

# THE CHRISTIAN LAWYER®

Vol 1, No 1  
Fall 2005

*"I am the vine; you are the branches.  
If a man remains in me and I in him,  
he will bear much fruit; apart from me  
you can do nothing."*

*John 15:15 NIV*

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Finding the Right Solution



Inside Front Cover  
Full Page AD  
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## His Last Words — Our First

*“And you will be my witnesses in Jerusalem...and to the ends of the earth.” Acts 1:8.*

As CLS launches its new *Christian Lawyer* magazine, may these, Jesus’ last words, be our first watchwords as we use these pages as a witness for Jesus in our legal profession, families and church communities – the “Jerusalem” where we spend most of our time and influence for better or worse.

As the oldest and largest membership association of Christian lawyers and law students, CLS is often questioned whether the term “Christian lawyer” is just an oxymoron. Sadly, there are at least two reasons the question is not totally out of order.

*First*, our witness for Jesus can confuse many when we just talk the talk while failing to walk the walk of Jesus, particularly in our workplace where lawyers spend on average about 60 hours per week.

*Second*, social pollster George Barna reports that when it comes to folks with “D”s after their names...that is M.D.s, Ph.D.s and J.D.s...folks that Barna and other sociologists label our nation’s “strategic elites,” followers of Jesus are rarer than we would prefer to think. Pollsters George Gallup (1992) and Barna Research (2003) report that at least 4% (Barna) and no more than 10% (Gallup) of Americans holding post-graduate or professional degrees are likely to be “born-again” followers of Christ. Beyond this, in 2003, Barna published a more critical study finding that only 9% of those “born again” Christians have a Biblical worldview.

A “Biblical worldview” is defined by Barna Research as holding the belief that absolute moral truth exists, that such truth is defined by the Bible, as well as a “firm belief” in six specific religious tenets. If Barna’s more limiting figures are used, we can estimate that there are between 3780 and 9450 Christian attorneys actively practicing in the United States that hold a Biblical world view.

Whatever the numbers may be, it is CLS’ goal to identify and serve as many attorneys and law students as possible. We hope these attorneys, as they follow Jesus, will be the ones most willing to voluntarily serve others in a winsome process of discipleship that humbly seeks to transform and redeem the legal profession for good one heart and mind at a time in Jesus’ name.

Eight years ago, when CLS launched our website and ceased publishing our *Quarterly* magazine, we hoped the Internet would allow us to reach and inform more Christian lawyers and law students easier, faster and for less. We now think something was lost that can only be provided by a quality, printed periodical you can give to a friend or sit down and read with your cup of coffee. May this magazine provide a sense of identity, community and conversation about things that matter most to the follower of Christ who studies and practices law.

So we now dedicate the new *Christian Lawyer* in service to this cause for the Glory of God and the love of our neighbors. Let us bear witness for Jesus together, and let us hear from you often so that every issue will be better than the last, never forgetting, in Jesus’ words, the “weightier matters of the law” – justice, mercy and faithfulness.



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### Main Speakers

Jhan Moskowitz  
Alan Sears  
Alistair Begg  
Sen. Sam Brownback  
Bill Hull  
Jamie Lash



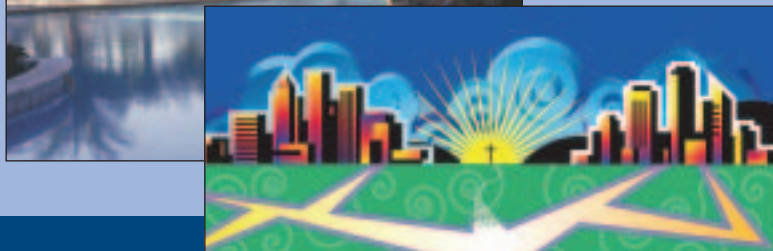
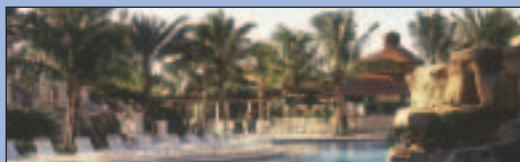
### Pre-Conference Events

- Legal Aid Conference
- Trial Lawyer's Summit
- Institute for Christian Gift Planning
- Discipleship Retreat



### Special Opportunities

- National Law Student Convention
- Christian Scholars' Symposium
- Judicial Gathering



**For more information or to register, see the CLS website at [www.clsnet.org](http://www.clsnet.org)**

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# Misplaced Passions

by Gary W. Moon

There is a question that has been bothering me for a long time. If Jesus came to turn our world right-side up, why do so many of his followers continue to live such up-side down lives? Why do I?

Do you ever feel that no matter how hard you try or how much you desire it, experiencing the bountiful life Jesus promised continues to elude you? If you do, the solution may not be as simple as ducking into the nearest church for assistance. In the words of Dallas Willard, the Christian church does not provide a coherent curriculum for finding and experiencing abundant life. If it did, church growth consultants and psychologists would have gone the way of telegraph operators. Yet both vocations are booming, as indispensable as email.

But why? Why is it so rare to find a Christian who is actually enjoying and celebrating the good news—the abundant life promised by Jesus? Why is it only the saints who seem to have passed Christianity 101? Or in the words of one of Walker Percy's characters in *The Second Coming*, "...if the good news is true, why is not one pleased to hear it?" Philip Yancey amplifies the question, "If the gospel comes as...a spectacularly good thing happening to spectacularly bad people, why do so few people perceive it as good news?"

I'll cut to the chase. *I believe that more than 99 out of 100 Christians rarely enjoy the abundant life that Christ promised—living, instead, lives of silent resignation.* If you are with the one, skip to another article. You don't

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<sup>1</sup> This article is partially excerpted from the book *Falling for God*, by Gary W. Moon, released in the Spring of 2004 by Shaw Publishing, a division of Random House.

*continued on page 4*



## MISPLACED PASSIONS

*continued from page 3*

need this one. But if you are like me, among the 99, then these reflections are for you. Together we're going to briefly explore what is needed to enter into a process of *forming* the life and Character of Christ within our hearts.

Along the way we'll discover that only three things are essential: 1) *time*, 2) *honesty* about where you are right now, and 3) the *desire* for intimacy with God. Let's briefly look at all three.

### THE KEY THREE

From the study (really just a guest bedroom without the guest bed) in my house, I can look out from a second story window and see a tear-drop-shaped pond. Between the water and me are a grassy area and the street that winds its way through our neighbourhood. Right now as I look out I see three things that would inspire Norman Rockwell.

In the middle of the grassy area a big white dog is teaching an eight-year-old boy how to play fetch the stick. The two have become very good friends. They know each other on a first name basis and spend a lot of time together each day.

By the edge of the pond, a teenager is fishing. Behind him is his prized possession, a bright red pick-up truck. The truck has enough wax on it to bead motor oil; to stare at it for more than a moment would require sunglasses. The boy's two-ton toy has shiny wheel covers to match the paint, and from what I can hear, an expensive sound system.

Along the road, a married couple walk past. You could set your clock by them. Yep, 4:10 PM. Every monsoon-less day they walk together, facing each other instead of the future, lost in conversation. They pay no attention to either the game of fetch or pulsating Bose speakers.

The little boy with his dog, the older boy and his truck, the walking couple, each relationship contains an ingredient often missing from my relationship to God. *Time*. The first necessity for spiritual formation—and developing a passionate relationship with God—is taking the time to just be with him. At least as much as we spend petting our dogs and washing our cars. And if we really want to go for the Godly gusto, perhaps as much as a couple invests in cultivating a healthy marriage. In the words of the great theologian Woody Allen, “Ninety percent of success is showing up.”

While it's taken a long time, I've discovered that God doesn't want to be an appointment at the margins of on my Day-Timer; instead, he wants me to be aware of his presence with me as I go through each moment of the day. He wants the whole day. And in God's strange economy—the same one that feed 5,000 with a few loaves and fish—spending time with him often gives us more.

The second thing needed to become that 1 in 100 is simple honesty. I slip into it now, as I continue to gaze out the window. I allow myself to be aware of the mystery of God's presence in the room and say to him as we sit together, “Father, I am not in

this moment experiencing the ‘abundant life’ that you so graciously offer. I'm much too preoccupied with much-ness and hurry. Even in *this* moment I am more concerned with making pretty sentences than experiencing your love. Please help me. Please make me more aware of your presence within. Help me to learn how to love you more deeply, and trust you with the steering wheel of my life. Call me back, here and now, to enjoy the truth of how much you desire to have a relationship with me. I would like to go for a walk with you each day at 4:30. Amen. P. S. I meant P. M.”

In examining the third thing necessary for experiencing the real change of Christian formation (desire for intimacy with God), let me tell you the following story. I warn you in advance, it may strike you as a strange illustration.

### A REAL STORY

For a number of months, while practicing as a psychologist, I met weekly with a young man in his early thirties. He was painfully shy and tormented by anxiety. More than anything in the world, Dave wanted to find a wife. He dreamed of being with a special person for conversation, communion, and union.

Dave's relationship history was almost a blank page, except for the passages about the pain of rejection in his life. He had been turned down for dates so many times he eventually quit asking. It had been seventeen years since he had gotten his driver's license—an event he fantasized would sig-

nal more dating opportunities—but he'd only experienced a woman (that wasn't his mother) sitting in the passenger seat two times. Neither had said yes to a second outing.

Not long before Dave began meeting with me, a “friend” of his had suggested that he satisfy his need for opposite sex company by going to a bar where scantily clad women would bring him a drink, and for additional money, would become even scantier before his eyes.

Dave was hooked after one visit and he became a regular. Money was not a problem for him. Intimacy was the problem. And it became easy for him to confuse the presence of a woman, meaningless banter, and semi-nudity with relationship.

Here's the truly unsettling thing. I believe Dave's experience bares (no pun intended) a remarkable similarity to the way I have related to God.

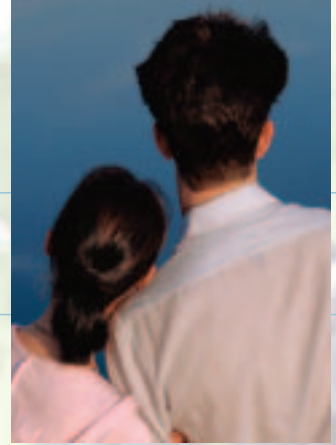
I've attended church at about the same frequency Dave was visiting bars. I've enjoyed brief encounters with God, and moments of spiritual excitement. But this had never led to a real relationship of meaningful conversation, intimate communion, or union. The parallel was striking. We both experienced flirtation but not fact, words but not dialogue, promises but not commitment, and ultimately, distance instead of communion. For either of us, union was less likely than getting a good snow cone in hell.

I hope I've not offended you, but I believe this image is very important. I believe it captures how many of us do church—momentary encoun-

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## “THE LANGUAGE THE BIBLE USES TO DESCRIBE OUR ONGOING RELATIONSHIP WITH GOD IS EMBARRASSINGLY ROMANTIC”

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ters with God instead of the development of a deep and lasting relationship with someone we can take home to meet Mom.

I also tell you the story because of what it illustrates about desire. If the journey to Christ-formation is to be completed, I believe we must allow our desire for intimacy to lead us past a world full of God-substitutes and into a lasting relationship of true closeness and familiarity with our real Father. No substitutes can be tolerated. Our deepest desire will lead us to the relationship we crave.

It's almost too amazing to believe. The creator of the entire universe wants to enter into an eternity-long relationship of sacred romance with you. His desire is stronger than our own. The foreshadowing backdrop to Jesus' first miracle is a weeklong wedding celebration in Cana (John 2). He calls the church his bride and himself the groom. A bride invited to be at the greatest wedding celebration in the history of the universe, the marriage supper of the lamb (Revelation 19:9).

