Walter F. George School of Law
Mercer University

A Symposium: The Theology of the Practice of Law
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REFLECTIONS

by Millard Fuller*

DEAN DESSEM: It has been a wonderful day, and it is not yet concluded. At this time it is my pleasure to introduce to you Dr. Kirby

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Godsey, who has served as Mercer's President for almost 23 years. The university has grown tremendously during Dr. Godsey's tenure, and Mercer is now the second largest Baptist-affiliated university in the world.

Dr. Godsey has earned degrees from Samford University, Georgia Baptist Theological Seminary, the University of Alabama, and Tulane University, where Dr. Godsey earned his Ph.D. in Philosophy. Dr. Godsey holds honorary degrees from the University of South Carolina, Samford University, and Averett College. He is a former member of the Board of Trustees for the Southern Association of Colleges and Schools, SACS; a former president of the Georgia Foundation for Independent Colleges; and a member of the Executive Committee of the Board of Directors of the National Association of Independent Colleges and Universities.

We are very pleased to have with us tonight not only Dr. Godsey but his wife, Joan, and their daughter, Stephanie Jansen, who as Editor in Chief of the Mercer Law Review is in large measure responsible for this wonderful symposium.

Dr. Kirby Godsey.

DR. GODSEY: Thank you, Dean Dessem. I do want to express my appreciation for this remarkable symposium that has been presented. The work of Jack Sammons is especially apparent in this symposium as well as the contributions of his colleagues and I commend the students, of course, who make up the law review. We're delighted that this symposium has taken place, and I look forward to reading the presentations in their entirety.

This has been a grand and important gathering, the kind of symposium that I think speaks clearly to the mission of this university and fits so effectively with the mission of the University Commons, which has been funded by the Lilly Endowment. Dean Bratcher was introduced earlier today as the dean of the University Commons, a program which really does seek to reach across the traditional academic boundaries, which after all are artificial, to connect students and schools and colleagues with one another in our common struggle for a sense of vocation, a sense of being called to our work.

I have the pleasure of presenting my friend, a person who embodies in such a powerful way the integration of law and faith, Dr. Millard Fuller. His partner, of course, Linda Fuller, herself an articulate interpreter of their common work, could no doubt offer her own reflections for the addresses and the commentaries of today. I want to acknowledge that Millard and Linda's son, Chris, is part of the university community, and Chris's wife, Diane. They were at the dinner last evening, and I believe Chris, at least, was at the program at the law school today. As a part of the Mercer community, Chris works with the campus Baptist Student Union.

Of course, we all know of Millard and Linda's work as the founders and the leaders of Habitat for Humanity International. They have, indeed, supplied the ideas and the energy of Habitat; and, of course, they have provided enormous inspiration for the good work of Habitat. The creation of this organization has literally captured the imagination of the world, finding in its labors the unencumbered fire of grace.

Founded in 1976, only a few years ago, Habitat has now built over 120,000 houses, building about 20,000 houses each year in over 80 countries, providing simple, safe, decent homes for over 600,000 people. Habitat, by any measure, is the truth at work.

As an abstraction, the notion of God might be regarded as a noble and important myth, a kind of abstract factor of coherence, but I believe it is the labors and acts such as the volunteers for Habitat, and the vision and the courageous living of the Gospel in the lives of such people as Millard and Linda, that the myth of God becomes for a moment, an indelible precious moment, the living presence of God.

Millard Fuller and Habitat have now become the largest home builders in the world. Jack Sammons last evening quoted a portion of former President Clinton's remarks, though Jack I think you referred to him as Kennedy, but nonetheless, Bill Clinton's remarks that Habitat is the most successful continuous service project in the United States. But President Clinton went on to say that "Habitat has revolutionized the lives of thousands doing more than any other person in our country or throughout the world to make home ownership a reality."

It seems entirely fitting to conclude this symposium with a wrap-up from a revolutionary. And, so, ladies and gentlemen, I have the pleasure of presenting our special guest this evening to conclude our symposium, Dr. Millard Fuller.

