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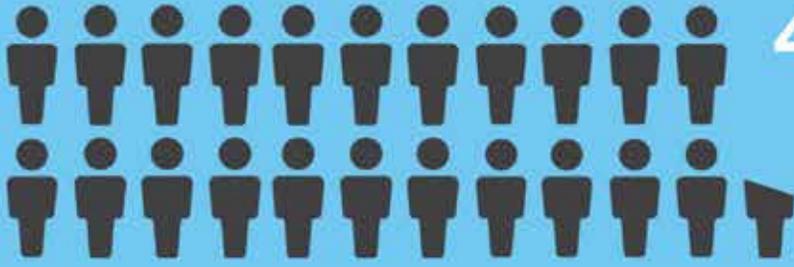
A PUBLICATION OF CHRISTIAN LEGAL SOCIETY

Human Trafficking

*The Role of the
Church & the Law*

ALSO IN THIS ISSUE

- Staying on Track: What Are We Doing and Why Are We Doing It?
- A Federal Report Redefines Religious Freedom
- These Are Our Neighbors: Protection and Restoration from Human Trafficking in North Carolina



45.8 million
people are exploited globally
through modern day slavery

{  = 2 million people

Human trafficking is a
 **\$150,000,000,000**
business.



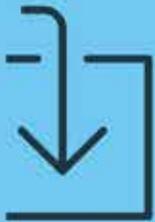
hu·man traf·fick·ing

noun

the exploitation of vulnerabilities for commercial gain

Those at greatest risk include:

- Marginalized populations
- Homeless populations
- At risk youth
- The cyclically impoverished
- Immigrants
- Domestic abuse victims



Many in the anti-trafficking

movement confirm that the local church is one of the few places where trafficking victims can be away from their exploiters.



How will you respond?

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MY
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GO

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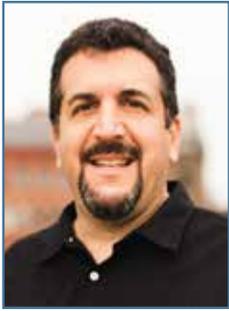


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David Nammo,
Executive Director
and CEO

From the Executive Director

The issue of human trafficking is overwhelming on so many levels.

The sheer amount of the trafficking going on not only overseas but here in America is just as daunting.

The stories of the men, women, and children being trafficked are almost incomprehensible for most Americans. We read and hear about the sale and abduction of people and sometimes even hear about it happening in our very own neighborhoods.

Most people wonder if they can really even be part of a solution. Is putting money in a small jar and letting some other organization “handle” this crises all we can do? Many of us hope and wish to do more, but we are often at a loss as to know where to turn.

As for Christians in the law, many, if not most of us, are not involved in “criminal law,” so we leave the issue of human trafficking to someone we believe is better qualified to handle it.

Yet even if we are not directly involved, the Christian lawyers and law students that read this

publication know all too well about the damaged lives that wander through our criminal and civil courts every day. We are literally on the front lines. And it is not uncommon for some of the Christian Legal Aid clinics across the country to see and help individuals that are trapped in some form of trafficking.

As one of the authors in this issue, Jeff Brauch, states: “Human trafficking, in all of its forms, occurs because people view and use others as objects rather than as human beings with worth and dignity.” As Christians, we know the value of every single person. We know that people are made in the image of God and, moreover, that He died for them and loves them and seeks to draw all to Him in a loving relationship.

It is our hope that by reading this issue of *The Christian Lawyer* we all get a better picture of what is going on in the church and in our society to combat human trafficking. It is also our hope that we find ways where we can make a difference and actually combat the trafficking in our own communities, our country, and even across the world.

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Editor-in-Chief
Courtney Herron

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Editorial Email
clshq@clsnet.org

Advertising Office
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Human Trafficking

The Role of the Church & the Law



A Vulnerable Approach to Ending Human Trafficking: The Role of the Local Church

BY REV. RALEIGH SADLER, M.DIV.

“Together we can end human trafficking,” she said to a crowd of over 46,000 Christians in downtown Atlanta. As I sat in the nose-bleed section of the arena, I found myself actually sitting in disbelief. I knew that I was supposed to immediately jump on board with a hearty “Amen. Let’s get to work!” But I had questions. You see, I’m not a lawyer or police officer. Nor am I Liam Neeson’s character, Bryan Mills, from the 2008 hit movie, *Taken*. With that said, it should be obvious to the reader that I do not possess a “particular set of skills.”

Rather, I am a pastor. I had sensed a calling to vocational Christian ministry and subsequently pursued a theological education. But as knowledgeable as my professors in seminary were, they could not prepare me for this moment. How could I, a Christian minister, fight human trafficking? For that matter, how could my church respond?

According to the Global Slavery Index, there are as many as 45.8 million people around the world held in what amounts to modern day slavery.¹ Cases have been reported in every country,² as well as every state in the U.S.³ Whether the victimized are trafficked into the commercial sex industry, the agricultural sector, or the hospitality and service industries, each person

has one thing in common: they are vulnerable. Human trafficking can be defined as the exploitation of vulnerability for commercial gain. For this reason, human trafficking can happen anywhere because there are vulnerable people everywhere.

Vulnerability should not be a new idea for the Christian community. As a matter of fact, it is a key theme throughout both the Old and New Testament scriptures. A cursory reading will reveal that God identifies not with the earthly elite, but with those who lack power, protection, and social status.

God, by virtue of His character, desires to bring “justice” to those who are in need of it. This concept can be clearly seen as the word “justice” is found over 200 times in the Bible. Its Hebrew form, “mishpat,” can mean “to treat people equitably,” or “to give them what they are due.”⁴ In the Old Testament, God is so clearly known by this love for justice that He is identified as the “God of Justice.”⁵ One particular Hebrew writer goes as far as describing Him as the “Father of the fatherless and protector of widows.”⁶

In the New Testament, the reader discovers that the ministry of both Jesus and the early church is marked by this distinct

attribute. In His inaugural address, Jesus quotes Isaiah 61 explaining that He is the messiah that has come to “proclaim good news to the poor.” This “good news” was that Christ was bringing a new kingdom to bear; a kingdom, where justice, not injustice, had the final word.⁷ With this in mind, James, the brother of Jesus, writes to the early Christian church, explaining that the “religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.”⁸ In other words, not only does God identify with marginalized people, but He challenges His followers to join Him by living justly.

In his seminal work, *Experiencing God*, author Henry Blackaby explains that for the Christian the key to discovering the will of God for one’s life is to “find where God is at work and to join Him there.”⁹ The Scriptures testify that if we desire to find where God is at work, one need only to identify those who are most vulnerable to exploitation. In essence, the believer does not have to bring the God of Justice to those who are hurting because He has already arrived and is inviting us to participate. With that said, how can the local church join God in the work of justice?

First, we must recognize our own vulnerability. For many of us, we would rather run from our weaknesses, than acknowledge them; however, it is our vulnerability that actually gives us the platform to serve other broken people. The recognition of our own frailty, though sobering, levels the “playing field” so-to-speak. Whether we are standing in line at a soup kitchen on Saturday night or sitting in a pew on Sunday morning, we are all people in need of a Savior. For this reason, Jesus Christ, the Son of God, identified with each of us by being born into abject poverty to a subjugated people over 2,000 years ago. Christ willingly chose to save the vulnerable from death by becoming vulnerable to death. As we reflect on the dire nature of our situation, namely that our sinfulness required Christ to live, die, and rise in our place, we are compelled to serve others. In other words, as we become acquainted with our own vulnerability, we are better prepared to notice those in need around us.

With that in mind, we can join God in his work by recognizing and responding to the vulnerabilities in our communities. It is said that someone once asked Mother Teresa how she dealt with global poverty. Her answer seemed remarkably simplistic: “You do the thing that’s in front of you.”¹⁰ The best way to discover who is most vulnerable in your community is to ask your community. Start by setting up appointments with local law enforcement, social service providers, NGOs, and even the

vulnerable themselves. Ask each of them to share what they think are the greatest needs facing your community. The added benefit of this approach is that as you listen, you will also discover people and organizations with whom your church can collaborate to better serve your community.