The language the Bible uses to describe our ongoing relationship with God is embarrassingly romantic. And romantic relationships—the ones that lead to “marriage”—require two things and crescendo with the third.

Time for *CONVERSATION*.

Honesty that leads to deep *COMMUNION*.

Willingness to follow our deepest desires to the experience of *UNION*.

I believe that the primary reason for not enjoying abundant living and intimacy with God is the failure to pursue Him with the same reckless abandon with which we chased (or will chase) our spouse, settling for brief encounters instead of intimate dialogue.

I believe this is why the classical spiritual exercises—habits that transform—are so important. These morphing habits are also a means for developing a relationship with God.

Spiritual disciplines—such as silence, solitude, prayer, and Scripture reading—are methodologies for spending *time* with God and entering into conversation with him. Spiritual disciplines—such as confession, simplicity, fasting, and service—can lead to deeper levels of *honesty* before God and communion with him. And Spiritual disciplines—such as submission, worship and celebration—may foster our embrace of *willingness* and the experience of union with God.

But wait a minute; I may know what you are thinking. *I've just invested 1,700 words reading about the possibility of a more intimate and joyful relationship with God and all I get is a list of Christian disciplines. Don't you realize my billing rate and the value of my time? I don't need to be reminded of more things I'm not doing. Plus, where would I*

*find the time, I mean, even if I wanted to?*

These are good questions. How do you find time for “disciplines” when there does not seem to be enough margin in the day for family and relationships? Well, there you are. You've already begun. Of the three themes we've discussed, the starting point is raw *honesty*, saying to God, “I'm not satisfied with my relationship with you. And while we're on the subject, I wish there were more joy in other areas of my life too. Help me.”

The second step is *willingness*. We say to God, “You know, I'm much more comfortable being in control of my life. I don't really like the feeling of letting you sit behind the wheel. Who is going to be watching the billable hours? But, when I'm honest about where *willfulness* has taken me—to places of stress, fear and isolation—then in those moments, I want to say to you, take over the management of my life. You call the shots. Here's the wheel.”

Only at the point of honesty and surrender do the Christian disciplines make sense. The classic disciplines are not more things to do—or

not do and feel guilty about. They are ways of being *with*.

The specific disciplines are all but unimportant. What really matters is to be able to say to God. “I want to be with you as I go through the day, especially the days that are crammed too full of filing deadlines, motion calls, and meetings. I will start with the discipline of placing an extra chair at both the conference table and dinner table to remind me that you are with me in each moment of the day, in each conversation, each decision. And then I'll pray for the grace to see the contours of your face in the face of every person who comes across my path—most especially my spouse, children, clients, colleagues, and friends. I will start with the discipline of looking into the empty chair—your chair—and into the full faces—your face—while asking you to love through me.

And as you do, Lord, I will come to experience the secrets of your kingdom and begin to long for even more time with you and deeper levels of honesty and surrender.”

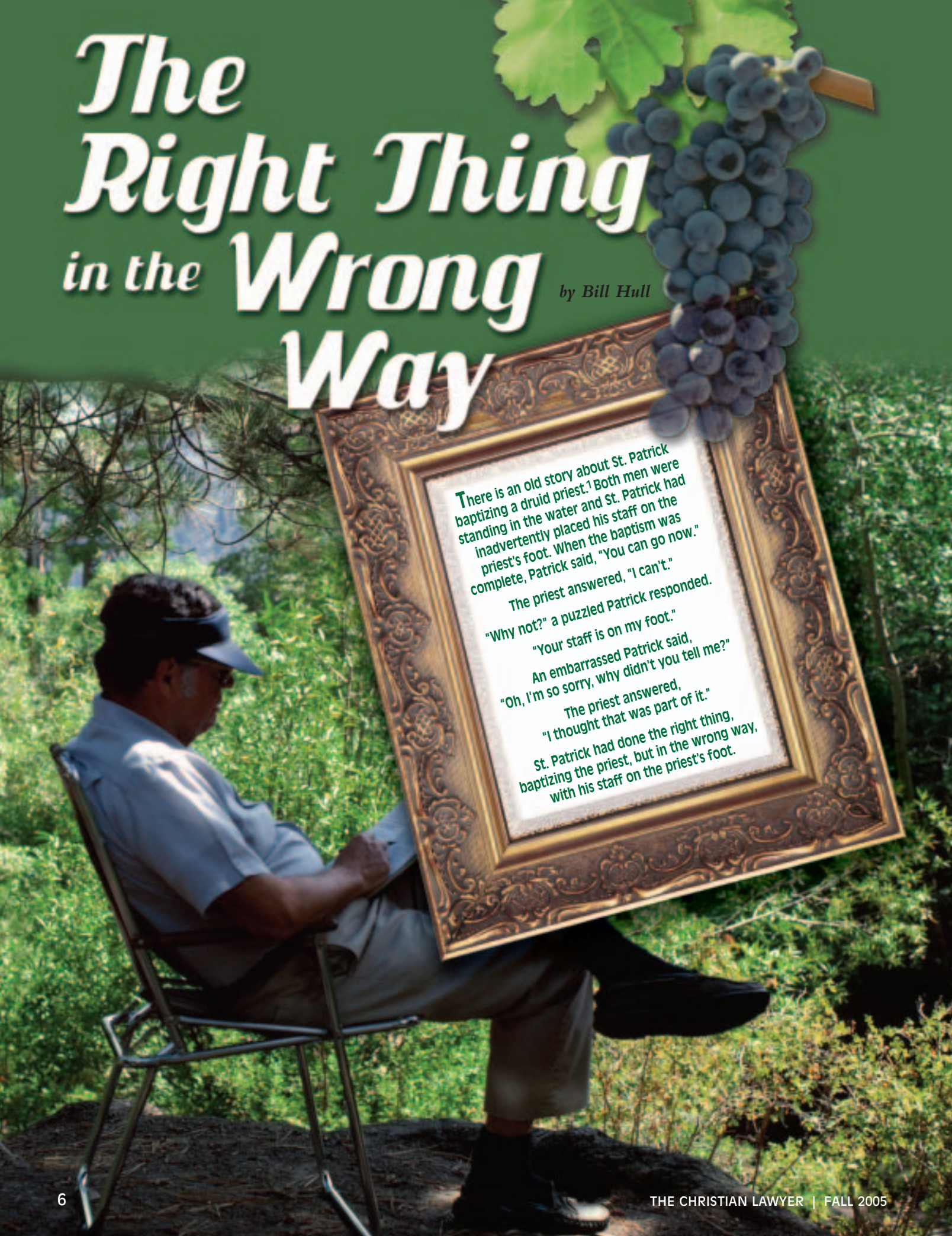


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# The Right Thing in the Wrong Way

by Bill Hull



There is an old story about St. Patrick baptizing a druid priest.<sup>1</sup> Both men were standing in the water and St. Patrick had inadvertently placed his staff on the priest's foot. When the baptism was complete, Patrick said, "You can go now."

The priest answered, "I can't."

"Why not?" a puzzled Patrick responded.

"Your staff is on my foot."

An embarrassed Patrick said, "Oh, I'm so sorry, why didn't you tell me?"

The priest answered, "I thought that was part of it."

St. Patrick had done the right thing, baptizing the priest, but in the wrong way, with his staff on the priest's foot.



Like St. Patrick in the story, much of the Christian world today is doing the right thing in the wrong way. Like the druid priest, we have learned to endure these unpleasant experiences. We think when the right things are done the wrong way, it is just the way it is: leaders who don't care that much about God or us; churches that bore and drain the joy out of the soul; silly power struggles that sicken the spirit. Yes, being a Christian and living with other Christians will always be difficult. There is sin in us and therefore in the church, but in the midst of the battle, we must do things that bring transformation.

We live in a world where two ways or philosophies are at war. The first philosophy is the Jesus way. It is a world of sacrifice, submission, humility, and patience. It is the worldview where God is at the center and His disciples live for others because Jesus was a man for others. It is not about us, it is about God. The Jesus way shows us that the means is just as important as the ends.

The other philosophy is the consumer culture. It is a world of consumption, assertiveness, speed, and fame. It is all about "me." In the Jesus way, Jesus becomes more—in the consumer way, man becomes more.

Unfortunately, the consumer culture also creates the consumer church, which gives us consumer Christians. The consumer Christian culture is about receiving benefits and getting into heaven. It is about man instead of God, the cultivation of artificial needs, an environment of instant gratifi-

cation, the teaching of scripture into neat formulas, and worship centered on personal needs and taste.

These two worlds are at war—they are mortal enemies. The alarming thing is that many good Christian people live without ever knowing they have been seduced by the culture. They have not been reminded that

reading the Bible, going to church and using his skills to take his church or business to the next level. It is the world system that elevates man to a god-like status. It is about leaders manipulating, bullying, pushing, and pulling people to serve their own personal agendas and needs. It is about depersonalizing God into a doctrine and one's neighbor

*Jesus way of life* and the *consumer way of life* is a daily struggle in each of our lives and our churches. I have identified four important areas in which we can identify the struggle and more adequately resist the consumer culture that daily infiltrates our thoughts and actions.

## Competence vs. Prayer

Jesus modeled prayer as a priority. He demonstrated that His relationship with the Father was the basis for ministry. He prayed all night before important decisions. Jesus relished His relationship with the Father and spent numerous hours alone in prayer. In turn, He could answer the only question that really counts: *What is the will of God?*

The prayerful life of dependence on God stands in direct opposition to the consumer attitude toward God. The consumer way is to act now, make an impact, and get things done. The temptation of thinking and acting this way is that we are seduced by the myth of our own competence.

The first myth of competence is that we think we know enough and have cleaned up our life enough that we can get by without practicing disciplines such as prayer, solitude, and meditation—the kinds of actions that build our dependence on God. We assume that we have control over the more nasty parts of our nature and live in the myth of safety and security in our own ability to function. We think we are over the really bad stuff. As a counter,



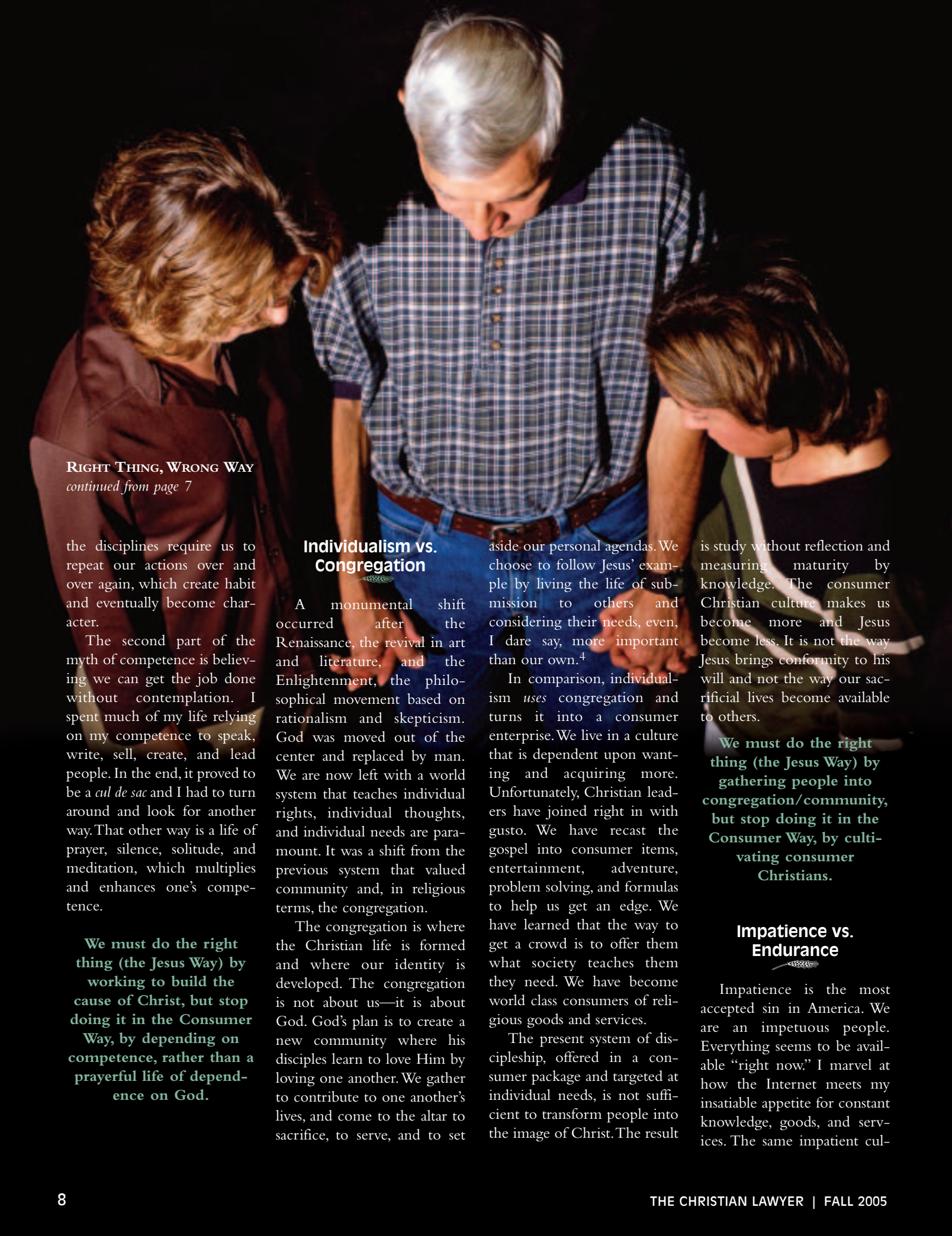
they cannot serve both God and mammon.<sup>2</sup> Eugene Peterson said it well, "The American Culture is stubbornly resistant to the way of Jesus."<sup>3</sup>

