware of God’s desire for the common good, upheld in part by God-ordained, appropriate legal authority. Haugen takes our grand worldview and subsequent theories of a multi-dimensional view of the social order, made strong and safe by legitimate governance, and shows us why it all matters so very, very much. In some ways, this is the most important book I have read in a long time for those of us who ponder a proper view of politics, the role of the state, civil society and so forth. I don’t know if Gary reads the social theology of Abraham Kuyper (like some of us who write for *Comment* and CPJ do), but this has that kind of insight—that there are various culture spheres and different social institutions that must somehow work together. The state cannot do it all, but it plays a God-given role to justly wield its God’s given sword of authority. I cannot commend it with any greater enthusiasm. Mr. Haugen and Mr. Boutros and their IJM team deserve our appreciation and, more, our support.

Pascal's Last Gamble, by Steve Oetting and Justin Oetting (Createspace Independent Publishing Platform, 2013)

REVIEW BY STACY TYLER

Legal thrillers are a dime a dozen these days, but as with most things, an increase in quantity means a decrease in quality, and even the most intrepid reader is hard-pressed to find anything in that section of the bookstore that isn't either pure drivel or graphic sex and violence. For the reader hoping for a genuine storyline, and maybe even—gasp!—a little mental stimulation, the pickings are slim. Enter the father and son duo of Steve and Justin Oetting, who have written *Pascal's Last Gamble*, a genre-bending allegorical novel that serves up both in ample measure and leaves the reader asking for more.

Set in San Diego, the story follows the meteoric rise of a gifted prosecutor, Raj Pascal Rex, whose legendary trial skills are rivaled only by his ego. Rex has his eye on becoming the next District Attorney of America's Finest City, and no one doubts he'll pull it off; Rex always gets what he wants. It seems that nothing can stop him. And then he meets Festus Green.

Green is nothing short of evil incarnate. Charged with the cold case murder of young Lucy Martin, Green manipulates the legal system better than the most skilled defense attorney. As Green games the system, Rex is forced to decide to what lengths he will go to win.

As the trial quickly approaches, Rex struggles to maintain his failing relationship with his girlfriend, Grace. Like Green, she

seems to test him at every opportunity. But Rex either ignores or is unable to understand what Grace wants from him.

A modern day *Candide*, Rex does more than simply tend his gardens as he both skirmishes with Green and pursues Grace's affections. Rex searches for faith in a world that allows people like Green to flourish. But first Rex must come to terms with his arrogance—the very quality that has allowed him to succeed.

Readers with an intellectual bent will appreciate the allegorical level of the story, and the philosophical references that are studded throughout like hidden gems; indeed, the title of the book itself is a nod to the seventeenth century mathematician and Christian philosopher Blaise Pascal, whose namesake "Wager" famously posited that belief in God simply makes logical sense. But even for those of us who managed no better than a C in Philosophy 101, *Pascal's Last Gamble* is a fast-paced, engaging read about a subject we can all relate to: the search for faith, love and redemption in a secular world.

Author of the international thriller, *The Source of All Good News*, Steve uses his experience as a career prosecutor to lend realism and credibility to this tale. *Pascal's Last Gamble* captures all the excitement and intrigue of a top-notch legal drama, and will leave you with something to think about long after you have turned the last page.



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A Knock on the Door: How Life Together Strengthens Us for the Unexpected

BY BRENT MCBURNEY

Your staff hears an unexpected knock on closed office doors. They hear shouting. When you arrive to sort things out, you are arrested. That is hardly anyone’s idea of a great way to begin the New Year. But that is exactly what happened to Christian lawyer Lee Min Choon earlier this year.

On January 2, 2014, while conducting a routine inventory at the closed offices of the Bible Society of Malaysia (BSM) in Kuala Lumpur, the BSM staff was suddenly interrupted by a loud banging on the glass doors and the shouting of 20 enforcement officers from the Jabatan Agama Islam Selangor (JAIS), the Islamic religious authorities, demanding that they open the office. The staff called in Lee, BSM’s President and board chairman, to clear things up. The outcome of the incident was far from ordinary.

Why were Islamic authorities policing non-Muslims, and how did it come to this?

A Political Controversy Grows

Malaysia is a predominantly Muslim nation. A little less than ten percent of the population is Christian. Those believers have, however, used the Bahasa (Malaysia’s official language) word “Allah” to refer to the Christian God since 1629 in the Alkitab Bible. It has only been in the past seven years that extremist Muslim groups pushed to ban the use of “Allah” by non-Muslims. Many believe that the efforts are mainly for political reasons.