Too often, when we hear about global injustices, like human trafficking, we are left feeling helpless and overwhelmed. We are also reminded, however, that we are not alone. As Christians, we have been invited to join the God of Justice as He brings a kingdom without exploitation. Together we can end human trafficking.



Raleigh Sadler has served in Christian ministry for the last 15 years. He currently serves as the founder and executive director of Let My People Go. Through Let My People Go, Raleigh is seeing the local church empowered to fight human trafficking as they love those most vulnerable.

As a speaker, this message has taken him to universities and churches across the country speaking on how the Christian faith frees us to explore justice and mercy in our communities. Raleigh occasionally writes for The Baptist Press, The Gospel Coalition, and the ERLC, among others. If you are interested in partnering with or learning more about Let My People Go, visit Impgnetwork.org.

END NOTES

- ¹ <http://www.globallslaveryindex.org>. The International Labor Organization (ILO) estimates that there could be as few as 20.9 million victims of human trafficking globally. For more information, go to http://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_182109/lang-en/index.htm.
- ² http://www.unodc.org/unodc/en/human-trafficking/faqs.html#Which_countries_are_affected_by_human_trafficking.
- ³ <https://polarisproject.org/facts>.
- ⁴ For more on the definition of Biblical Justice, read Tim Keller’s article, “What is Biblical Justice?” Relevant Magazine, August 23, 2012, <http://www.relevantmagazine.com/god/practical-faith/what-biblical-justice>.
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- ⁶ For specific texts, Psalm 68:5; Ex 22:21-24; Lev 23:22; Deut. 24:19, 26:12.
- ⁷ Luke 4:18-20 ESV.
- ⁸ James 1:27 ESV.
- ⁹ For more information, <http://www.blackaby.net/expgod/2010/12/02/blackabys-experiencing-god-15-years-of-seeing-god-work>.
- ¹⁰ This story is recounted in Corban Addison’s book, *A Walk Across the Sun*.



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The Destructive Reach of Human Trafficking—and God’s Call to His People

BY JEFFREY BRAUCH, J.D.

In 2012, Fairfax County, Virginia was rocked by news that it was home to a sex trafficking ring run by the Underground Gangster Crips. The gang lured teenage girls, as well as some adult women, into prostitution, recruiting them both online and in person at local high schools and Metro stations. Gang members told the girls – often runaways or those on the fringe of society – that “they looked pretty and could use their good looks to earn money.”¹

The gang promised the girls love and acceptance that many of them lacked and longed for. Once the girls were fully involved, however, they faced abuse, violence, and sexual exploitation instead. The gang forced the girls to engage in prostitution and kept them under control by drugs, alcohol, and violence. The FBI reported: “The gang’s leader “personally enforced his will through a mix of manipulation, intimidation, and, where necessary, force – including chokings, beatings and rape.”² Thankfully, after the FBI’s intervention, the gang was broken and gang members were sentenced to prison, some to terms as long as 25 years.

This account provides a frightening glimpse into the world of human trafficking where human beings are bought and sold and treated as objects. Human trafficking takes place all over the world, in places of wealth as well as poverty.

The Reach of Human Trafficking

The statistics regarding human trafficking are stark and shocking. The Global Slavery Index now estimates that there are 45.8 million individuals in some form of modern day slavery worldwide.³ Eight hundred thousand people are trafficked across international borders each year, including, by one estimate, 14,000 to 17,500 trafficked into the United States.⁴ Five and a half million children are trafficked globally;⁵ at least 100,000 U.S. children are trafficked within the United States each year.⁶

The United States State Department defines human trafficking as: “the active recruiting, harboring, transporting, providing, or obtaining a person for compelled labor or commercial sex acts through the use of force, fraud, or coercion.”⁷ Human trafficking takes a variety of forms.

Labor Trafficking

The most common form of human trafficking is labor trafficking. This takes place when individuals use force, fraud, or coercion to compel someone to work.

An example of labor trafficking is found in the State Department’s 2014 version of its annual Trafficking in Persons Report. The report introduced readers to Shyima Hall. Shyima’s parents sold her to a wealthy Egyptian couple when she was eight years old. The couple came to the United States, bringing Shyima with them. They worked Shyima for up to 20 hours per day, using verbal and physical abuse to control her. They kept her away from others and took her passport away. Finally, neighbors contacted child welfare authorities and Shyima was released. At the time she knew three English words: “hi,” “dolphin,” and “stepsister.”⁸ She told authorities: “I now believe my captors intentionally kept anything from me that might teach me the language, because knowledge of English could have given me more power.” Something captors do well is keep their slaves powerless.⁹

Organ Trafficking

Organ trafficking takes place when individuals are forced or tricked into giving up a bodily organ. This sometimes takes place when an individual is being treated for another medical condition (either real or imaginary). Other times it takes place when an individual agrees to sell an organ but is not paid for it – or is not paid the agreed-upon price.

It is difficult to know how many cases of organ trafficking take place each year. The World Health Organization describes some of the instances that have been discovered:

In some cases, live donors have reportedly been brought from the Republic of Moldova to the United States of America, or from Nepal to India. In other cases, both recipients and donors from different countries travel to a third country. More than 100 illegal kidney transplants were performed at St. Augustine hospital in South Africa in 2001 and 2002; most of the recipients came from Israel, while the donors were

from Eastern Europe and Brazil. The police investigation in Brazil and South Africa revealed the existence of an international organ trafficking syndicate.¹⁰

Child Soldiers

A third form of human trafficking takes place when children are forced to become soldiers in conflict settings. Many readers may be familiar with the notorious Ugandan warlord Joseph Kony. Kony leads the Lord's Resistance Army (LRA), which has abducted as many as 38,000 children from their villages in Uganda and the Central African Republic.¹¹ Kony and the LRA drive the children to their psychological and physical breaking point so that they unquestioningly follow the orders of LRA commanders. The LRA kidnaps both boys and girls. Most boys become soldiers; most girls are pressed into service as cooks, messengers, or as sex slaves for the combatants.

The use of children as soldiers is an enormous problem, with perhaps 300,000 child soldiers involved in conflicts worldwide.¹²

Sex Trafficking

Sex trafficking is the form of human trafficking described in the introduction. Both adults and children are victims of sex trafficking in the United States and around the world. The U.S. State Department defines adult sex trafficking this way: "When an adult engages in a commercial sex act, such as prostitution, as a result of force, threats of force, fraud, coercion or any combination of such means, that person is a victim of trafficking."¹³ For child sex trafficking, there need be no proof of force, fraud, or coercion. Recruiting, transporting, or using a child to perform a commercial sex act is enough.

Millions of individuals are enslaved through sex trafficking, many from a very young age. Shockingly, one study found that the average age of entry into prostitution for sexually exploited girls is 12–14.¹⁴ The age is 11–13 for boys.¹⁵

Why Do We Have Human Trafficking?

Human trafficking, in all of its forms, occurs because people view and use others as objects rather than as human beings with worth and dignity. Consider the words of a 39-year-old married Indian man who knowingly purchased the services of a trafficked prostitute:

If [the prostitute] takes money and does not perform what she is expected to, then the customer will get angry. See, I understand that the prostitute is there in the first place because she has no choice or is forced there. I feel bad about this, especially if she is forced or sold. But the fact is that she is in the flesh market. The rules of the market apply to her as well as to one who is come out of her own choice... It may sound bad, but the fact is that she is a commodity offering a service and she should accept that. We should all.¹⁶

The circumstances that lead to human trafficking vary. Millions of street kids (orphaned or functionally living alone on the streets) are at risk of being lured or abducted. Extreme poverty prompts some to offer themselves to others in hopes of making money; parents sometimes sell their children for profit. As the introduction makes clear, however, human trafficking can occur in affluent suburban neighborhoods too. Extreme loneliness and low self-worth can leave a young girl vulnerable to the advances of men who seem to offer love and stability that she lacks. Only later does she realize that her "boyfriend" is a trafficker who will use drugs, alcohol, and violence to keep her trapped.