Mammon is the entire superstructure of pride, the hubris of man—it is man as the center of all things. It is Ayn Rand's superman, who objectifies everything and everyone. In consumer Christianity, it is the man

into a project.

Ultimately, the priorities and practices of the consumer religious culture are not sufficient to form the person of Christ in his followers. Ministries and churches are stuck in a rut of non-transformational religious activity. The result is that we have created fairly nice moral people who make little difference to the people in their lives.

This conflict between the



**RIGHT THING, WRONG WAY**  
*continued from page 7*

the disciplines require us to repeat our actions over and over again, which create habit and eventually become character.

The second part of the myth of competence is believing we can get the job done without contemplation. I spent much of my life relying on my competence to speak, write, sell, create, and lead people. In the end, it proved to be a *cul de sac* and I had to turn around and look for another way. That other way is a life of prayer, silence, solitude, and meditation, which multiplies and enhances one's competence.

**We must do the right thing (the Jesus Way) by working to build the cause of Christ, but stop doing it in the Consumer Way, by depending on competence, rather than a prayerful life of dependence on God.**

**Individualism vs. Congregation**

A monumental shift occurred after the Renaissance, the revival in art and literature, and the Enlightenment, the philosophical movement based on rationalism and skepticism. God was moved out of the center and replaced by man. We are now left with a world system that teaches individual rights, individual thoughts, and individual needs are paramount. It was a shift from the previous system that valued community and, in religious terms, the congregation.

The congregation is where the Christian life is formed and where our identity is developed. The congregation is not about us—it is about God. God's plan is to create a new community where his disciples learn to love Him by loving one another. We gather to contribute to one another's lives, and come to the altar to sacrifice, to serve, and to set

aside our personal agendas. We choose to follow Jesus' example by living the life of submission to others and considering their needs, even, I dare say, more important than our own.<sup>4</sup>

In comparison, individualism *uses* congregation and turns it into a consumer enterprise. We live in a culture that is dependent upon wanting and acquiring more. Unfortunately, Christian leaders have joined right in with gusto. We have recast the gospel into consumer items, entertainment, adventure, problem solving, and formulas to help us get an edge. We have learned that the way to get a crowd is to offer them what society teaches them they need. We have become world class consumers of religious goods and services.

The present system of discipleship, offered in a consumer package and targeted at individual needs, is not sufficient to transform people into the image of Christ. The result

is study without reflection and measuring maturity by knowledge. The consumer Christian culture makes us become more and Jesus become less. It is not the way Jesus brings conformity to his will and not the way our sacrificial lives become available to others.

**We must do the right thing (the Jesus Way) by gathering people into congregation/community, but stop doing it in the Consumer Way, by cultivating consumer Christians.**

**Impatience vs. Endurance**

Impatience is the most accepted sin in America. We are an impetuous people. Everything seems to be available "right now." I marvel at how the Internet meets my insatiable appetite for constant knowledge, goods, and services. The same impatient cul-



ture also wants leaders who please them, not those who will challenge and change them.

But why do we know so much, and yet live so badly? When we read the Bible to fulfill our potential, get a handle on principles, get an edge on others, and/or increase our capacity at work, it is fast food. And spiritual fast food will destroy us.

Do not read the Bible to enhance your self image. Read it to receive, respond, submit, and listen to God's voice so we can serve and humbly obey. Read under the authority of God's word, not to get ahead. Karl Barth said, "I have read many books, but the Bible reads me." As Jesus said, "He who hears my words and does them is like a man who built his house on the rock."

The formation of character into the person of Christ is a lifelong quest. It is a slow work and gets very messy. People fail, delay, make mistakes, resist, and are afraid. It cannot be hurried, but it is urgent, so it cannot be delayed. In America, slow and urgent are not compatible. The consumer religious culture wants to get things done and looks for short cuts to the person God builds over a long time. In the Kingdom, patience and urgent are yoked together.

The culture is contemptuous of patience. It is the first thing they throw overboard in a storm. The storm is the mania for numbers: to build a great ministry, a great law practice, a wonderful business—so we can feel affirmed, have the resources we desire, and do it in the time frame we have planned.

The apostle Paul wrote to

the Galatians about patience and urgency, "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up."<sup>5</sup>

**We must do the right thing (the Jesus Way) by working to build a business or ministry for Christ, but stop doing it in the Consumer Way, by taking short cuts and pushing and manipulating others to meet your time frame with your desired results.**

### Celebrity vs. Humility

Psychologist Robert Hogan wrote in the *Harvard Business Review* that research showed humility rather than self-esteem was the key trait of successful leaders.<sup>6</sup> Wouldn't it be great if the followers of Jesus believed Dr. Hogan? What do we see instead in the church today? The Christian world includes a highly developed celebrity system identical to its secular counterpart. Christian speakers and entertainers demand the same limos, dressing room cuisine, and preferential treatment as their secular colleagues.

However, this is not really about the elite, who comprise less than 1% of the populace. Humility can be displayed by those society celebrates and celebrity treatment can be demanded by people in the most humble circumstances. Circumstances do not have to control our self image.

In a culture that believes any publicity is good publicity, it is no surprise that part of the consumer religious culture is a hunger for recognition. It

begins with the small things—compliments, needing to know if we have done well—but slips into addiction—needing affirmation, genuine or not. When we are not celebrated by others, we feel empty because we have come to use it as spiritual food.

The celebrity that ultimately debilitates the Christian cause is the tendency for Christians to celebrate themselves. Worship becomes about us, our tastes, likes, and dislikes. I love the story of the person who came out of a church service complaining, "I didn't really care for that." "Good," said a friend, "because we weren't worshipping you."

The drive within us to see ourselves at the center of every song, every sermon, every event, every conversation, and every problem reminds us of our own problems. Humility removes self from center and puts God in the middle. We are a supporting player. The world and God's plan is not in orbit around us.

Jesus was a man for others. Only when my life is about serving others will I then find myself. I am His disciple when I celebrate Him, not me. The gospel is about how to live and how the means to learning to live is learning to die. Once you have life, Jesus says, "I will teach you how to give it up."

**We must do the right thing (the Jesus Way) by trying to live for God, but stop doing it in the Consumer Way by celebrating "me," and making it all about "me."**

The daily struggle is doing the right things in the right way. I encourage you to daily remember and reflect on the four principles and stop doing things the wrong way, the consumer way. Start doing things the Jesus way: have a life of prayer over competence—but don't leave out the competence; place congregation/community before individualism—but maintain personal identity; have patient endurance—with urgency born of the Holy Spirit; and most of all—have humility as our core trait. In short, let us rearrange our lives around the practices of Jesus and model Christ for all those around us.

\* The title "The Right Thing in the Wrong Way" is from Eugene Peterson's address at the *Spiritual Formation Forum Conference*, May, 2004

1 Druid means someone who is wise. It comes from the Celtic tradition, an order of priests, soothsayers, judges, and poets in ancient Britain and Ireland.

2 Matthew 6:24

3 From Eugene Peterson's address at the *Spiritual Formation Forum Conference*, May, 2004

4 Philippians 2:3-14

5 Galatians 6:9

6 Roy F. Baumeister, *The Low Down on High Self-Esteem*; Column, Los Angeles Times, January 25, 2005



Bill Hull is the author of many books, including his most recent, *Choose the Life, Explore a Faith That Embraces Discipleship*. He will be leading the Bible studies at the 2005 CLS National Conference.



# Working on Commission:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

MATTHEW 28: 19-20



# Making Disciples



by Jhan Moskowitz, *Jews for Jesus*

**T**his verse, commonly called “The Great Commission,” has inspired numerous sermons and commentaries. As a Jewish believer in Jesus, I would like to add to that mix my own observations.

Have you ever noticed that the gospel of Matthew does not record a Jerusalem resurrection appearance? The Great Commission is given to the apostles in Galilee, not Jerusalem. Why is this significant?

When we consider the gospel of Matthew in its entirety, this occasion seems to fit right in with one of its themes. From the very begin-

Indeed women, gentile Centurions, and the disenfranchised are all invited into the kingdom, not based on birth, but because of faith. It only makes sense that at the end of the gospel, Jesus would instruct His disciples to meet Him in Galilee (Matthew 26:32). Those with Jewish ears and familiarity with the Old Testament, could no doubt hear the unspoken part of the common phrase, “Galilee of the gentiles.” Even the location of The Great Commission tells us that we need to go beyond our own culture and make disciples from all peoples.

I will not go into a long

I suspect that when most people think of the Great Commission to make disciples, they associate it with evangelizing the lost—bringing them into a regenerated relationship with God through Jesus. Indeed, this is one key element of the Great Commission.

Sadly, in the 21st century the church has assigned the task of evangelism to those who are called into full-time Christian service. Most Bible-believing Christians will say that they know they ought to share their faith, but feel woefully unprepared to do so. To that group of Christians, we must remind them that God

He’s done in our lives.

For those of you who may be wondering how to start to share your faith, let me give you the four “be’s”:

**Be a friend** – That means taking the time to listen and demonstrating that you care about your friend, even if he or she never becomes a believer. Just as Christ loved us while we were yet sinners, so our friendship cannot be withheld if they choose not to respond to the gospel message.

**Be in prayer** – Never forget that this is a spiritual issue. No matter how convincing an argument you might be able to present, it is only the work of the Holy Spirit in a person’s

## EVEN THE LOCATION OF THE GREAT COMMISSION TELLS US THAT WE NEED TO GO BEYOND OUR OWN CULTURE AND MAKE DISCIPLES FROM ALL PEOPLES.

ning of the gospel, where the genealogy of Jesus includes gentile women, to the record of the wise men (not Jews) coming to His birth, and throughout the whole gospel, there seems to be a need to help Jewish believers in Jesus understand that the gospel is to go beyond just Israel.

description of what the Greek word for disciple means. Many wiser men than I have done that more adequately than I ever could. But with the cultural background in mind, I would like to take a look at three components of the Great Commission to make disciples.

will not command what He will not empower, and that one need not be an evangelist or a pastor to tell a friend about your Best Friend. We need to encourage one another that it is God who ultimately brings people to Himself. All He asks of us is to faithfully testify to what

heart that will bring them to saving faith. So make sure and get as many people praying along with you for your witness to your friend.