DR. FULLER: Thanks very much, Kirby. Linda and I love Kirby and Joan Godsey. In fact, we love the whole family, and we love this institution, Mercer University, one of the great educational institutions of our country. And Linda and I both are just absolutely delighted to be here. It's good to be with Walter Brueggemann, one of the giants in the religious community of this country, and the others who participated in this symposium today. Linda and I both have been impressed with the depth of knowledge and understanding and insight, so it's been a great day for us. And for me to have this opportunity to conclude our day together is a tremendous privilege.

One of the persons that we came to appreciate, especially because we not only shared today with her, but had lunch with her, Marie Failinger, who is from Minnesota. I thought that a person that is speaking to an audience that has quite a number of lawyers in it ought to tell at least one funny lawyer story, and since she's from Minnesota, I thought I would tell one from Minnesota.

I was up there a few weeks ago, and the Minnesota Bar Association was building a Habitat house, and I went out to the site. The state president was there and the executive for the Bar, and the place was just crawling with lawyers. And, so, after I visited the site, we went over to the Governor's residence for a reception. And in my remarks over there, I said, "There are a lot of these funny stories about how many Presbyterians it takes to screw in a light bulb, how many Methodists, how many Baptists, and so forth. Well, today I found out how many lawyers it takes to build a Habitat house. In Birmingham, Alabama, a few weeks ago we had our first ever ability house built, which means that the whole house was built entirely by people with disabilities. The electrician that did the wiring for the house was in a wheelchair. The people that did the insulation were blind. Everybody that worked on the house was disabled in some way, but the whole house was built by people with disabilities. It took 300 people with disabilities to build a Habitat house, but it took 800 lawyers in Minnesota."

All over the country Habitat for Humanity could not operate without the legal community. In North Carolina one day some months ago, the entire Supreme Court came out and built a house. Here in Georgia, the Georgia State Bar sponsored a house and the Chief Justice, Robert Benham, who is a very good builder, came and built, and the Judge of the Court of Appeals, and well over a hundred lawyers came and participated in that particular build. In the U.S. and around the world, the legal profession is very much involved in this work, and I'm very grateful for that.

Also, some of you know, and others may not, that Habitat for Humanity started in one room of my law office in Americus, Georgia. That was our first office, and I'm proud of that. I'm proud to be a lawyer, and I'm proud of the connection of the legal profession with this work.

Today has been very stimulating, full of ideas, concepts, points of view, and all that I've experienced has made me realize I am not an academic. I have been in academia, but I think I was out of my league today. I was impressed with the talent and the insights of everybody who spoke today. I'm an entrepreneur, a businessman by background, a lawyer. I'm an activist. I like to get out and be active in various causes that I believe in. But I've always, since I can remember, been very interested in the subject of what we talked about today, and from an early age the theological side. My interest in the law came later in life. But from early childhood I have been in the church, and not only in the church but very active. When I was a teenager, I got very involved in youth work, and was in what was then, when I was a young person, the Congregational Christian Church. Today it's a part of the United Church of Christ. But I became the president of the young people's organization for the southeastern part of the United States. And I traveled, not only all across the southeastern states, but I went to many, many other parts of the United States as the president of the youth of this part of the country in our denomination.

When I went to Auburn University and the University of Alabama Law School, I became very interested in political work. I actually went to law school pretty much on a whim. I wasn't particularly interested, nobody in my family had ever been in law, but I had gotten interested in politics. When I was at Auburn University, I formed a political party. It was a one party university and I thought that there should be two, and a bunch of us formed a political party and tried to throw the others out. We didn't succeed but we learned a lot.

That involvement led me to politics on another level, and I ran successfully as a delegate to the Democratic National Convention in 1956, the year I was 21 years old. And I got elected. I didn't have any money, so I hitch-hiked to Chicago to go to the political convention. And being so interested in politics, I concluded that if I went to law school, that would be helpful to me, and that is why I decided to go to law school. I had no interest in practicing law, none whatsoever.