God's Call to His People

The Church is desperately needed to intervene on behalf of those who are being exploited, abused, and enslaved. There are many ways to do it:

1. Writers, filmmakers, and creative people of all kinds are needed to raise awareness about human trafficking;
2. Teachers, church leaders, health care providers, mentors, and others are needed to educate people about human trafficking and to identify potential victims;
3. Lawyers are needed to rescue victims and prosecute traffickers;
4. Medical doctors and psychologists are needed to provide after-care to those who have been rescued; and
5. Individuals are needed to build and staff safe houses for individuals who have been rescued, while business people are needed to create employment opportunities for victims so that they do not fall back into their former life.

Finally, the Church needs to address the climate that fosters all forms of human trafficking. It must proclaim and demonstrate that all humans are made in God's image with worth

and dignity. It must play a key role in educating young people about the dangers of human trafficking, as well as raise awareness about it in our communities. And it must stand against the use of pornography, which is a problem within the Church as well as without. Far from harmless, pornography contributes mightily to the view that humans are mere objects to be viewed and used.

God's call to His people today is the same as it has always been: "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 needy."¹⁷



Jeff Brauch is professor and executive director of Regent University School of Law's Center for Global Justice, Human Rights, and the Rule of Law. He received his B.A. with distinction from the University of Wisconsin in 1985. He received

his J.D. with honors from the University of Chicago Law School in 1988.

After graduating from law school, Jeff was a law clerk for Justice William Callow of the Wisconsin Supreme Court during the 1988-89 term. He then worked five years as an associate with the Milwaukee law firm Quarles & Brady, where he specialized in commercial litigation.

Jeff has served as a professor at Regent University School of Law since 1994. From 2000 to 2015, he served as the law school's dean. Jeff has taught Foundations of Law, International Human Rights, International Criminal Law, Torts, and other courses. He helped create the law school's Center for Global Justice, Human Rights, and the Rule of Law, and serves as the Center's executive director.

Jeff has published two books, *A Higher Law* (2008) and an earlier edition, *Is Higher Law Common Law* (1999). He has also published twenty-three articles on topics related to international human rights, integration of faith and law, and ERISA litigation.

Jeff and his wife Becky were married in 1987, and they have four children: Cynthia, Melissa, Christina, and Jeffrey.

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Trafficking in Priceless Goods: The Invisible Epidemic of Modern Day Slavery

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

Having spent years prosecuting human traffickers from all walks of life, there are a few things they have in common. The first thing is that unlike Hollywood portrayals of traffickers as non-English speaking men from different parts of the world, traffickers look just like the rest of us. So do their victims—who are literally hiding in plain sight. From downtown pedestrian plazas to picturesque tree-lined residential streets, our cities and towns harbor a horrifying secret. Human beings are for sale.

Using existing statistics as a guide, trafficking activity is probably happening right in your own backyard . . . wherever you live. The young man who cleans your table at your favorite lunchtime diner might never leave the building. One of the mansions you admire off the side of the freeway during your daily commute to work might have several occupants living in luxury, with a servant living in the garage. Identifying victims is challenging because so many cases fly under the radar.

Image Bearers for Sale

Human trafficking involves the exploitation of human beings, which God created in his own image (Genesis 1:27). Because of the detestable way many of them are treated, human trafficking victims do not see themselves as the image bearers they are (Gen. 9:6), made in God’s likeness (James 3:9). Many sex trafficking victims are unfamiliar with the biblical concept of inward beauty (1 Peter 3:3-4), and have never known modest dress, only the modern day version of elaborate hairstyles, gold and pearls (cf. 1 Timothy 2:9).

Worse yet, with character corrupted through bad company (1 Cor. 15:33), many victims adopt the hopeless worldview promoted by their traffickers. Some trafficked victims even become traffickers themselves. How does it happen? The answer is simple: usually through the exploitation of existing relationships.

Modern Day Slavery: Invisible Chains

Unlike in the movies where trafficking victims are snatched off a street corner by men in a black van with no windows, most victims are trafficked by someone they know. Through

deception, coercion, or threats of harm, these modern day slaves are bound by invisible chains—which are often harder to break than physical ones. Victims are constrained and controlled through emotions ranging from love to fear and, often, both.

Many victims believe they would not be able to survive without the protection of their traffickers. Others simply do not want to. I have worked with both types; the common denominator often manifests itself in a reluctance to cooperate with law enforcement.

Fortunately, there are an increasing number of laws and regulations designed to fight this insidious epidemic.

Human Trafficking Laws

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

How do you recognize a trafficking victim? Using California as an example, Penal Code Section 236.2 lists factors law enforcement must consider in identifying trafficking victims. Those include the following:

1. Signs of trauma, fatigue, injury, or other evidence of poor care.
2. The person is withdrawn, afraid to talk, or his or her communication is censored by another person.
3. The person does not have freedom of movement.
4. The person lives and works in one place.
5. The person owes a debt to his or her employer.
6. Security measures are used to control who has contact with the person.

7. The person does not have control over his or her own government-issued identification or over his or her worker immigration documents.

While much attention is given to sex trafficking, labor trafficking is a thriving black market industry as well. One recent study provides a snapshot of the type and scope of the problem.

Labor Trafficking: In Pursuit of a Better Life

Labor trafficking is undoubtedly more prevalent than we think, given the behind-closed-doors nature of many jobs that used trafficked labor. One recent study into the particulars of labor trafficking was very revealing. The research study “Understanding the Organization, Operation, and Victimization Process of Labor Trafficking in the United States” (2014) contained a large number of findings across a variety of areas. (See <http://www.urban.org/sites/default/files/publication/33821/413249-Understanding-the-Organization-Operation-and-Victimization-Process-of-Labor-Trafficking-in-the-United-States.PDF>.)

Regarding the trafficked persons, some of the findings included:

- The most common venues of exploitation for labor trafficking victims included hospitality, agriculture, construction, domestic service in private homes, and restaurants.
- Approximately half of the victims studied were male. Victim gender varied according to work venue. The agricultural workers were predominantly male, and almost all of the domestic service workers were female.
- Labor trafficking victims came from diverse educational backgrounds. While some had very little formal education, others were very well-educated, some even had college and graduate degrees.

With respect to the traffickers, the study revealed some significant findings as well, including:

- Two-thirds of the labor trafficking perpetrators were male, most in their thirties or forties.
- The perpetrators were foreign nationals, as well as American citizens.
- Almost half of the perpetrators had been arrested. Factors that resulted in a low number of arrests included reactive approaches to labor trafficking investigations, prosecutors declining cases brought by victims, and

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suspects absconding to countries from which they could not be extradited. Complicating potential cases further were victims' fear of police, as well as fear of being deported and reluctance to reveal information about their traffickers out of fear of retribution.

Also notable in the study was the fact that all of the victims experienced some measure of force, fraud, and/or coercion. These included things like document fraud, withholding documents, extortion, discrimination, sexual abuse, torture, and attempted murder, as well as violence and threats against both victims and their family members.

Raising Awareness Through Individual Responsibility

Thankfully, the push to eradicate human trafficking has gained momentum worldwide. Community forums, public outreach, and testimony from brave survivors have sparked new laws, updated law enforcement procedure, and produced partnerships with agencies that provide services to victims of human trafficking. Together, we are revolutionizing our collective approach to tackling this insidious epidemic and generating solutions.

Yet every time I give a human trafficking presentation, one of the most frequently asked questions pertains to individual responsibility. "How can I get involved?" Here are some ideas:

- Support legislation that holds perpetrators accountable and promotes dignity for victims.

- Encourage local schools to educate teachers, counselors, health providers, staff, parents, and students.
- Encourage civic and faith-based organizations to educate their members about human trafficking.
- Support victims of human trafficking through welcoming them into our communities and directing them to available professional resources.

For more information, see the following helpful links:

- www.polarisproject.org/human-trafficking/overview
- www.sdbbcc.org (Bilateral Safety Corridor Coalition - Director Marisa Ugarte)
- www.abolishhumantrafficking.com
- <http://www.faastinternational.org> (Faith Alliance Against Slavery and Trafficking)

Through persistence, policing, and prayer, we will continue to fight for those still caught within the trap of trafficking.



Wendy L. Patrick is a career prosecutor in the San Diego District Attorney's Office who spent years prosecuting human trafficking cases and sex crimes. She is a former co-chair of the statewide California District Attorneys Association Human Trafficking Committee. She is president of the New York City Chapter of Christian Legal Society. She has a Master of Divinity degree and a PhD in Theology, and is an ordained Baptist minister. The views expressed in this article are her own.