**Be faithful to the Word of God** – One of the most important things you can do in telling others about our faith is get them interested in

*continued on page 12*

**WORKING ON COMMISSION**  
*continued from page 11*

reading the Bible. It is through the Word and the Spirit that others will come to believe. Make the Bible the source of all your answers to your friend's spiritual questions and find ways to get him or her to read it. You will know your friend is ready to become a believer when he or she starts saying things like, "I read this in the Bible, and I think it's true."

**Be patient** – Again, remember, all God asks of you

meaning as many who are walking through the front door are leaving through the back door. Just as discouraging is the number of people who, after enjoying the initial enthusiasm of coming to faith, settle for an anemic Christianity.

We need to rediscover the meaning of disciple. In the Jewish world that Y'shua (Jesus) lived in, a *talmid* (disciple) of a teacher lived in close proximity to his teacher and absorbed through a moment-by-moment relationship the character and teachings of his

There are five things I ask a new believer to practice, and I guarantee that if they do so, they will grow in their faith:

**Read the Bible** – Just as one comes into a saving faith through the reading of the Word, so they will grow in their understanding of God's character and how to live an obedient life through the reading of the Word. We need to teach the new believer how to do daily devotions and how to study God's Word.

**Seek fellowship** – God calls us to live our faith in community. We need to teach

believers, we need to teach them to be open to the Holy Spirit when opportunities for witnessing occur. Our faith gets stronger when we openly confess our love for Jesus.

**Pray without ceasing** – I still pray for parking spots! Some may wonder if that is presumptuous. God wants to hear from His children about everything and anything that concerns us, just as I as a parent want to hear from my child. And even though I as a parent may or may not grant the child his or her request, I will always respond. And so

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**BE A FRIEND – THAT MEANS TAKING THE TIME TO LISTEN AND DEMONSTRATING THAT YOU CARE ABOUT YOUR FRIEND, EVEN IF HE OR SHE NEVER BECOMES A BELIEVER.**

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is to be faithful. It is in His good time that things will happen.

The second aspect of discipleship, which I believe is equally implied in this text, is to bring those who are believers in Jesus into a deeper relationship with Him. Many of us have so focused on proclamation that we have neglected to protect the fruit of our proclamation. Many talk about the "back door" of a church,

master. We need to take the time to help new believers understand that it is not enough to just intellectually attest to the historical fact of Jesus' resurrection or have an emotional experience of shame for sin and gratitude for what God has done through Jesus. Although the above is necessary for entrance into the kingdom, we must teach those we win to obey the Master.

the new believer that God will strengthen our faith and use us to strengthen other people's faith as we stay connected to the Body. We need to model for the new believer regular times of worship and fellowship.

**Tell others about their faith** – New believers need to be instructed that they believe in their hearts, but confess with their lips. In discipling

God, too, will respond to our prayers. Prayer is the most intimate form of fellowship we can have with God. It must accompany all of the other spiritual disciplines.

**Obey God's voice when you hear it** – One would think that this would be the easiest of the disciplines to practice, but those who've been walking with the Lord for some time know that this is difficult. We need to teach the new believer how to recognize God's voice above the din, above the vivid imagination, or an overactive conscience. And once they've learned to recognize His voice, they should be instructed to obey courageously with faith wherever He leads.

The last realm of discipleship pertains to someone who is called to full-time service. I believe we've neglected this part of discipleship more than any other. I'm not advocating that all believers become full-





time ministers, but I do believe that there are many who need to have the vision of full-time service presented to them as something that God might want for their lives.

Let me quickly say that one need not be in full-time Christian service to disciple someone into Christian service. The “discipler” must first be able to recognize that God has a call on the person they are working with, and then help that person see God’s call in their life. It takes a certain degree of selflessness to help someone move on into a sphere of ministry that might take him or her away. You may be in a mentoring relationship with a young man and recognize that he has a gift for the mission field and if you’re faithful in helping him find God’s call in his life, you may wind up having to help him pack his bags and say goodbye.

We began this article by recognizing that The Great Commission calls us to go beyond our cultural setting to make disciples. The marketplace of the 21st century is like the marketplace of the 1st century, filled with people from all cultures and walks of life. Many of you reading this article work in the marketplace and may have more time and opportunities for active discipleship than you think. Some of you will have the chance to tell your colleagues and those you meet in the marketplace (clients) about the love of Jesus, and help them come to a saving faith. Others will have an occasion to mentor young believers (young lawyers/law students) and help them mature into true *talmidim*. And some of you will have the ability to look

into the hearts of those you’re discipling and see that these people have a calling on their lives, and you will be able to help them enter into full-time ministry. Whatever the case, The Great Commission is given to all of us, and just as we are conditioned to not waste time or opportunities when it comes to our careers, we should be just as careful when it comes to heeding this call.



Jhan Moskowitz is the Chief of Station at the Chicago branch of Jews for Jesus and one of the founders of that ministry. He received his masters degree from Fuller Seminary. He will be the Thursday night speaker at the 2005 CLS National Conference.

**BE A FRIEND.**

**BE IN PRAYER.**

**BE FAITHFUL TO THE WORD OF GOD.**

**BE PATIENT.**



Pepperdine University

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## Estate Planning in a Post-Schiavo Era

### Implications for Christian Lawyers and their Clients

by Jason E. Havens, Havens & Miller PLLC



planning topics. Consequently, we each have an opportunity to serve others by assisting them with their estate planning or referring them to a competent colleague. Christian lawyers, who generally see a higher percentage of Christian clients in our offices, can take the following practical steps to address our Christian clients' estate planning issues, particularly those that relate to disability planning and so-called "end-of-life" issues.

### Including Disability Planning in the Estate Planning Discussion

Most estate planning commentators include disability planning in their materials. For example, the treatise, *TAX PLANNING FOR FAMILY WEALTH TRANSFERS* (published by Thomson/Research Institute of America/Warren, Gorham & Lamont) covers disability planning in detail. In an ever-specialized world, disability planning might be categorized more appropriately as elder law planning. Nevertheless, most estate planning practitioners still include at least a basic discussion of disability planning in their estate planning process, as well as preparation of the ancillary disability planning documents to address those issues - particularly where there is a more "traditional" estate and tax planning issue, such as gifting during a period of disability, the exercise of any rights or powers associated with a principal's business interests, and the implementation of any incomplete funding of various estate plan-

The family pleaded for mercy, grace, and particularly the intervention of state and federal leaders. Protesters held signs, and some even tried forcible entry into the home that captured America's attention. Many wept. Others prayed. Media coverage continued nearly twenty-four hours a day, with interviews including clergy, lawyers, and physicians. Everyone anxiously awaited the next update.

At this point, I suspect that every reader recognizes the description of Terri Schiavo's final days of life, as each "side"

struggled to assert their positions and change or maintain her course of medical care. Ms. Schiavo's tragic circumstances can be tied to many factors and events, but in my estimate, one primary factor was her lack of proper estate planning documents.

As a result of the Schiavo case, however, many clients are now much more attuned to their estate planning. For example, the public, estate-planning portion of the American Bar Association's Section of Real Property, Probate, and Trust Law was bombarded with visitors seeking information on "living wills" and related disability



## AS A PRACTICAL MATTER, ISSUES SURROUNDING THE LIVING WILL REPRESENT THE MOST DIFFICULT TO ADDRESS BY ANY CHRISTIAN CLIENT.



ning “vehicles” (which certainly is not the recommended route).

Disability planning also is being discussed at some of the major national conferences and programs on estate planning including the University of Miami School of Law’s annual Heckerling Institute on Estate Planning and New York University School of Law’s annual Institute on Federal Taxation. The Institute on Christian Gift Planning seminar before the CLS National Conference this fall will likely include a session on disability planning, with a particular focus on the use of living wills in light of the Schiavo case and other recent developments.

### Discussing Specific Disability Planning Issues with the Christian Client

Practitioners need to address specific issues that our Christian clients would be interested in addressing, beyond a general discussion of disability planning issues, including the living will and so-called “end-of-life” issues. Following are several important issues to consider in discussions with Christian clients.

#### 1. The Sanctity of and Stewardship over the Body

The Holy Scriptures declare in Genesis that God highly values human life because, after all, God created man in His own image. God provided human life as His gift, consistent with His gifts of His entire creation, as confirmed in Psalm 24 and Acts 17:25 (and numerous other chapters and verses). Specifically, as illustrated by Psalms 22:9-10 and 139:15-16, God knows the body and indeed the life and particular purpose of each of His children before their birth.

Christians must not only view their assets as God’s gifts to be used to glorify Him, but must also view their very lives and mortal bodies as His gifts. This truth

must inform a Christian’s estate planning. In particular, Christians must weigh carefully how their disability planning documents will be implemented. As a practical matter, issues surrounding the living will represent probably the most difficult to address by any Christian client.

#### 2. The “Quality of Life”

Everyone, including each Christian (regardless of express admissions), wants a high “quality of life” and generally to be “happy” according to the “American way.” However, as every Christian knows, “happiness” is not the same as “joy” as defined in the Bible. Paul best defines Christian joy in his letter to the Philippians. The book of Philippians explains that Christians will indeed suffer, as confirmed throughout the Scriptures, but that they may maintain joy because they know the One who experienced unimaginable suffering on their behalf to redeem them.

James Paul expressed his commentary on “Advance Directives” (Christian Medical Fellowship [CMF Files](#), Issue 19 (2002)), on the issue of “quality of life” and suffering:

Advance directives may help people feel in control of their future. But Christians place their confidence in God rather than written documents. For them God is Lord of their lives, including the points of entry and exit. [Footnote 9: Ecclesiastes 3:1-2, Job 14:5; Psalm 139:16] He is personally with us in our suffering, providing his strength and comfort. He can empathise with us fully, as God himself has experienced death when he was nailed to the cross. [Footnote 10: John 19] But more than this, he can also bring good out of even the worst situations, just as he did when Jesus’ death brought new life to all those who follow him.

On the other hand, Christians must balance the “quality of life” issue with the end

of life and their pilgrimage on earth. Paul, in Philippians 1:23-26, certainly acknowledges departure from this world and his eventual return to the Lord as far better. Wayne Jackson stated his balancing commentary in an April issue of the [Christian Courier](#) as follows:

In difficult cases involving the Christian, the issue takes on another dimension. We may reflect: Where is our hope *really* focused? There is something to be said for *quality* of life; sometimes the best thing we can do for a loved one is to let him/her go home to be with the Lord (2 Corinthians 5:8). In my judgment, blessed release (Revelation 14:13) would be far better than electronically maintaining a brain-dead body for which there is no hope of recovery (if such is determined positively).

Some of the most heated discussions focus on the provision of nutrition and hydration (*i.e.*, food and water). The Schiavo case clearly illustrates the conflict over whether to provide nutrition and hydration to a terminally-ill person. Before his passing, Pope John Paul II stated his opposition to withholding nutrition and hydration from any terminally-ill person. (He addressed the International Congress on “Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas.”) A properly-drafted living will is, therefore, imperative to any Christian client because in Florida as in any state of which I am aware, a client must specify whether to withhold nutrition and/or hydration (or, more appropriately, whether nutrition and/or hydration are considered “life-prolonging procedures”).

Many legal determinations are made on a specific basis, considering all of the facts and circumstances surrounding the particular matter. Unfortunately, “quality of life” decisions probably fall into the case-by-

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# MEMBERSHIP MINISTRIES

## GIFTS, ESTATES & TRUSTS



### POST-SCHIVO ERA

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case category. Therefore, implementing effective, well-drafted disability planning documents is critical for the Christian (and indeed the non-Christian) client.