But I got there, and actually on the first day of being at the University of Alabama, because I had just gotten back that summer from the Democratic National Convention, I went to the Young Democrats meeting. In those days, you couldn't find a Republican in Alabama. I didn't know such existed when I was in school. And, so, you were basically a Democrat or you were nothing. And I went to this Young Democrats meeting, and a young man came up to me and introduced himself as Morris Dees. Some of you will know that name. He has spoken here at Mercer Law School. After the meeting he said, "Do you have a ride home?" I was actually living in the basement of a lawyer in Tuscaloosa, Alabama, who also had been a delegate at the Democratic National Convention, and he had offered me a place to stay, so I was staying in the basement of his home.

Morris Dees drove me over to this lawyer's house, and we sat in the front of the house in his automobile and went in business together. We met at about 7 o'clock that night, and we stayed up and talked until 3 o'clock the next morning. And when we parted company, we were business partners, and we had decided we would also be law partners. So we went in business together. We opened up an office in the law library, and ran it for a couple of years until the dean found out what we were doing and ran us out. But Morris Dees, of course, for those of you who don't know that name, started the Southern Poverty Law Center after he and I parted company. We were business partners in the university, and then after graduation we went to Montgomery, Alabama, and practiced law and were in business together for another three years. So we were together for eight years.

It was a very fast ride, and we got into all kinds of business activities, all the way from selling tractor cushions to rat poison to cookbooks and candy and toothbrushes, and we made a lot of money. That got me in trouble because Linda and I were married when I was a senior in law school, and even though we moved to Montgomery and I ensconced her in a beautiful home and she had a Lincoln Continental to drive and 2,000 acres of land, horses and cows and speed boats, she didn't have a husband because I worked all the time. So it created a problem in our marriage and we were almost divorced.

But out of that we both decided to very fundamentally change our lives. And, so, we went literally on a spiritual pilgrimage to find out what God might have for us to do. As I said, I'm not a person familiar with the world of academia. I don't consider myself a scholar. But what I'd like to share with you are some of the insights and some of the experiences that I have had over these past years since Linda and I have tried to have a life where our past experiences, in my case as a lawyer and as a business person, are integrated into our Christian faith.

Today, Joseph Allegretti in his very excellent presentation asked the question: "What can law contribute to theology?" And in answer to that, I want to share a little story from my own law school, which I think is an example of one instance of where law has contributed to theology.

I was invited back to my law school a few months ago. And I was invited back over there to help inaugurate a new program at the University of Alabama called the Order of the Samaritan where the law school was instituting this program whereby students who did a certain amount of public service, both legal service or going out and building a Habitat house or serving in a soup kitchen, not restricted to doing legal work, but if they did so many hours, they would get the Order of the Samaritan medal at graduation.

So Kenneth Randall, who is a good friend of mine and the very capable Dean of the University of Alabama Law School was talking to me, and he said, "You know, I've got some questions about instituting this program because the University of Alabama is a state school, it's a secular school, it's not connected with a Christian school like Mercer, and I'm just wondering if it's appropriate for us because Samaritan is a very religious term. What do you think about that?" I said, "Well, first of all, I think that the idea of a good Samaritan now has broken out of the church. Everybody understands that concept. It's sort of like the old hymn, 'Amazing Grace', you hear the song all over the place now, not just in churches. It's a part of our culture."

"Also, you may not have stopped to think about it, but we have the story of the good Samaritan thanks to a lawyer, because a lawyer asked Jesus one day, 'What must I do to have eternal life', and Jesus asked the lawyer, 'What is your understanding?' And he said, 'Well, love God with all your heart, mind, soul and strength and your neighbor as much as you love yourself.' And the lawyer, apparently being a good lawyer, said, 'I have a technical question. Who is my neighbor?'" Doesn't that sound like a lawyer? And Jesus told the story of the Good Samaritan. So the Dean felt good about proceeding with his program on solid ground now that the whole thing got started by a lawyer anyway. So there is a wonderful example of how law, in that case a lawyer, made a contribution to theology that is known all over the world.