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staying *on* TRACK

What Are We Doing and Why Are We Doing It?

BY MICHAEL P. SCHUTT, J.D.

It is often helpful to go back to the basics. In sports, we call them “fundamentals.” In theology, Paul called them “rudiments” or “milk.” In piano, it is “playing the scales.” In ministry, it is “mission,” “vision,” and “goals.”

Reviewing the basic mission of Christian Legal Society, at least every now and then, can help remind us what we are supposed to be doing. It’s a way to stay on track, to keep our bearings.

Many of those reading this will have a very good idea as to what “we are supposed to be doing” on law school campuses and in our attorney groups meeting in cities across the country. Many others may wonder. Some of us are involved in vibrant, effective communities of lawyers or law students, and we may not need a refresher. The vision speaks for itself. Others of us are struggling with our meager communities, hoping that we’ll survive long enough to have another event, another meeting, another lunch together. Some are simply wishing there were others with whom they might fellowship.

Whatever our particular circumstance, it is good to return to the basics. We all need a reminder of what we’re in this for and what it’s all about. Is it worth the effort to gather together? Is our time effective and edifying? Are we making a difference in our communities? Why are we doing this?

Whether we’re a brand new 1L, a seasoned attorney, or someone somewhere in between, we have a longing—sometimes vague, sometimes fierce—for our legal work to matter. As Christians, we want law to be kingdom work, a ministry of justice, meaningful love of neighbor, used by God as He redeems the world. The mission of Christian Legal Society is to both nurture that longing and give it wings—to provide the means by which it might become fully realized.

So I thought I might use this space this month to remind us of our mission, as well as the real goals of our shared ministry with and to lawyers and law students.

The vision of CLS, in sum, is to nurture and encourage law students and to “inspire and train” attorneys in three areas: spiritual formation, compassionate outreach, and vocational stewardship. This vision is further developed through four foundational objectives of CLS’ ministry: Gathering, Spiritual Formation, Vocational Stewardship, and Service. I invite you to walk through these objectives, imagining what they might look like in your community.

Gathering

The first, and most modest, goal in fulfilling the CLS mission is simply an invitation: we want to bring students and lawyers into community by encouraging them to gather locally or to simply identify as Christ-followers. This is not an earth-shaking goal, and it has few deep consequences apart from creating an invitation for law students on campus and lawyers at the bar to stand up and say “I’m with Him.” Yet this goal is central. As lawyers and law students who follow Jesus, we provide encouragement to our brothers and sisters in the profession.

Implicit in the call of Christians in the law to gather together—to simply identify with one another as disciples—are a few related assumptions:

- We are better fit for our callings in the law when we engage one another.
- God’s call into law is not merely a call to the individual lawyer or law student.
- There is something important to the mission of the Church that is served when vocation-centered groups convene.

Do not neglect this modest goal of meeting together. Though it is indeed a modest goal, it requires intent—it won’t just happen. As you consider taking steps to meet or shore up this goal in your own community, consider these practical tips:

- Meet regularly, rather than *ad hoc*. Even if your fellowship gathers only once a quarter, make it actually happen quarterly, come rain or shine.
- An invitation to gather is almost as important as the gathering itself. Those who receive an invitation to join you are themselves identified with your group, and regular invitations and updates are meaningful, even if the organizer never knows how much.
- Many lawyers and students long for fellowship and feel isolated in law school or in the practice. For them,

gathering meets a real need. Provide opportunities for introductions and interaction at every meeting, if possible.

- Be creative in your invitations. Consider that local pastors, law students (if you are lawyers’ group) or lawyers (if you are a campus group), professors, campus ministers, and others will be interested. Cast a broad invitatory net.
- Gathering, in and of itself, is important and worthwhile. But groups need to aspire to a mission beyond mere fellowship, so read on.

Spiritual Formation

The second goal is to assist attorneys and law students as they become more Christ-like in the context of the legal profession and preparation for it.

We all recognize that there are unique challenges, temptations, and issues facing Christian lawyers and law students, and our “lay” friends, including pastors and mentors, do not always understand the issues we face. Whether it be the time crunch of memo writing in law school, the pressures of partner-track politics at the big firm, the stress of preparing for trial, or the intricacies of an ethical dilemma, faithful responses are not easy to come by. Sharing with a brother or sister in Christ who gets the issue is often the most significant step on the way to spiritual understanding.

To be sure, spiritual formation happens primarily in the context of the local church, our families, and accountability groups. Yet much of our ethical and personal formation happens through our law school training and law practice—and the habits we develop thereby. So our *counter-formation*, including habits that fight conformity to the “pattern of the (law) world,” is often best developed in a community of Jesus-loving lawyers or law classmates.

As you think about what that might look like in your city or on your campus, consider the following:

- Many lawyers and students enjoy a good Bible study, but there are ample opportunities to study Scripture. What is rare, however, is the opportunity rigorously to *apply* Scripture to the everyday challenges of lawyers.
- Formation often involves reflection and self-awareness, two things that take time and quiet space, which are in short supply for most law students and lawyers. Consider providing time for reflection, evaluation, and discussion in meetings when meaty topics are presented. Perhaps

a one- or two-day retreat with lots of space for individual group reflection is a possibility.

- The annual CLS National Conference and various regional retreats are designed to foster thoughtful training and interaction with other lawyers and students in the context of faithful spirituality. Consider making the time to promote and attend these types of events.
- A good practice in your community of law students or lawyers is to ask—out loud—what barriers folks are experiencing to spiritual growth. If we are honest and intentional about our challenges, regardless of whether they are inherent in legal training and practice, we will be able to face them together.

Vocational Stewardship

The third foundational goal of CLS centers on the lawyer's calling. We want to help law students and lawyers develop a well-defined understanding of Christian vocation and how it works itself out in law study and practice.

Many lawyers, like many Christians, have a dualistic view of life and work: our spiritual lives are private matters, having to do with worship and church life and little to do with our law practice or study. On the other hand, our secular lives are public, having to do with business and commerce and centered on our daily jobs. Sure, our devotional lives teach us not to lie, cheat, or steal, but beyond that, business is business.

This approach is a harmful lie. If we don't understand that all of life should be rooted in worship and that our ordinary work is a way to both worship our Creator and love our neighbors, we are living spiritually impoverished lives. Our life in the church flows into and informs our daily work, our family life, our recreation, and our public witness.

Amy Sherman's wonderful book, *Kingdom Calling*, lists twelve theological themes undergirding vocational stewardship. The first is the "gospel of the kingdom:"

To steward their vocations well, Christians need to have a big conception of God's redemptive work. At

The gifts that God gives us, including our gifts for law study and practice, are given for the benefit of our neighbors as instruments of God's grace.

the heart of the gospel is the glorious message of new life in Christ, made possible by the atoning sacrifice of our Savior Jesus, who lived the life we ought to have lived and died the death we deserved for our sins. Yet this good news is even bigger: God's salvific work is not limited to individual salvation but concerns his mission of restoring the whole of the created order (Col. 1:19-20; Eph. 1:9). The gospel of the kingdom is about making *all*

things right. . . .

As Christians we have entered this kingdom and become citizens in it, and that citizenship is to shape us in every way—including our work lives.¹

Lawyers and law students who submit every aspect of their calling to the Lord are a part of God's redemptive work in the world. This redemptive work of lawyers, shaped by their citizenship in the kingdom, gives glory to God and furthers His kingdom. This work has the potential to do justice, reform the profession, free the oppressed, reconcile those at odds, vindicate the rights of those who suffer, or simply give wise counsel to those in need, to name just a few possibilities.