### 3. Death and the End of Life on Earth

God created mankind as eternal beings in Genesis chapter two. However, due to mankind's choice to disobey God, physical and ultimately spiritual death resulted as described in Genesis 3, Romans 2-3, and numerous other passages.

Mortal death is inevitable for everyone. One of my favorite verses beautifully captures the life and death of man: "Surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever." (Isaiah 40:7-8). Therefore, we must plan for death. Such planning, which is generally called estate planning (or, more traditionally, trusts and estates), must as a result focus on the Gospel, which represents the most glorious Gift to mankind.

An integrated estate plan, which deals with all of these issues, generally includes three disability planning documents: 1) a durable power of attorney; 2) a health care surrogate (also known as a durable power of attorney for health care in other states), and; 3) a living will. Some clients choose not to execute and implement a living will and instead rely solely on a health care surrogate to empower an agent to carry out their medical decisions. This approach is discussed by the Reverend Dr. James I. Lamb in "Slow Down with Those Living Wills," in *LifeDate* magazine (Summer 2005) published by Lutherans for Life [www.lutheransforlife.org](http://www.lutheransforlife.org). Regardless of whether a Christian client executes two or three (or more, if you count an organ donor or anatomical gift form) disability planning documents, those documents

should be discussed in substantial detail and drafted with utmost care and skill.

### Assistance in Drafting Disability Planning Documents

Practitioners can minimally refer clients to state-approved advance directives available in nearly every state. For example, Florida offers a model durable power of attorney under chapter 709 of the Florida Statutes, a model health care surrogate (known in other states as a durable power of attorney for health care) under chapter 765 of the Florida Statutes, and a model living will under part III of chapter 765 of the Florida Statutes. An integrated set of two of the three forms above, as well as a model organ donation form, is entitled "Health Care Advance Directives: The Patient's Right to Decide" (last revised in February 2004) and is produced and distributed by the Florida Agency for Health Care Administration: [www.floridahealth-stat.com](http://www.floridahealth-stat.com). Estate planning documents as basic as the model forms provided by the State of Florida would have prevented Schiavo's problematic case.

Numerous other drafting resources exist that provide sample forms and even explanations. For example, the *LifeDate* article provides links to various sites with sample forms that are evidently appropriate for Christian clients. My personal website, devoted to estate planning and known as Legal Research for Estate Planners (LREP), includes a number of links to substantive information on disability planning and relevant forms: [www.jasonhavens.net](http://www.jasonhavens.net).

In addition, most estate planning drafting systems include disability planning document forms.

However, as any experienced lawyer knows, model forms do not address a number of issues, particularly those that are tax-sensitive. In essence, those called to practice estate planning (and/or elder) law are in a position to serve (or assist in serving) Christian clients seeking advice on disability planning.

### Conclusion

The tragic Terri Schiavo case illustrated for the world the difficulties that can arise in the absence of basic estate planning documents. Any estate planning lawyer would quickly admit that basic or even advanced estate planning documents are not a panacea or an insurance policy that difficulties will not arise. Nevertheless, proper estate planning clients generally avoid difficulties and definitely should accomplish a client's goals.

For Christian clients, those goals often differ from other clients. Christian clients should consider various disability planning issues such as the sanctity of and their stewardship over their bodies (as gifts from God), "quality of life" and accompanying issues related to suffering, and the end of their lives here on earth. Consequently, a Christian estate planning lawyer should typically be consulted and involved in a Christian client's estate planning, including the discussion of that client's sensitive disability planning documents.



Jason Havens is an estate planning attorney at Havens & Miller PLLC in the panhandle of Florida, a charter member of CLS' Gift, Estate and Trust section, and helps maintain the estate planning portion of the American Bar Association's Section of Real Property, Probate, and Trust Law (ABA RPPT Section) (<http://www.abanet.org/rppt/public/home.html>).



# THE TRAGIC TERRI SCHIAVO CASE ILLUSTRATED FOR THE WORLD THE DIFFICULTIES THAT CAN ARISE IN THE ABSENCE OF BASIC ESTATE PLANNING DOCUMENTS.



## Other Available Resources

Several articles, most of which are available online (many free of charge), discuss disability planning and should be helpful to you in your practice:

Daniel B. Evans, Esq., *What Estate Lawyers Need to Know About HIPAA and "Protected Health Information,"* 18 *Probate & Property* 20-26 (July/Aug. 2004) (<http://www.abanet.org/rppt/publications/magazine/2004/ja/home.html> (access for ABA RPPT Section members only))

Deborah L. Jacobs, *Bound and Determined,* *Bloomberg Wealth Manager* (June 2004) at pp. 31-34 ("Regulations that shield patients' medical histories have tied up the estate-planning process. But there are ways to break through the red tape and assist clients.") ([http://wealth.bloomberg.com/wealth/0604/jun\\_dpt\\_hippa.pdf](http://wealth.bloomberg.com/wealth/0604/jun_dpt_hippa.pdf))

Katherine L. Smith, Esq., *Durable Powers of Attorney: A Less Restrictive Alternative?*, 78 *The Florida Bar Journal* 56 (May 2004)

Andis Robeznieks, *Catholic patients, doctors face living will dilemma: A dialogue is urged to interpret the "practical implications" of the Pope's statement on feeding tubes,* *AMNews* (April 26, 2004) (<http://www.ama-assn.org/amednews/2004/04/26/prsg0426.htm>)

*Living Wills Don't Really Work Often* (republished by LexisNexis as part of the December 2004 "lexisONE" e-bulletin under the "Balancing Life and Practice" column: <http://www.lexisone.com/balancing/articles/ap120004d.html>)

Daniel A. Wentworth, Esq., *Durable Powers of Attorney: Considering the Financial Institution's Perspective,* 17 *Probate & Property* 37-42 (Nov/Dec. 2003) (<http://www.abanet.org/rppt/publications/magazine/2003/nd/wentworth.html>)

Kristen Lewis Denzinger, Esq., *Special Needs Trusts,* 17 *Probate & Property* 11-14 (Nov/Dec. 2003)

(<http://www.abanet.org/rppt/publications/magazine/2003/mj/denzinger.html>)

One-page summaries of "settlement" and testamentary or family special needs trusts (SNTs) via The Capital Trust Company of Delaware website: <http://www.ctcdelaware.com/trusts.html>  
<http://www.ctcdelaware.com/documents/specialneeds.html>)

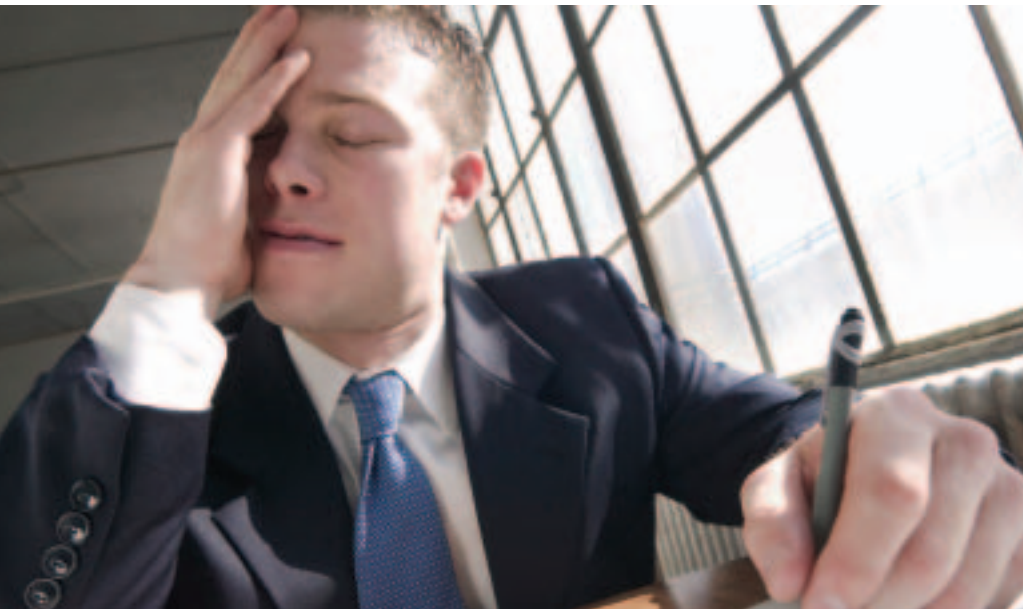
Peter B. Tiernan, Esq., *Florida Durable Powers of Attorney: Exploring the Limits of the Agent's Authority,* 76 *The Florida Bar Journal* 34-41 (July/Aug. 2002)

Miller Thompson 1/4 page ad



## The Difficult Path - Trusting His Promises

by Dina Haddad, CLS Chapter, University of California-Hastings School of Law



The University of California-Hastings School of Law is my school, my debtor and surprisingly a place of amazing spiritual growth. Hastings Christian Fellowship (HCF) decided to affiliate with the Christian Legal Society (CLS) in the fall of 2004, the beginning of my 2L year. I, like the other officers in the chapter, did not realize that our ambition would lead us directly into battle. The CLS constitution we signed and submitted contradicted the University's nondiscrimination policy, which forbids students from discriminating on the basis of religion and sexual orientation. It may sound like a great policy on the surface, but it would have prevented HCF from selecting leaders who are committed to living according to the Bible and from requiring our members to sign a Christian statement of faith.

HCF discussed our options toward the policy. We knew it would be dishonest if

we signed the policy with the hope that it would not be applied against us. So signing a policy we had no intention of following was out of the question. I struggled with the fact that HCF could avoid the issue by remaining an unregistered student group. We could not compromise our faith, but I questioned, "What would a lawsuit do to HCF? How will the campus view Christ, Christians and Christianity? Would I be able to withstand the physical, emotional, and spiritual pressure?" Although avoiding conflict seemed like a safe option, I would have no peace if I failed to answer God's direct call: "Whom shall I send, and who will go for Us?" (Isaiah 6:8).

The real story, however, is not about the law, the non-discrimination clause, or the leadership of HCF. It is about trusting God to fulfill His promises. The act of filing a lawsuit against your law school seems like a quick way to end your legal career, destroy any shot at good grades, and

decrease the number of students attending your fellowship. Nothing could be further from the truth. I quickly learned that submitting wholeheartedly before the Lord and listening to His voice is the only path to success. All other concerns would be wrongly rooted in the belief that I was in control of my future and of who would come to HCF, instead of how the Lord would bring people unto Him.

I avoid conflict by nature. If conflict is on one side of the room, I will be as far from it as possible. So God, in all His omniscience, should have known that I am not the one for the job, right? Wrong. The Lord looked beyond my fear of conflict and insufficiencies and saw my heart. He knew I was praying for my classmates and heard me fervently ask, "Lord, just give me a chance to serve You here at my school." I did not understand at the time how I could be a witness for Christ through this lawsuit.

I knew the Lord would work on my heart first and that God's discipline alone would be demanding. I worried that, like Isaiah, if I surrendered I may be rewarded with people who would not hear, see or believe the truth. I wondered, does God remember I'm still a law student? Yet, I knew in my heart that only through the Lord can I receive His salvation and only through Him could there be blessing and redemption. (Isaiah 55:8 -56:1).

The question "If not me, then who?" kept ringing in my ears. We even had dissension among HCF. Third year students were adamant that a legal battle would destroy us and any opportunity we had for witnessing for Christ. It looked as if HCF could completely fall apart. The internal conflicts within HCF and the external conflicts with Hastings were incredibly





**I KNOW THAT WE  
DID NOT CHOOSE THE  
EASY PATH, RATHER  
WE CHOSE THE  
LORD'S PATH.**



difficult, but those few months the Lord gave me a glimpse of how real and mighty He is.