The controversy arose in 2007 when Home Minister Syed Hamid Albar banned the Roman Catholic Church Malay version of a weekly periodical, “The Herald,” from printing “Allah.” The church challenged the ban in the courts. Lower courts ruled that non-Muslims were banned from using the word. In 2010, the High Court of Malaysia briefly reversed the ban, resulting in mob violence against churches, temples and even a convent school.



In April 2011, the Attorney General and other federal ministers met with BSM President Lee and other evangelical Christian leaders to discuss the issue and came up with a 10-point solution. In that ruling by the federal government, BSM was allowed to continue to publish the Alkitab Bible for distribution without restrictions in East Malaysia, while for West Malaysia, the Bibles were required to have a cross and the words “penerbitan Christian” (Christian publication) on the cover. BSM made sure that all of its Bibles were fully compliant with the 10-point solution.

A Blow to Religious Freedom

Several Roman Catholic churches in Malaysia and “The Herald,” however, continued to use the word “Allah” in print and during services. The legal case continued through the system and on October 14, 2013, in a blow to religious freedom, a Court of Appeal ruling deemed the use of the word “Allah” exclusive to Islam. In November, the Sultan of Selangor state took a further step, extending the ban to Bahasa-language Bibles and churches, in clear contradiction to the government’s 10-point solution. The next logical step?—a raid on the BSM offices.

JAIS, the Islamic religious authorities, are granted power under the Malaysian constitution to govern the affairs of Muslim citizens. They do not, however, have jurisdiction to police the affairs of non-Muslims. Until this year, they have not tried. That all changed on January 2.

The BSM offices were closed to the public during the holidays. Sinclair Wong, the office manager and his staff were conducting a year-end inventory. Shortly after 1 pm, 20 JAIS enforcement officers showed up at the BSM offices, demanding entry and banging on the glass doors, and trying to force entry.

Wong called Lee who advised them to keep the doors closed until his arrival. What followed was unprecedented. The JAIS officers ransacked the office, seized 320 Malay and Iban Bibles, and arrested Lee and Wong. During the incident, Lee contacted friends to alert the press, and video-taped the actions of the JAIS officers.

“Right from law school, we were taught that Islamic authorities only have jurisdiction over Muslims. But when I saw this bunch of thugs trying to force their way in, seizing our property and arresting me, I was utterly shocked and surprised that something like this could happen in Malaysia,” Lee said.

After being released on bail, the two men were required to report to the JAIS offices on January 10 to give statements. They returned on that date, but the seized Bibles were not released.

Life Together Leads to a Christ-like Response

As a lawyer, Lee Min Choon knew what his rights were, yet they were seemingly meaningless. “As a father who is a lawyer, I have been telling my two children to believe in the system and that our laws will protect them as long as they don’t do anything wrong, but all that can be thrown out the window now,” he told local reporters after the incident.

I asked Lee about that day and how he remained so calm. His response was a great encouragement.

When I was younger, an incident like this would have drawn a powerful reaction from me. I would rail against the authorities in press conferences and articles and use the legal process to decry the abuse of power. I was credited with arguing the first successful religious liberty litigation in 1988 in the Supreme Court. Since then, I had served the churches with legal advice



JAIS raids BSM Offices

and representation in court in various instances of infraction of their religious rights. I had the reputation of a fierce fighter for the Church.

When I was arrested, I felt angry. Who wouldn’t? But I thought of my position as a lay church pastor, chairman of the country’s only Bible society and leader of the Christian lawyers. I asked a question which served me in good stead on many a tricky situation: “What would Jesus do?”

The answer was obvious. When I was released, a big group of reporters was waiting for me outside the gates of the police station. By God’s grace, I was able to contain my emotions and answered the reporters’ questions without invective. I called for Christians to remain calm, to demonstrate Christian virtues of love and forgiveness and to wait for the authorities to resolve this problem.

Having been put in a situation where the whole country was looking at me, I knew that there was a duty of me to show an example to Christians on how to respond to a situation of persecution. I could so easily lead Christians along the wrong path of hatred and retaliation. Years of fellowship with God’s people taught me about love, forgiveness and trusting God to work out His plans. Very important were my years of association with Advocates International, the worldwide fellowship of Christian lawyers. I remembered how Sam Ericsson, the late founder of AI, always telling us that he accomplished more with an open hand stretched out in friendship rather than a closed fist raised in anger.

Despite the unexpected nature of the raid, Lee remained calm, trusting in God. He maintained a Christ-like attitude throughout the incident. Life together with other believers is one of the key reasons for Lee’s Christ-like response during the raid. As we in the West face further erosions of our own religious freedoms, our prayer is that we can learn from our brothers like Lee Min Choon if and when incidents like this become a reality.

Brent McBurney is the President and CEO of Advocates International. Visit the AI website at www.advocatesinternational.org to find out more about AI’s global impact.



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