Further, the gifts that God gives us, including our gifts for law study and practice, are given for the benefit of our neighbors as instruments of God's grace:

As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ.²

How then might we help each other in our legal community apply these theological truths to the specific gifts and practices in our lives in the law? Here are some ideas:

- We might study the topic of Christian "vocation" or "calling" together;
- We should intentionally discuss the gospel of the kingdom as it relates to law practice and study when we gather;

- We should challenge one another to talk about how our daily law-related tasks are centered in loving our neighbors in specific ways, and we should encourage one another to tell stories of the redemptive work, especially in the more mundane areas of practice;
 - We ought to remind each other of the reasons we went to law school in the first place;
 - We should talk about our work in real terms of justice, freedom, reconciliation, process, vindication, right, and service, among the other foundations of legal work;
 - We can offer CLE programs and panels in which we model the exploration of vocational stewardship and of ministry of the law, even though we know we are not perfect in doing it;
 - We might consider avoiding the language of “full-time Christian work” as applied to pastors and missionaries only, and speak of our own work as fully Christian; and
 - Mentor a law student or a younger law student, with an eye toward talking on purpose about Christian calling.
- Your community might sponsor a charity event or project that others on campus or in town could join, such as Angel Tree, Shoes for Orphan Souls, Operation Christmas Child, soup kitchen service days, food pantry collections, and the like;
 - Lawyers and law students might offer their services as a speakers’ bureau to local schools for Law Day, Constitution Day, and other events, or simply adopt a classroom;
 - Adopt a highway; or
 - Raise funds for the family of a classmate or colleague in need.

There are hundreds of ways to use your legal gifts for the good of others in our local communities. Furthermore, do not limit your service locally, but rather think globally, too. It is no accident that attorneys and law students are at the forefront of justice ministries around the world, from anti-human-trafficking efforts, to anti-slavery missions and other global justice initiatives.

Christian Legal Society has a vision to see lawyers and law students transformed as they seek to serve Christ in and through ordinary law practice and study. This mission is carried out by encouraging lawyers and law students to gather, to grow spiritually, to think faithfully about their vocations, and to serve well with their legal gifts.

May you and your colleagues experience the power of the Holy Spirit as you seek these things!



Mike Schutt is Director of Law Student Ministries and Attorney Ministries for CLS. He is an associate professor at Regent University School of Law, and he serves as National Coordinator for InterVarsity Christian Fellowship’s Law School Ministry. He is the author of *Redeeming Law: Christian Calling and the Legal Profession* (InterVarsity 2007) and lives in Mount Pleasant, Texas with his wife Lisa.

END NOTES

- 1 Amy Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* 235 (InterVarsity 2011).
- 2 1 Peter 4:10-11 (ESV).

Service

Finally, Christian Legal Society seeks to encourage Christian law students and lawyers to reach out to their campuses and communities with the love of Christ. This element of service is a natural outgrowth of gathering together, growing spiritually, and thinking carefully about vocation. After all, if we see our legal gifts as given to us for the benefit of others, one of our critical tasks will be indentifying those “others” that might benefit from what we have.

As your think about how your community might serve as a unit, consider these examples from law student and attorney fellowships:

- Lawyers have much to offer local law students in the way of mentorship, fellowship, and encouragement;
- Law students and attorneys have legal gifts that can be used to serve the poor and needy through local Christian Legal Aid programs;
- Law students serve their classmates by offering outlines, donuts and coffees, prayer, and free lunch at events;

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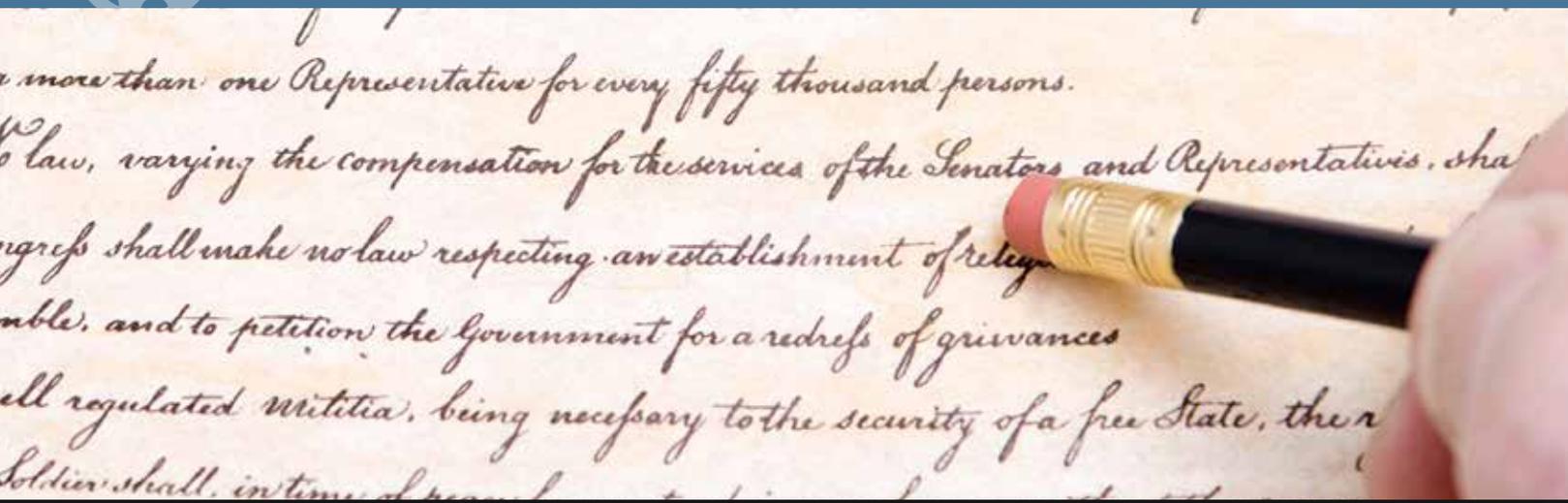
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A FEDERAL REPORT *Redefines* RELIGIOUS FREEDOM

BY KIM COLBY, J.D.

On September 7, 2016, the United States Commission on Civil Rights (the Commission) released a report (the Report) entitled *Peaceful Coexistence: Reconciling Nondiscrimination Principles with Civil Liberties*.¹ In its tone and substantive content, the Report marks a profoundly troubling inflection point in the deepening erosion of Americans' religious freedom. For the first time, at least to my knowledge, a federal agency issued a public report that treated religious freedom as something harmful and negative.

The Report arose out of a briefing held March 22, 2013, at which the Commission ostensibly sought "to learn how best to reconcile the conflict which in certain cases may exist between those seeking to practice religious faith and those seeking compliance with or protection of nondiscrimination laws and policies."² As one of eleven witnesses called, I provided testimony on behalf of Christian Legal Society.³ The Commission also received 110 written public comments, the overwhelming number of which "generally supported religious exemptions" and religious institutions' autonomy.⁴

Three years later, the Commission issued its 296-page Report with findings and recommendations that adopted the extreme

position that American governments should nearly always subordinate religious freedom claims to nondiscrimination claims -- no matter how strong the specific religious freedom claim, or how weak the specific nondiscrimination claim.⁵ In the Commission's view, this zero-sum result is the preferred outcome, even when a citizen's religious freedom claim and another citizen's nondiscrimination claim could both be accommodated without denying either citizen the right to live according to his or her deepest convictions.

The Report's Findings and Recommendations

While lacking any legal force, the Report's findings and recommendations are likely to be cited by opponents of religious freedom in future briefs and legislative testimony. Collected on three pages of the Report, its recommendations can be summarized as follows:

1. Religious exemptions to civil rights protections must be tailored narrowly (if adopted at all) by judges, legislators, and policy-makers.

2. Religious exemptions allow religious groups to use the pretext of religion to discriminate.
3. It is easier and fairer to protect religious beliefs rather than religious conduct.
4. Freedom to marry should not be subject to religious beliefs.
5. Throughout history, religious doctrines accepted at one time later become viewed as discriminatory, with religions changing their beliefs accordingly.
6. What is considered within the purview of religious organizations' autonomy likely will change in the future, presumably becoming more restricted.

In a one-page statement, Commission Chairman Martin Castro declared:

The phrases “religious liberty” and “religious freedom” will stand for nothing except hypocrisy so long as they remain code words for discrimination, intolerance, racism, sexism, homophobia, Islamophobia, Christian supremacy or any form of intolerance.