When the student body found out about the lawsuit, students quickly aligned themselves with the school to protest HCF. Fortunately, in God's providence, HCF leaders were at the Christian Legal Society national conference receiving much needed guidance and encouragement. After the conference, I journaled:

The Lord has done amazing things in my life. I have just returned from a CLS conference and by God's mighty hand, He does ordain the timing of those things – from homework to the desperate need for worship and communion with fellow believers. I realize, more than ever, we have to be spiritually strong, praying and fasting daily. We have, for every step in this long process. I should be scared, worried, fearful. But I'm more assured, strengthened, and encouraged than ever. Thank you for CLS, Lord. Without their support this weekend I would be hurting. Lord, bless them.

When we returned to Hastings, the campus was hostile, despite my hope the lawsuit would create a forum to share our faith and dialogue with the students. I had to constantly remind myself that I am

called to live according to God's precepts. The battle does not belong to me but to the Lord. God's character is to bring glory to His Name. I must only submit and follow in the path He has set for me. (Isaiah 42:8; Psalm 46:10).

The remaining HCF members (now a CLS chapter) began to seek the Lord through fasting and prayer. We prayed for the students organizing the campaign against HCF on a daily basis. We also prayed for each other that we would be encouraged in our faith and develop a deeper relationship with Christ. As a result, we rediscovered that when we take a firm stand for Christ, blessings will follow. HCF began to grow both spiritually and in number. We built strong friendships with one another and committed ourselves to praying for one classmate at the beginning of every lecture. We could have been silenced out of fear, rather we prepared the spiritual groundwork for God's harvest through prayer.

My cup overflowed this past school year through so many answered prayers. My burden was not the lawsuit, but rather that God was blessing me so much that I could never repay Him. I often found myself struggling for my next breath, yet I have never been so strengthened by the work of the Spirit and encouraged by the love of my Savior. My classmates focused on their

studies and interviewing, but I was so spiritually burdened I lacked the energy to do so. Sometimes I felt completely helpless. I only survived through His grace and direction for my future.

My attention kept returning to the Lord. I knew that if I shifted my attention anywhere else that I would truly be run over. I knew the Lord had His hand on me and I began to lay my academic and professional goals before the Lord. I remember crying before the foot of the cross, "Lord, you know the battle before me and You know my future. Open the door to the one place that I could bring glory to Your name and will be aligned with Your will." In a miraculous way, the Lord granted my request the following Monday. I received an interview with a law firm, whose managing partner turned out to be an HCF alum; and I also received a call to be a mentor for the 2005 Blackstone Fellowship class.

The lawsuit is still in the beginning stages. I had my first deposition experience in July as a witness for the Lord, His Word, and His precepts. Please pray that HCF will be a witness for the Truth and that the national fellowship of believers would be brought together for His glory. "If God is for us, who can be against us. . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? . . . Yet in all these things we are more than conquerors through Him who loved us . . . [For nothing] shall be able to separate us from the love of God..." (Romans 8:31, 35, 37, 39b).

I know that we did not choose the easy path, rather we chose the Lord's path. He will find all of us through, even though I know there may be difficult days ahead. So I share our lesson – the lesson I know others in HCF are learning daily – never underestimate your Savior, for we serve a very alive and mighty God.



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# CHRISTIAN LEGAL AID

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## A Life Changing Experience

*by Steve Burger, Executive Director  
Association of Gospel Rescue Missions*



I remember standing with family members at a very special reception years ago. My uncle, Warren Burger, had been sworn in earlier that day as the 15th Chief Justice of the United States. As we were observing the famous guests going by, I felt a tap on my shoulder. It was my “Uncle Judge.”

The “Chief,” as everyone learned to call him, said “Steve, I’ve been looking for you.” He then introduced me to a group of people, including the head of the U.S. Air Force, “This is my nephew. He does the most important work in our family—he helps the poor.” I was never embarrassed or self-conscious again about the fact that I worked with alcoholics and prostitutes in a rescue mission.

I did not know for some years that my uncle had been personally involved in rescue work until a fateful conversation on his back porch. He told me that during his confirmation for Chief Justice he was lectured to by one of the Senators who stated, “What does a corporate attorney know about people with need?” My uncle then shared how for a number of years, after hearing a mission director speak at his church, he had gone weekly to the Union Gospel Mission in St. Paul, Minnesota, to deal with clients. He stated that those encounters committed him to “making the system work, for the least of these my brethren.” I believe that for my uncle, volunteering in legal aid was a “life changing” experience.

I now wish I had had the opportunity to share with my uncle about the Christian Legal Aid clinics now in operation in res-





## WHAT DO THE WORDS “CHRISTIAN LAWYER” MEAN? THEY SHOULD NOT BE SOMETHING WORN ON THE SLEEVE BUT ACTIONS FROM THE HEART.

cue missions, churches, and Salvation Army facilities around the nation. I know he would have been pleased because people who put their Christianity to work, like John Robb and the many Christian Legal Aid volunteers, impressed my uncle.

I did have the opportunity to tell him about Christian conciliation when it started under the Christian Legal Society. He would often tell me that “60 percent of the cases today before the Supreme Court could be handled by your grandmother with her common sense.” So it pleased him to hear of a common sense approach to reconciliation, and the involvement of the church and Christian lawyers. He felt that Christians often missed the mark and let issues go to court that should be handled Biblically.

One time, during his career, he came to visit me at Seattle’s Union Gospel Mission. We toured the building and stopped in a dormitory that a few hours before had housed 60 overnight guests. I pointed to a backpack on a bed and shared that I had talked with the young man that had slept in that bed. I pointed out that the backpack was all the young man owned. The Chief got a tear in his eye and said, “Steve, that is the way your great granddad came to this country, and somebody reached out and helped him.”

The Chief had originally come unannounced, for security reasons, but decided to hold a press conference the next day after seeing the mission. It was his first press conference in several years, right there on Skid Road. He ended the conference, when asked if he was calling for support of this mission, by stating, “I officially only support the Supreme Court Historical Society and the Scholarship program of the American Bar Association, but if my visit here helps this mission, HALLELUJAH!”

What do the words “Christian lawyer” mean? They should not be something

worn on the sleeve but actions from the heart. Involvement takes different forms, and provides different opportunities. It may be spending a day at a rescue mission giving legal counsel, and sharing God’s love, or being involved in “common sense” resolution. It may be something that is hardly seen. Sometimes it is taking a stand. It may have a cost, but often it has many more benefits. I have never known anyone who didn’t gain more than they gave when they went outside their comfort zone to serve. It may even be a “life changing” experience.



### CHRISTIAN LEGAL AID - A HIGH PRIORITY FOR CHRISTIAN LAWYERS

*“Speak up for those who cannot speak for themselves, for the rights of all who are destitute, speak up and judge fairly, defend the rights of the poor and the needy.”*

**Proverb 31:8-9 NIV.**

This story about Chief Justice Burger’s legal aid service prior to his court service underscores CLS’s strong conviction that, in God’s eyes, meeting the legal needs of the poor is a high priority in the volunteer time and financial giving of most Christian lawyers, absent extraordinary circumstances. See the [Christian Legal Aid Charter](http://www.clsnet.org/laccPages/claCharter.php) at [www.clsnet.org/laccPages/claCharter.php](http://www.clsnet.org/laccPages/claCharter.php). If this story has spoken to your heart, we want to encourage you to get involved in your own city.

## GOD, CAESAR AND CHRISTIAN LEGAL AID

*By Blane McCarthy, Director of CLS Pro Bono Project, Jacksonville, FL.*

Christian legal aid brings us into contact with the homeless with a variety of moral issues. We are often asked to help a client avoid a responsibility or terminate an obligation. Less often, we meet a client whom the Holy Spirit has convicted to do just the opposite.

In June, I was working the Christian legal aid desk when “Delroy” sought help to clear up some tax issues. He had failed to file several past-due returns and was puzzled by an outstanding tax obligation. I discovered two things: 1) his tax debt arose from tax year 1993 and would be designated “uncollectable” in March 2006; and 2) his past-due returns would result in a \$910 refund.

Rather than “impose” my Christian convictions upon him, I advised Delroy of his two options. One, execute the past-due returns and allow his \$910 refund to be applied to his outstanding tax debt. Or, two, hold the returns and file them in April 2006 (after his tax debt was designated “uncollectable”), and receive the \$910 refund. My letter concluded as follows:

I will leave the choice to you. In my view, the first choice best matches Jesus’ teaching in *Matthew 22:15-22* – “...Give to Caesar what is Caesar’s, and to God what is God’s.” If I do not hear back from you within 30 days, I will assume that you have chosen option two and I will close my file.

Less than one week later, I received Delroy’s executed returns.



## The Church-State Battle: Finding the Right Solution

by Professor Thomas Berg, University of St. Thomas School of Law



A recent article in the *New York Times Magazine* titled “A Church-State Solution” is attracting a good deal of attention. It is excerpted from a new book, *Divided by God*, by New York University law professor Noah Feldman, who offers his solution to the deep divide between religious traditionalists (who he calls “value evangelicals”) and “legal secularists” over the relation of religion and government.

Value evangelicals, according to Feldman, include those evangelical Christians, Catholics, Jews, and Muslims who “conten[d] that the right answers to questions of government policy must come from the wisdom of religious tradition,” especially values shared among the leading traditions. Legal secularists, by contrast, “see religion as a matter of personal belief and choice largely irrelevant to government” and “are concerned that values

derived from religion will divide us, not unite us.”

The legal secularists enlisted the Supreme Court in the 1970s, as the justices banned many religious elements from the public schools (prayer, Bible reading, displays of the Ten Commandments) and simultaneously forbade the government to assist parents who sent their children to religious schools. Feldman trenchantly observes that these decisions under the “*Lemon* test” — requiring government action to have a “secular purpose” and “primarily secular effects” — “made secularism an official condition of all acceptable government conduct.”

These judicial developments outraged value evangelicals, however, whose efforts in presidential politics helped lead to the appointment of new justices less committed to “court-mandated secularism.” During the 1990s, the Court began allow-

ing the government to include religious organizations and individuals in school vouchers and other assistance for education and social services. However, Feldman points out that value evangelicals have not entirely reversed the Court’s direction. Equal benefits for religious institutions hang by a single thread — the vote of the now-retired Justice O’Connor — and the Court extended its restriction on religious elements in public institutions, for example the recent Ten Commandment’s decision.

Feldman concludes that neither value evangelicals nor legal secularists can fully prevail in the battle over religion in public affairs. He claims that unity cannot be achieved either by shared religious values — for “the trouble is that ‘we’ often do not agree” — or by the secularist exclusion of religious values, which simply excludes those Americans whose faith drives their beliefs about the public good.

He proposes a compromise, “offer greater latitude for religious speech and symbols in public debate, but also impose a stricter ban on state financing of religious institutions and activities.” He claims the approach, although opposite of the Court’s current direction, “would both recognize religious values [appealing to value evangelicals] and respect the institutional separation of religion and government as an American value [appealing to legal secularists].” He argues that this would reduce religious divisions among Americans.

Feldman makes a powerful diagnosis of the problem, but I believe his solution would take America in the wrong direction. I propose that both Christians and other Americans should support the opposite: continued caution about official government prayers and religious symbols, but



**FELDMAN CONCLUDES THAT NEITHER VALUE EVANGELICALS NOR LEGAL SECULARISTS CAN FULLY PREVAIL IN THE BATTLE OVER RELIGION IN PUBLIC AFFAIRS.**

even greater acceptance of including religious choices fully in programs of educational or social-service funding.

**1. Religious integrity, vigor, and choice.**

Feldman, in his emphasis to avoid division, overlooks a theme that was central to the founding-era proponents of religious freedom and disestablishment: the integrity and vigor of religious organizations and communities. James Madison, evangelical preachers Isaac Backus and John Leland and many others believed that religion, the duty to the Creator, was both important in itself and essential to the virtue of citizens and society. They also believed religion would better thrive and contribute to society if it was not promoted or favored by government, but rather reflected the free choices of individuals whose values would in turn affect government.