Religious liberty was never intended to give one religion dominion over other religions, or a veto

power over the civil rights and civil liberties of others. However, today, as in the past, religion is being used as both a weapon and a shield by those seeking to deny others equality. In our nation's past religion has been used to justify slavery and later, Jim Crow laws. We now see “religious liberty” arguments sneaking their way back into our political and constitutional discourse (just like the concept of “state rights”) in an effort to undermine the rights of some Americans. This generation of Americans must stand up and speak out to ensure that religion never again be twisted to deny others the full promise of America.⁶

While slightly more restrained in tone, four commissioners joined a lengthy statement remarkable for its dismissive attitude toward religious freedom. Their statement concludes with a declaration that “[n]ondiscrimination laws stand as a bulwark against the assaults of intolerance and animus.”⁷

Religious Exemptions Protect Against “Assaults of Intolerance and Animus”

But, of course, religious freedom protections also act “as a bulwark against the assaults of intolerance and animus.” Indeed,



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because religious people so often have been the targets of governmental “assaults of intolerance and animus,” American nondiscrimination laws include “religion” in even the shortest list of protected categories, along with race, color, and national origin. How ironic that nondiscrimination laws that have always protected religious persons are now used to stigmatize religious persons because of their long-held religious beliefs regarding marriage and sexual conduct.

History’s recurring lesson is that governments, at some point, almost inevitably target people groups for persecution based on their religious beliefs, practices, or identities. But America has chosen a different path. With some sobering exceptions, our Nation has dedicated itself to religious freedom for all citizens. This promise of religious freedom has drawn millions to America as a haven from religious persecution, both past and present.

The Report itself represents an alarming departure from our Nation’s tradition of enacting religious exemptions as a tested vehicle for protecting religious freedom. By singling out a particular set of religious beliefs regarding marriage and sexual conduct for disdain and condemnation, the Report itself exemplifies the very “intolerance and animus” that it claims to deplore.

The Report carelessly paints religious exemptions as “abnormal” or a “departure from the rule of law.” But this caricature of religious freedom is totally inaccurate. Religious exemptions are a longstanding characteristic of the American legal landscape. And if the “rule of law” means that citizens should receive substantively equal treatment under the law, then religious exemptions are essential to ensuring that religious citizens can participate fully and equally in our society.

Without religious exemptions, religious freedom cannot be adequately realized. Without religious exemptions, religious minorities have no legal redress when (not if) the majority, either intentionally or unintentionally, makes some aspect of their religious conduct illegal. Nor will “majority” faiths have redress should the government pass a law that has the effect of requiring them to do something prohibited by their faith or prohibiting them from doing something required by their faith.

Responding to the Report

The Report has not gone unanswered. In their individual dissents, Commissioners Heriot and Kirsanow reminded their fellow commissioners that religious freedom is an unalienable

human right foundational to other civil liberties, including freedom of speech and equality itself.⁸

A broad spectrum of faith leaders sent a letter to President Obama, Speaker Ryan, and Senate President Pro Tempore Hatch, urging them to repudiate the Report.⁹ Numerous scholars and commentators have expressed opposition to the Report as well.

Testifying before the House Judiciary Committee’s Subcommittee on the Constitution and Civil Justice in February, I highlighted the Report’s deeply flawed treatment of religious freedom.¹⁰ Sadly, the Report is yet one more reminder that we all must prepare to speak on behalf of religious freedom as an unalienable right of all human beings.¹¹



Kim Colby is Director of the Center for Law & Religious Freedom. She is a graduate of Harvard Law School. Kim has represented religious groups in numerous appellate cases, including two cases heard by the United States Supreme

Court, as well as dozens of amicus briefs in federal and state courts. She was also involved in congressional passage of the Equal Access Act in 1984.

ENDNOTES

- 1 U.S. Comm’n. on Civ. Rts., *Peaceful Coexistence: Reconciling Nondiscrimination Principles with Civil Liberties*, Briefing Rep. (Sept. 7, 2016), <http://www.usccr.gov/pubs/Peaceful-Coexistence-09-07-16.PDF>.
- 2 Rep. at 1.
- 3 Rep. at 181-212.
- 4 Rep. at 23.
- 5 Rep. 25-27.
- 6 Rep. at 29.
- 7 Rep. at 40.
- 8 Rep. at 42-154.
- 9 Ltr. From Archbishop Lori, et al., to President Obama, et al., Oct. 7, 2016, at <https://clsnet.org/document.doc?id=1015>.
- 10 The written statement is at <https://clsnet.org/document.doc?id=1012>. The oral statement is at <https://clsnet.org/document.doc?id=1014>. The hearing is at <https://judiciary.house.gov/hearing/state-religious-liberty-america/>.
- 11 CLS provides a “Religious Freedom Tool Kit” at <https://www.clsnet.org/religiousfreedomtoolkit>. It accompanies the article “Equipped to Defend Religious Freedom,” *The Journal of Christian Legal Thought* 22, Vol. 6, No. 1 (Fall 2016), <https://clsnet.org/document.doc?id=975>.



These Are Our Neighbors

Protection and Restoration from Human Trafficking in North Carolina



BY LIBBY MAGEE COLES, J.D.

EXECUTIVE DIRECTOR, JUSTICEMATTERS, INC.

CHAIR, NORTH CAROLINA HUMAN TRAFFICKING COMMISSION

Human trafficking is a form of modern-day slavery in which women, men, and children are exploited for labor or for commercial sex acts through force, fraud, or coercion. It is a public safety issue, a public health issue, and a human rights issue – a multi-faceted issue that requires a multi-faceted response, engaging all the gifts of the body of Christ as we seek justice and the flourishing of our neighbors.

I have the privilege of addressing human trafficking at both the systemic level and the individual level through JusticeMatters, a faith-motivated nonprofit legal service provider based in Durham, North Carolina.

Combatting Human Trafficking at the Systemic Level

At the systemic level, my team and I amplify the voices of our clients in our spheres of influence to promote just policies, practices, and structures in North Carolina. We have been invited into relationship with some of the most broken – yet most beautiful and courageous – individuals in our community.

Our clients have powerful stories, but they don't have access to people in power. We are honored to “speak up” on their behalf (Proverbs 31:8), as we provide professional training, advocacy, and leadership on state and local commissions, task forces, and advisory panels.

Over the past three years, I have had the honor of chairing the North Carolina Human Trafficking Commission (“the Commission”), which is housed in the North Carolina Department of Justice and is statutorily charged with leading state anti-trafficking efforts. The Commission works closely with dedicated public and private stakeholders to combat human trafficking on all fronts – from prevention to prosecution to restoration.

This year the Commission is advising the North Carolina Administrative Office of the Courts on a grant to increase state court capacity and effectiveness in human trafficking-related cases.¹ We are working to strengthen state law, seeking, among other things, mandatory posting of the national human trafficking hotline in places of transit and businesses

where victim-survivors are likely to be present.² We are also considering how we can ensure better data collection and sharing, promote buyer-focused demand reduction, and help channel public awareness and energy toward trafficking prevention.

It is an honor to serve our state at the systemic level. My deepest joy, however, has been to witness God's work in the lives of my neighbors as the JusticeMatters team provides legal services to individuals and families.

Combatting Human Trafficking at the Individual Level

At the individual level, JusticeMatters' staff and volunteers provide trauma-informed preventive and restorative legal services that protect children and help survivors of human trafficking, as well as other traumas, rebuild their lives.

Restorative Legal Services

Through our restorative services we assist survivors of human trafficking and other traumas with their legal needs so they can rebuild their lives. Our clients have been trafficked for sex or labor in North Carolina, but they come from all over the world and from right down the street – from Asia, Africa, Europe, Latin America, and the United States. Though their stories differ, they all share one commonality: vulnerability that has been exploited.

Because vulnerability knows no bounds, human trafficking knows no bounds. It affects every age, nationality, race, ethnicity, and socioeconomic status. Our very first client, Maria,* was born and raised just across town from where I live and has never traveled outside North Carolina. She was trafficked as a high school student by an older man who groomed her through romance, presents, and promises of independence from her parents.

Other clients share stories like that of David,* a soft-spoken teenager from an impoverished and gang-controlled area in Central America. David's mom moved to the United States for work to support their family, entrusting David to the care of his aunt. As David grew up, gang members tried repeatedly to recruit him to join their gang, but with his aunt's support he refused; he wanted to play soccer, go to school, get a job, and raise his own family.

In retaliation, the gang killed several of David's family members. David and his aunt knew they would come for him next. Fearing for his life, David, like many unaccompanied minors

fleeing violence in their home countries, bravely undertook the dangerous journey to join his mom in the United States; however, David was kidnapped and cruelly abused on his journey to safety.

When we met David, his heart was so broken from the horrors he suffered that he hadn't shared his story with his mom – he didn't want to break her heart, too. We represented David in applying for immigration relief so he can remain in the United States. These days David loves high school and lights up when he talks about soccer. David has a future.

Our client Jane* fled to the United States from Asia after suffering a forced abortion in her home country. Severely traumatized and unable to speak English, Jane was exploited by a man who preyed upon her vulnerability by befriending her and promising to help her get a job and attend college. Instead, the man prostituted her until law enforcement finally raided the illicit massage business where she had been forced to provide sex acts. We helped Jane obtain immigration relief and reunite with her husband and little daughter.

For our foreign national clients like David and Jane, obtaining immigration relief such as a T visa, U visa, or Special Immigrant Juvenile Status is a crucial step in their path to healing. Legal status allows our clients to remain safely in the United States, work legally to provide for themselves, obtain medical and mental health services, reunite with their families, and eventually naturalize. Legal status fundamentally changes the life trajectory of a survivor of human trafficking, reducing the risk of re-victimization and providing a foundation for flourishing.

Many of our clients seek help navigating the criminal process as victim-witnesses, bravely assisting law enforcement in the prosecution of their traffickers. One served as the key witness who enabled federal authorities to effectively prosecute and dismantle a sex-trafficking ring operating throughout Central America and the southeastern United States.

Other clients seek civil legal assistance with protective orders, name change petitions, child custody, or adoption. Our client Lena* was trafficked by her mother at a hotel off the highway – sold for sex to finance her mother's drug addiction. After Lena's mother was convicted and incarcerated, Lena committed to raising her baby sister. Our family law attorney assisted Lena in obtaining legal custody of her sister, equipping her to protect and provide for a pig-tailed bundle of energy who reminds me of my own daughter.

Preventive Legal Services

Through our restorative services we witness God's power to heal, but we also witness the severe trauma – the absolute evil – our clients have suffered. We want to prevent this. So two years ago we launched preventive services to protect children from exploitation.

Minors are among the most vulnerable to trafficking.³ Any child can be exploited, but the most vulnerable children are those who are disconnected from a protective family.⁴ Some experts believe that over ninety percent (90%) of minors exploited for sex have been involved with child welfare services.⁵

In the county where JusticeMatters is based, there are around three hundred children involved in the child welfare system – and many more who haven't come to the attention of social services because they're living with aunts, uncles, grandparents, and family friends. These caregivers provide for children whose parents are unable or unwilling to do so, but they lack legal authority to make legal, medical, or educational decisions for the children in their care.

One of these caregivers is Ms. Jones,* who is raising her granddaughter Abby.* Abby's father abandoned her as a baby, and Abby's mother is addicted to heroin. Abby's brother was killed a few years ago by a stray bullet.

Abby's circumstances parallel the reality of many vulnerable children who seek love, security, and identity from pimps and gangs. Abby, however, has a determined grandmother who is committed to protecting and providing for her.

When Ms. Jones came to our office, she shared her commitment to continue raising Abby. Yet she was struggling because she wasn't fully equipped – she didn't have legal authority to make important decisions for Abby, and she couldn't afford the thousands of dollars it would cost to retain an attorney to pursue legal custody. Ms. Jones wept when we agreed to represent her in obtaining legal custody of Abby.

It is an honor to serve caregivers like Ms. Jones who step up to do the truly selfless and invaluable work of caring for children, preventing them from becoming victims of traffickers, gangs, and others who would exploit them.

Resting in the Battle

It is easy to feel overwhelmed when I think about the work to be done and how vast the need. In those moments, I rest in remembering that Jesus sees, hears, and cares about each broken person – and He alone is able to rescue and restore.

I still vividly remember accompanying one of JusticeMatters' first clients, Rachel,* to a victim-witness interview with the federal agent investigating her case. Rachel, a teenager from Central America, escaped from her traffickers in eastern North Carolina, but not before suffering multiple rapes at the hands of her abusers.

I met with Rachel before the interview to help her prepare. As we conversed through an interpreter, Rachel nervously sipped her coffee. She squeezed therapeutic modeling clay to help relieve her anxiety.

I did my best to help Rachel understand that she could trust the officer, even though in her home country law enforcement is corrupt and often complicit in crime. I encouraged her to remember why she had decided to share her story with the officer – so that the men who exploited her could no longer exploit others like her.

Rachel asked if we could read Psalm 23. Our interpreter read the Psalm in Spanish, Rachel's heart language, and we prayed its promises over her.

The interview was grueling. The investigator needed Rachel to communicate her story in excruciating detail so he could build a case. He questioned and questioned and questioned until Rachel recounted each rape in explicit detail.

About an hour into the interview, Rachel started shutting down. She slouched forward in her chair and tears began to trickle down her cheeks. It was time to take a break.

As the officer left the room, I moved my chair close to Rachel's to try to comfort her. And then, an attorney without an artistic bone in my body, I picked up the modeling clay and fashioned a lamb in a green pasture to remind her of the promises of Psalm 23.

Not surprisingly, Rachel gave my "art" a quizzical look, so I pulled out my iPhone and searched for the Psalm in Spanish. I could pick out a few key words: "verdes pastos," I said, pointing to the green clay. But Psalm 23 doesn't mention a "lamb," so I did the first thing that came to mind as a mom of small kids – I bleated. Rachel smiled and pointed at the lamb. She understood.

For the rest of the interview Rachel faced the officer with the sculpture at her right hand – a reminder to fear no evil, that her faithful Shepherd is with her, and that one day she will be fully healed, free, and whole.

Fighting to the Finish

King David, who penned Psalm 23, pointed us to Christ when he prepared to face Goliath as a shepherd boy, proclaiming: “When a lion or a bear came and carried off a sheep from the flock, I went after it, struck it and rescued the sheep from its mouth...” (1 Samuel 17:34-35). Today, as followers of Christ, we fight for our neighbors like Rachel – image-bearers caught up in the jaws of the wicked (Psalm 10).

May we each consider how God is calling us to join Him in seeking justice and flourishing for our neighbors like Maria, David, Jane, Lena, Abby, Ms. Jones, and Rachel. May we faithfully steward the many gifts He has given us through our profession, with our families, and in all our spheres of influence.

Dios nos de fuerza – may God give us strength!



Libby Coles serves as Executive Director for JusticeMatters, which she founded in 2009 to provide trauma-informed immigration and family law services that protect children and help survivors of human trafficking and other traumas rebuild their lives. Libby also chairs the North Carolina Human Trafficking Commission, which is housed in and staffed by the NC Department of Justice. Previously, Libby worked as a civil litigator with Parker Poe Adams & Bernstein in Raleigh and on the legislative staff of a U.S. Senator in Washington, DC. Libby received her J.D. from Duke University School of Law.

END NOTES

All names have been changed to protect identity.

- ¹ See, U.S. Department of Health and Human Services, Children’s Bureau, *Child Welfare and Human Trafficking*, Child Welfare Information Gateway (Jul. 2015), at 8. (“Youth in the juvenile justice system may be misidentified and treated as criminals charged with prostitution, truancy, or petty theft when, in actuality, they are being controlled by a trafficker.”)
- ² Vanessa Bouche, Amy Farrell and Dana Wittmer, *Identifying Effective Counter-Trafficking Programs and Practices in the U.S.: Legislative, Legal, and Public Opinion Strategies that Work*, i (Jan. 2016) (unpublished manuscript, available at <https://www.ncjrs.gov/App/Publications/abstract.aspx?ID=271816>). (“Requiring the NHTRC number to be posted in public places is the most important provision for increasing the number of human trafficking arrests.”)
- ³ Heather Clawson, Nicole Dutch, Amy Solomon & Lisa Goldblatt Grace, *Human Trafficking Into and Within the United States: A Review of the Literature* (Aug. 30, 2009), available at <https://aspe.hhs.gov/basic-report/human-trafficking-and-within-united-states-review-literature>.
- ⁴ U.S. Department of Health and Human Services, Children’s Bureau at 1. (“Children and youth involved with the child welfare system due to abuse or neglect and then placed in foster care or group homes—as well as youth who are involved with the justice system, are homeless, or have run away—are all at high risk of being trafficked.”)
- ⁵ See id. at 3.