Feldman's proposal to ban funding would lead us away from these ideals of religious integrity and voluntary choice.

plastic reindeer and used to further the commercialization of Christmas.

Let me emphasize that I am not advocating the secularists' ban on all religious references by government. An absolute ban would be another way of marginalizing religion, and the Court has never adopted such a position. I am only suggesting that issues such as Ten Commandments displays in the courthouse and official prayers at football games should not be an emphasis of orthodox Christians, certainly not the major focus they are today. We do far more to preserve the vigor of faith-based activity by fighting for strong rights under the Free Exercise Clause (a matter Feldman's article omits) and by assuring that religion is not discriminated against in access to government benefits.

It is true that vouchers and other forms of funding can create tensions for religious institutions' independence, as government may use its funding power to affect the

internal practices of religious institutions. We should fight, as CLS' Center for Law and Religious Freedom does, to ensure that an institution's receipt of funding does not take away its ability to require employees to share its faith and follow its faith-based standards of conduct, sexual and otherwise. When the "strings" that come with funding are too restrictive, the institution can and should refuse the money. It should have that opportunity, though, rather than be flatly disqualified from eligibility simply on the ground that it is religious.

**2. Religious divisions.** The compromise proposed by Feldman may also fail to reduce religious divisions. He points out that voucher programs create some disputes, including whether certain schools will be denied eligibility because of their unpopular or anti-social teachings or practices. He then proposes to exclude schools

*continued on page 24*

**WHEN RELIGIOUS VALUES AFFECT LEGISLATION ON MATTERS SUCH AS CRIME, CIVIL RIGHTS, OR FOREIGN AFFAIRS, RELIGIOUS CITIZENS ARE ACTING AS EQUAL PARTICIPANTS IN THE LEGITIMATE SPHERE OF GOVERNMENT.**

When religious schools are excluded from receiving vouchers available to secular schools (public and private), parents' choices about where to educate their children are impeded, and religious schools operate under a state-imposed disability that can threaten their survival as educational alternatives. School choice, by contrast, allows parents to use government benefits at schools reflecting a variety of religious and secular perspectives. Whether a school receives assistance, and how much, is a function not of government selection, but of how many families choose to use the school.

In contrast, cases involving government prayers or religious displays raise significant concerns about the integrity of independent religious institutions and ideas. In those cases, the government selects one or two religious messages or symbols it favors, perhaps on the basis of majority vote and certainly with some element of political calculation. The message also is likely to be watered down or otherwise distorted to suit the government's interests: official prayers will be reduced to vague language common between differing faiths and municipal crèches will be surrounded by

Waterbrook Press  
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from eligibility simply because their teaching is religious. That exclusion should promote as much or more resentment since it is so broad-brush and would exclude schools (such as Catholic schools) that have a demonstrated record of producing good students and good citizens. The exclusion of religious schools from funding has produced intense controversy in America for 150 years, and it likely will in the future.

Additionally, excluding religious schools from funding intensifies cultural disputes by pushing everyone — except the wealthy! — into a single institution, the public schools. When one institution is given such dominance, more and more people have an interest in insisting that it reflect their (inconsistent and incompatible) values. We will continue to face endless emotional disputes over public-school prayers, Christmas carols, sex education, evolution, and countless other issues. By contrast, school choice programs allow families of varying views each to send their children to schools that more closely reflect those views.



Feldman answers that secularists and religious minorities should accept more Christian elements in the public schools. But such a sacrifice is still bound to produce resentment among non-Christians. Moreover, Christians should realize that any amount of religion likely to be allowed in public schools will fall far short of truly integrating faith into education. The typical result, in a school with families of competing views, will be the occasional watered-down prayer or wall plaque. In fact, Feldman would still forbid any sort of “mandated” prayer, which, under Supreme Court precedent such as *Lee v. Weisman*, would cover almost any official prayer in a public grade-K-12 school.

**Conclusion.** The modern state must take the opposing position to Feldman’s proposal. Preserving the goal of religious voluntarism that animated the founders must include a continued caution about

official government prayers and religious symbols, but a greater acceptance of fully including religious choices in programs of educational or social-service funding.

Let me be emphatic that although I express discomfort with government-sponsored religious symbols, I do not advocate cleansing government of all religious references. In particular, government must be free to rely on religious values in deciding matters within its proper sphere of justice and the common good, for example, being influenced by Catholic or other pro-life religious views in restricting abortion. Feldman speaks powerfully in favor of religious participation in public debate and legislation, and I fully agree.

Such religious influence is different from the government making pronouncements of favored doctrines on distinctively religious matters, for example, endorsing not just the second tablet of the Decalogue with its commands against murder and adultery, but also the first tablet with its commands to forswear any graven images and to observe the Sabbath. When religious values affect legislation on matters such as crime, civil rights, or foreign affairs, religious citizens are acting as equal participants in the legitimate sphere of government, with an equal right to influence government to adopt their views as good policy. This is what Christians and other religious citizens in a pluralistic democracy should seek, not privileged status or recognition, but rather an equal opportunity to participate in and affect the government in its legitimate work for the common good.

Harvest USA

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Professor Thomas Berg teaches at the University of St. Thomas School of Law in St. Paul, Minnesota and is a co-director of the Terrence J. Murphy Institute for Catholic Thought, Law and

Public Policy. He has written more than 20 briefs on issues of religious liberty and free speech in the U.S. Supreme Court and lower courts and has testified to Congress in support of religious freedom legislation. He received his J.D. from the University of Chicago and was a Rhodes Scholar at Oxford. He received the Religious Liberty Defender of the Year Award from the Christian Legal Society in 1996.



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# Go Back the Way You Came:

## Reaching the World God's Way

by Samuel E. Ericsson, *Advocates International*

I delivered a speech at the 1990 Christian Legal Society National Conference called *Go Back the Way You Came*, named after God's whisper to Elijah after he fled Jezebel's threats to kill him. I did not know at the time it would be my final talk as CLS' executive director; and likewise, no one knew that a 39-year-old law school dean sitting in the audience by the name of Samuel B. Casey would one day become 2nd Samuel as CLS' executive director.

### MOSCOW CALLING

One week later, I was having breakfast with Lynn Buzzard, the first CLS executive director, at a North Carolina chapter retreat. We were discussing our hope to one day visit Moscow because of an incident we were involved in ten years earlier. In 1980, Lynn helped negotiate the release of the "Siberian Seven," who had fled to the basement of the US Embassy in Moscow for five years while seeking asylum. I had helped as well by raising the \$10,000 ransom demanded by the KGB for the Seven's safe passage to America. One week after that discussion, out of the blue, Lynn and I received an invitation by the Soviet Academy of Sciences to visit Moscow to discuss how the Ten Commandments could be introduced in Soviet schools.

The trip to Moscow changed my life. I resigned from CLS three months later to focus on encouraging lawyers in Communist nations. Hindsight is 20/20. I can now look back to that time in my life and see the hand of providence that brought about the Advocates International

(AI) story, which I know is ultimately His-Story.

### THE AUTHOR

The providence of Christ, His-Story, in all of our lives includes adventure, drama, mystery and suspense as we seek "Thy will be done." Jesus is the author of life (Acts 3:15), of our salvation (Heb. 2:10) and of our faith (Heb. 12:2). "He is before all things and in Him all things hold together." (Col. 1:17). An author precedes his story and holds the story together by words, sentences, paragraphs and chapters. Psalm 139:16 declares, "All the days ordained for me were *written* in your book *before* one of them came to be." Jesus is the ultimate Author in all believers' lives and in particular the story of AI.

Jesus told the disciples that "*you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth.*" AI's mission is Acts 1:8 in action: *Bearing witness of Jesus Christ through the legal profession by encouraging and enabling advocates to meet locally, organize nationally, cooperate regionally and link globally.* Today, AI's network informally links 30,000 lawyers and judges in over 120 nations. The **L - O - R - D** provides an outline for AI's mission.

**L = Local Fellowships.** "... *you will be my witnesses in Jerusalem.*" Jesus' strategy begins in the city where we live and work. After leaving CLS in 1991, I received two independent phone calls just two weeks later. They were both invitations for me to

visit Sofia, Bulgaria, a city that had never crossed my mind in any significant way up to this point in my life. The first call was from CLS member Roger Sherrard and the second was from Paul Popov, a stranger from Pasadena, California. During our conversation, Paul and I discovered that 40 years earlier, his mother and my father had worked in the same offices in Stockholm, Sweden. The Author was at work!

Roger and I flew to Sofia the next month, and we have returned to the Balkans 30 times since then. During my 5th visit, I met a young Christian judge who, along with three others, joined me in a café inside the former Communist Party headquarters building to declare, "Karl Marx, you lose. Jesus Christ, you win."

A few visits later, I met Latcho Popov, who began mentoring lawyers in Bulgaria. Together, we organized the Rule of Law Institute (RLI) in 1995, and by 2000, the Institute had 80 lawyer members engaged in advancing human rights, religious freedom, conflict resolution and ethics. The RLI today has 225 active members meeting in local fellowships in 10 cities around Bulgaria. The former US Ambassador to Bulgaria told me RLI was the most effective non-governmental organization in the Balkans. Latcho also serves as the president of the 35-nation regional group, Advocates Europe.

**O = Organize nationally.** "... *you will be my witnesses...in all Judea.*" Jesus' strategy moves from the city to the countryside. I have learned this lesson through my visits to South Korea. I have been there ten times and each time encouraged the



**THE PROVIDENCE OF CHRIST, HIS-STORY,  
IN ALL OF OUR LIVES INCLUDES ADVENTURE,  
DRAMA, MYSTERY AND SUSPENSE AS WE SEEK  
“THY WILL BE DONE.”**



*Sam I and Sam II*

Koreans to meet locally and organize nationally. Several small Christian lawyer groups have been meeting there for fellowship, prayer and evangelism, but the groups were only concentrating on the “local” fellowship. They were not focused on the great legal issues facing the Church throughout Asia.

In 2001, I attended a prayer breakfast with 70 Korean judges and lawyers at the Supreme Court in Seoul. I did not understand the Korean speaker at the time, so I sat and read Ephesians 5 and watched the verses leap off the page, “*Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity, because the days are evil.*” Afterward, I shared that the issues facing Asia were not the responsibility of a Swedish immigrant living in Virginia. I challenged the Koreans to *make the most of every opportunity, because the days are evil.* I encouraged them to organize Advocates Korea and asked them to consider hosting Advocates Asia for the first Asian conference of Christian lawyers in Seoul later that year. The Koreans accepted the challenge.

After the prayer breakfast, a former chief prosecutor provided his car and driver so I could visit an 81-year-old lawyer dying of Parkinson’s in a Seoul hospital. I sat down in the backseat of the luxury car and the driver asked permission to listen to the English Bible on CD. He pushed the play button and the reader began, “*Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity, because the days are evil.*” The probability that the reader would start with the same verse I had quoted 30 minutes earlier is astounding! There are 31,173 verses in the Bible. It once again proved that the Author of His-Story was at work, again!!

Advocates Korea became a reality and hosted the first Asia conference that year. Advocates Asia now links 30 nations, including lawyers from Malaysia,

Singapore, and other Asian nations, encouraging lawyers throughout Asia “for such a time as this!” No national group has had a greater impact on a region than Advocates Korea in Asia.

**R = Regional networks.** “. . . *you will be my witnesses ... in all ... Samaria.*” Jesus’ strategy challenges us to focus on cross-cultural matters. Peruvian Law Professor Nina Balmeceida returned to Lima after the AI Global Convocation in 2000 and organized CLS of Peru. She also helped Advocates Latin America hold its first regional conference in 2001. One year later, two Uruguayan lawyers returned home from the Costa Rica regional conference and organized the Christian Legal Institute of Uruguay (CLIU). In 2004, CLIU, Nina and groups in 15 Latin nations worked to derail efforts by international abortion groups to make Uruguay the first Latin American nation to adopt an abortion on demand law. In October 2005, Advocates Latin America will hold its 5th conference, in Uruguay, with all 21 nations sending at least one delegate. It will be the first continent reaching 100% attendance by all member countries.

**D = Disciple globally.** “. . . *you will be my witnesses ... to the ends of the earth.*” How does one-lawyer and three secretaries in Virginia impact the globe for Christ? It is impossible from a human standpoint. Thankfully, Jesus promised that the Holy Spirit would empower us to be his witnesses *to the ends of the earth.*

AI’s mission took a significant turn in August 1999 when I discovered I had massive bladder cancer. The cancer triggered waves of prayer support. Lawyers are not a high priority on anybody’s prayer list, but friends of AI around the globe realized the need for prayer. Likewise, as I was dealing

with cancer, lawyers took the initiative to meet locally, organize nationally, cooperate regionally and link globally. It was no longer up to me!

AI took another turn in a few years later. In July 2003, while walking down some steps at home, I fell and broke seven ribs and punctured my right lung. The x-rays also showed that the bladder cancer had spread to my right lung. Amazingly, we would have never discovered the lung cancer if I had not fallen. The fall also inspired AI to produce the *When Things Go Wrong* card with the five Bible verses that I often use in counseling. There are now over 600,000 cards in 24 languages, including Arabic, Chinese, Hebrew, Hindi, Mongolian, and Russian. Lawyers around the globe distribute these cards to other lawyers, clients, pastors and prisoners. The Kenyan Christian Lawyer Fellowship distributes hundreds of cards within the prisons where KCLF members provide legal aid.

Cancer was not part of my plans in 1999, and the fall was not in our program for 2003. However, they were part of God’s plan to help a small staff disciple “to the ends of the earth.” *I can do everything through him who gives me strength. Philippians 4:13*

## **NOW WHAT?**

It has been fifteen years since I left CLS, and now in August 2005, AI and CLS come full circle as they move their offices together in Northern Virginia. We look forward to working together to focus on mentoring the next generation of lawyers around the world, and we invite you to build relationships with others around the globe. CLS President Gene Fahrenkrog tells a bit of His-Story on his recent visit to Cuba and how it has inspired him to do just that.

# Short Term Missions: An Opportunity of a Lifetime

Gene Fahrenkrog  
PRESIDENT  
CLS BOARD OF DIRECTORS



**M**y first experience with international mission work began four years ago when a Christian physician asked if I would be interested in traveling to Cuba with a medical mission group. We worked together on a number of medical negligence cases and eventually discovered we were both Christians. He had emigrated from Cuba in 1960 as a 15-year-old boy, and Christ led him to return to Cuba twice a year since 1997 on medical mission trips.

Cuba provides free education through medical school, so unlike most Latin American countries, primary medical care is not one of the services needed from an American medical mission team. The mis-

sion, instead, is to provide numerous containers filled with donated medical equipment and supplies (in short supply in Cuba due to the U.S. embargo and the inherent problems of the Cuban socialist economy). They also lecture university and hospital staffs in Havana and a number of other cities in Western Cuba.

My role and that of the other non-physicians is to join Cuban pastors and visit wards in the pediatric hospitals where team members are lecturing. We pray with the sick children and their parents, handing out small gifts and Christian tracts. In May, one of our team members was a Christian clown whose skits and balloon animal creations lit up the faces of the children.

Short term mission trips are a chance to follow the Great Commission and are frequently life-changing for those we reach as well as our team members. They also are attractive to Christian lawyers because they are short-term, so the time commitment is workable for busy attorneys. Additionally, immersing yourself in a new culture and being able to compare different legal systems is beneficial. It is important for Americans to see how Christians around the world live out their faith. They are often reminiscent of the first century church given their reliance on Christ and the fellowship amongst the believers.

I also took the specific opportunity to meet with four Christian lawyers in Havana last May. I am hopeful that they will be able to attend the Advocates International Latin American conference in October. The average Cuban attorney earns about \$15-20 per month, so CLS and AI are helping raise the necessary funds for travel and other expenses.

The Christian Legal Society and Advocates International are now sharing office space and the potential opportunities for partnership between our respective members are exciting. Initially, we will encourage CLS members to make contact with Advocates International members as they travel. We also will encourage CLS attorney chapters to form relationships with Advocates International attorney chapters in similar-sized cities in Europe, Asia, Africa or Latin America. CLS chapters can even take on specific projects like raising money for a law library or helping to provide scholarships for their partner cities' law school. CLS and AI look forward to the day when e-mail exchanges are commonplace between attorneys from the two groups and personal relationships are established all while Christ is glorified.

Christian Legal Society

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Advocates International

# CHAPTER NEWS & UPDATES

## MEMBERSHIP MINISTRIES

### Hawaii

The Hawaii chapter conducts First Friday meetings every other month featuring speakers of interest to the local Christian legal community. We hosted a banquet in February for members of the national CLS board. In June, we held a luncheon with Judge Michael Wilson and former State Representative David Pendleton, each of whom gave his perspective on living the Christian life, as well as co-hosting a seminar on advance health care directives. In October, the chapter will hold our annual breakfast during the Hawaii State Bar Convention.

**Contact: Mark Pettinato,**  
[Markpetti@cs.com](mailto:Markpetti@cs.com)

### Sacramento

The Sacramento chapter meets every other month on the 4th Thursday for lunch at a local restaurant. Recently, we have heard presentations from legislators, judges, and attorneys. The members share blessings they have received from the Lord in the course of their practice and prayer requests. We find much joy in the fellowship in Christ. In the fall of each year, we hold a dinner for local law student chapters to provide an opportunity for conversation and relationship building between students and lawyers.

**Contact: Steve Burlingham,**  
[steveb@gtblaw.com](mailto:steveb@gtblaw.com)

### Mobile

The Mobile chapter began reading “Choose the Life” by Bill Hull this past summer. We came together for an evening in August to discuss the book, led by CLS Chaplain Glandion Carney, and are hopeful it may spur the growth of small groups.

**Contact: William Watts,**  
[bill@alabamatrial.com](mailto:bill@alabamatrial.com)



### Phoenix

CLS members in Phoenix are participating in a small group study of Ken Sande’s book “The Peacemaker,” in an effort to offer Christian conciliation and mediation services. We have had regular speakers attending lunch seminars and plan to have more in the coming year.

**Contact: Tim Watson,**  
[twatson@stklaw.com](mailto:twatson@stklaw.com)

### New York

The New York City chapter has a new emphasis on friendship evangelism. NYC-CLS held a family retreat to Camp of the Woods in the Adirondacks in late July. We are planning on offering free CLEs to the NYC legal community and advertising it in the local law journal. The chapter continues to hold monthly meetings to discuss how Christ would have us live as attorneys in the NY Metro area as well as our weekly prayer meeting.

**Contact: Joe Ruta,**  
[rutaesq@aol.com](mailto:rutaesq@aol.com)

### San Diego

The San Diego chapter recently re-established its presence in Southern California. After a few years of no activity, a handful of attorneys became an affiliated chapter, and we are looking to begin a regular fellowship, reach out to local law students and consider doing legal aid.

**Contact: John Yphantides,**  
[johnyphantides@usa.net](mailto:johnyphantides@usa.net)

### Northern Illinois/Chicago

The Northern Illinois chapter meets for lunch on the first Wednesday nearly every month at one of the Chicago law schools to hear from speakers of interest to the local Christian legal community. Speakers have included, among others, right-to-life activists, a public defender defending parents of child abuse victims and a professor of theology. In conjunction with the National Day of Prayer in May, we gathered to pray for the justices of the United States Supreme Court. The chapter is planning a banquet with a nationally known speaker on September 17.

**Contact: Mike Avramovich,**  
[businessfirm@aol.com](mailto:businessfirm@aol.com)

### Seattle

The Seattle chapter meets monthly for lunch-time Bible studies. We recently added a second Bible study at a law firm in Bellevue, since some many other lawyers have offices in the cities east of Seattle. We were challenged on leadership by going through the CLS Bible study “Christian Leadership: The Source of Vision,” and recently began “The Advocate,” another study available for download on the CLS website. The Bible studies and monthly breakfast meetings have been a great time of fellowship and exploring how to apply Biblical principles in our lives and law practices.

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Mediation Law Group

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## CLS CHAPTER NEWS & UPDATES

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### Wichita

The Wichita Chapter continues to meet monthly for lunch on the third Thursday at the Wichita Bar Association. The lunches for the rest of 2005 are scheduled to be facilitated by a different lawyer who will share his or her thoughts, encouragement or perhaps a challenge to all of us from a passage of scripture. We enjoy discussions centered on practicing law as Christians as well as occasional sharing about the Wichita Christian Legal Aid clinic and our ministry to the poor.

**Contact: Craig Shultz,**  
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### Jacksonville

The Jacksonville chapter holds luncheon meetings once a month for nine months out of the year, which have included speakers like Florida Supreme Court Justice Kenneth Bell. A small group also meets weekly on Tuesday mornings for Bible study and fellowship. We are developing a mentoring program with the Florida Coastal School of Law student chapter and are very active with our Pro-Bono Service Ministry. The chapter also e-mails prayer requests to a special list where we recently prayed for a 4-year-old boy of a secretary diagnosed with a recurrence of cancer. We held our second annual Easter Project in March when we delivered 60 baskets filled with a variety of goodies, toys, and spiritual notes to the local Ronald McDonald House and another 25 baskets to the pediatric oncology floors at the children's hospital.

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## THE CLS CHAPTERS ARE REPORTING A GREAT 2005 SO FAR. THE LORD IS GOOD ALL THE TIME!

### San Antonio Chapter

The San Antonio chapter continues to hold our monthly breakfast meetings with scheduled speakers. We also are “going deeper” with a biweekly small group Bible study, which have met our spiritual needs in a more direct way and drawn us closer in fellowship with other attorney believers. We hosted two local judges earlier this Spring as speakers, Judge Janet Littlejohn and Judge Rene Diaz. In June, several of our members volunteered to accept cases for the underprivileged at the St. Mary's Law Center pro bono clinic. We look forward to hosting the 2006 CLS National Conference.

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### Metro Denver Chapter

The Denver chapter alternates months for meetings: a breakfast one month in the “Tech Center” area and a luncheon in the “Downtown” area the next month. The Chapter also sponsored a regional CLS Conference in April. The chapter also sponsors a student/attorney luncheon at the University of Denver Law School each year and provides an opportunity mentoring. We are also looking at implementing several new ideas, including sponsoring a marriage enrichment weekend in 2006, supporting the expansion of the legal aid clinic to an actual “hospital” concept where actual legal representation is

offered; and developing a spiritual aid for Chapter members through Bible studies, prayer hot line, and possibly counseling.

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### Metro Washington D.C.

We continue to meet for “brown bag lunches” on the first Thursday every month at Morgan, Lewis & Bockius in downtown DC. CLS Chaplain Phil Ashley took the summer sessions to take us through Dallas Willard's “Renovation of the Heart” series. We are hoping to break out in small group Bible studies and meet more regularly in the city, and are encouraged by some start up groups in Fairfax and other places.

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### Kansas City

The Kansas City chapter meets for lunch on the last Wednesday of each month to listen to a volunteer speaker. The speakers are often attorneys, but not a requirement, and are usually a Christian who just wants to speak about something important, including judges, business persons, local candidates, organization representatives (such as from ADE, etc.), and just your normal everyday people. We have quarterly Bible studies also led by a volunteer.

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Chapters that did not make the printing deadline: Austin, Baltimore, Birmingham, Boston, Charlottesville, Indianapolis, Los Angeles, Minnesota, New Orleans, Oklahoma City, Western Pennsylvania, Santa Clara, Syracuse. (Only CLS affiliated chapters are listed.)



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