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chris@providentlawyers.com

Tucson
CLS Tucson
Jim Richardson
jimmegrichardson@msn.com

CALIFORNIA

Inland Empire
CLS Inland Empire
Maureen Muratore
mmlawyer@peoplepc.com

Los Angeles
CLS Los Angeles
Arnold Barba
arnold.barba@limnexus.com

Orange County
CLS Orange County
Steve Meline
melinelaw2@yahoo.com

Sacramento
CLS Sacramento
Steve Burlingham
steveb@gtblaw.com

San Diego
CLS San Diego
Miles Lawrence
MLawrence@LTSLaw.net

San Fernando Valley
CLS San Fernando Valley
Ben Jesudasson
ben@bjslawfirm.com

San Francisco
CLS San Francisco
Kirstin L. Wallace
kwallace@archernorris.com

West Los Angeles
CLS West L.A.
Sarah Olney
sarah.olney@yahoo.com

COLORADO

Colorado Springs
CLS Colorado Springs
Theresa Sidebotham
tls@telioslaw.com

Denver
CLS Metro Denver
Terry O'Malley
denvercls@gmail.com

DISTRICT OF COLUMBIA

CLS DC Metro
Paul Daebeler
pfdabeler@verizon.net

FLORIDA

Jacksonville
CLS Jacksonville
Tom Harper
tom@employmentlawflorida.com

Orlando
CLS Orlando
Joshua Grosshans
josh@lseblaw.com

Tallahassee
CLS Tallahassee
Andrew Wilcox
Andrew@Wilcox-legal.com

West Palm Beach
CLS West Palm Beach
Diego Asencio
diego634c@aol.com

GEORGIA

Atlanta
CLS Atlanta
Clare Draper
Clare.draper@alston.com

HAWAII

Honolulu
CLS Hawaii
Terry Yoshinaga
yoshinagalaw@gmail.com

ILLINOIS

Chicago
CLS Northern Illinois
Steve Denny
sdenny@dennylaw.com

Wheaton
CLS Wheaton
Mark Sargis
msargis@bellandesargis.com

KANSAS

Wichita
CLS of Wichita
Douglas Coe
doug@legacylegalllc.com

LOUISIANA

New Orleans
CLS New Orleans
Frank Bruno
frankbruno4319@att.net

MARYLAND

Maryland
CLS Maryland
Peter Cairns
Peter.Cairns1@gmail.com

MASSACHUSETTS

Boston
CLS Boston
Brian Tobin
btobin@tobin.pro

MINNESOTA

Minneapolis
CLS of Minnesota
Ted Landwehr
tland@landwehrlaw.com

MISSISSIPPI

Central
CLS of Mississippi
Bob Anderson
Bobanderson1987@gmail.com

MISSOURI

Kansas City
CLS Kansas City
Jesse Camacho
jcamacho@shb.com

St. Louis
CLS St. Louis
Gary Drag
garydrag@sbcglobal.net

NEBRASKA

Lincoln
CLS Lincoln
Jefferson Downing
jd@keatinglaw.com

NEVADA

Las Vegas
CLS Las Vegas
David Ortiz
davidortizlaw@yahoo.com

NEW YORK

New York City
CLS NYC
Wendy Patrick
wendy.patrick@sdca.org

Syracuse
CLS Central New York
Ray Dague
rjdague@daguelaw.com

NORTH CAROLINA

Wake County
Wake County CLS
Max Rodden
mrodden@smithdebnamlaw.com

OHIO

Columbus
CLS of Central Ohio
Ellen Foell
efoell@rosenbergball.com

Willoughby Hills
CLS of Ohio Northeast
Robert L. Moore, Esq.
rob@robertlmooreesq.com

OKLAHOMA

Oklahoma City
CLS Oklahoma City
David Van Meter
david@vanmeterlawfirm.com

OREGON

Salem
CLS of Oregon
Herb Grey
herb@greylaw.org

PENNSYLVANIA

Philadelphia/Delaware Valley
Ted Hoppe
thoppe@thoppelaw.com

Pittsburgh
CLS Western Pennsylvania
Delia Bianchin
legallydelia@gmail.com

TENNESSEE

Memphis
CLS Memphis
Jay Lifschultz
Jay.lifschultz@usa.net

Nashville
CLS Greater Nashville
Zale Dowlen
zale.dowlen@outlook.com

TEXAS

Austin
CLS Austin
Steve Campos
stevec@CCLLPllaw.com

Dallas
CLS Dallas
Jon Mureen
Jon.mureen@squirepb.com

Houston
CLS Houston
Stephen Moll
smoll@reedsmith.com

San Antonio
CLS San Antonio
Chad Olsen
chad@braychappell.com

VIRGINIA

Leesburg
CLS Northern Virginia
Mark Crowley
markvincentcrowley@earthlink.net

Richmond
CLS Richmond
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In the pages of this issue of *The Christian Lawyer* are several moving accounts of the heartbreak of human trafficking. This issue strikes a particular personal chord. Several years ago, I was invited to travel to Portland to meet with the leadership of several west coast anti-trafficking ministry organizations and to glimpse firsthand the devastating personal impact of sex trafficking. My orientation included a visit to an ordinary food court located in a suburban mall, where young girls were approached by well-dressed, college-age young men who would casually act as a potential future boyfriend. In reality, these young men had been recruited by traffickers to gain the girls' trust and slowly bring them into the industry as a future test of "love and loyalty" to the apparent "boyfriend." The trap was set.

In the ensuing years, I sought to become more involved in the comprehensive fight against child sex trafficking, approaching many for their legal expertise, including my own sister, a frequent speaker at Christian Legal Society conferences, who prosecutes human traffickers and provides tactical training to community and law enforcement organizations worldwide. Along the journey, including a season at the helm of the National Law Center for Children and Families,¹ I met remarkable Christian attorneys, many of whom are actively involved in Christian Legal Society and have been working with great dedication – some publicly, some quietly – on nearly every legal aspect in the battle to combat and eradicate human trafficking. From assisting with the drafting of legislation to hosting chapter-wide Trafficking Summits and presenting educational CLE programs, Christian lawyers across the nation can be found at the forefront of this issue, galvanizing fellow attorneys and law students alike, helping one another become more knowledgeable about the devastating plight of trafficking victims. One particular female CLS attorney whom I admire greatly has been involved

for years with a ministry into the nightclubs where trafficking victims are taken, quietly ministering to the girls and gaining their trust, hopeful ultimately to assist with their rescue.

It is no wonder that we as Christian lawyers are drawn to this particular battle. Throughout God's Word, we are encouraged to respond, to advocate for those who have no voice, to "speak up for those who cannot speak for themselves; ensure justice for those being crushed." (Proverbs 31:8 NLT). We are called upon to "rescue the weak and the needy; deliver them from the hand of the wicked." (Psalm 82:4 ESV). The heart of the Christian lawyer reaches out to those trapped in bondage, seeking to draw them away from the cruel arms of their betrayers and ultimately into the loving arms of Jesus, the One who truly sets us free.

Surprisingly, most Christian attorneys whom I have met within the anti-trafficking effort did not know one another and were not yet benefitting from sharing their combined wealth of personal and legal experience with others in this arena. I know of no better way to bridge this divide than to attend a CLS National Conference. Whether God has placed on your heart the particular burden of human trafficking or that of any other ministry, the National Conference presents an ideal opportunity to personally connect with hundreds of fellow Christian attorneys, law students, and judges from across the country, many of whom share the same passion for law and ministry. I do hope that you will plan to attend the CLS National Conference in Newport Beach in October 2017. And for those who are continuing in your commitment to end the suffering and tragedy of human trafficking, may you be encouraged in your labors by Jesus' words in Matthew 25:40: "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for Me."

¹ Founded in 1991 by former CLS president Rob Showers, NLC's current president, Larry D. Dershem, is also a CLS member.

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