Joseph Allegretti also talked today in his comments about the tension between the church and the work week of a lawyer going to church. He is one kind of person or she is a certain kind of person who goes to church, goes home and then goes to the office as a lawyer, and there's a certain amount of tension. And as I was reflecting on his comments about that, I thought of a couple of things. And the first was, when we were starting this ministry, which now we know as Habitat for Humanity, when we started it at Koinonia Farms, it was called Partnership Housing, some of our neighbors began to come around to me and to others and they were asking a lot of questions, like, "What are you doing here? We see you laying off some streets and you're getting ready to build some houses. Who are you building these houses for?" And we said, "We're building them with the poor people around here." And they said, "Why are you building houses for these poor people? They don't have any money." We said, "We're not doing it for money." They said, "Well, why are you doing it?" We said, "Because these people are living in shacks. They need a decent place to live." They said, "Yeah, but why would you build houses for those people?" And I would say to these folks because we've been reading the Bible, and it says, you're supposed to do things like invite strangers in and love your neighbors. And they said, "But this is Thursday afternoon. Why would you be talking about something like that in the middle of the week? That's all right for church and Sunday School but this is the real world." And we said, "But maybe we ought to practice these ideas in the middle of the week." And they said, "Well, how is this going to work?" We said, "We're going to sell the houses at no profit and no interest." They said, "Where did you get that crazy idea?" And I said, "Out of the Bible. The Bible says don't try to profit from the poor. If you lend money to the poor, don't charge interest." They said, "You are turning into a religious fanatic. This is the real world. And, anyway, it sounds like a communist scheme."

So there you see the tension that Joseph was talking about in his comments. And there was another wonderful story from Koinonia. And, again, some of you here know some of the history of Koinonia, an integrated Baptist community started by two Baptist preachers and their wives in 1942 trying to live like the early church. Black and white living together, working together. And it incurred the wrath of the community here in southwest Georgia.

And the first thing that happened was the little Baptist Church that they were going to, the Jordans and the others at Koinonia, they threw them out of the church. And the reason they threw them out of the church was because they brought to church one Sunday, a man from India. And they threw them out, and the reason for throwing them out was they said you have disturbed our fine spirit of Christian unity, and they put them out of the church.

And Clarence Jordan went to the deacons. Clarence was the man who founded Koinonia with his wife, Florence, and this other Baptist preacher, Martin and Mable England, and the others, and Clarence, the tremendous theologian that he was, he went to the deacons and he said, "We Baptists believe that the Bible is the divinely inspired word of God. I'm going to give you the Bible, and I want you to explain to me from the Bible how we erred? How did we go wrong? This man from India was a Hindu, but he was interested in the Christian faith, and he asked us to bring him to church so he could learn something about the Christian faith. How did we error?" He gave it to the first deacon, who gave it to the second, deacon, who gave it to the next deacon, and finally the last deacon got it and he put it aside and said, "Clarence, we're not going to get into the Bible. We just don't want any dark-skinned folks in our church," and that ended that theological discussion. So they put them out of the church.

And a few years later, there was a young seminary student at Koinonia, and a man visiting, an Anglican priest from Great Britain, and they heard this story about how the people had been put out of this little Baptist Church. And they said, "We want to go to church there on Sunday. We want to meet these people." And, so, they went. Both of them were white, so there was no problem. They went in the church and everybody was quite friendly to them. But in a small country church in south Georgia, people are going to find out who you are pretty quickly. And when they told them they were from Koinonia, when the church was over they noticed there was a little meeting in the yard of the church. And then they found themselves surrounded by these unfriendly Baptist laymen. And they said, "We have just had a meeting, and we seriously discussed beating you up, but we've decided not to beat you up," and listen to the two reasons why they decided not to beat them up. One, it's Sunday; and, secondly, you're on church property. But were it not Sunday and you were not on church property, we would beat you up.

Now, Joseph, that is a classic example of this tension between the church and real life, and the tension that we were talking about today between law and theology.

But, anyway, the compartmentalization of religion, is a reality in the world. It's not just something that has happened in the past. But it is something that is ongoing.

Clarence Jordan, who I mentioned earlier and who became our spiritual mentor, he was the person closest to God of anyone that I have ever known. He thought like Jesus. And he was the person in my life, the first person who I knew personally that I felt everything that he did, every decision that he made, was based on his understanding of how he should act based on his understanding of who Jesus Christ was and what Jesus Christ wanted him to do in that particular situation in life.

I remember one story he told me, and some of you here will remember the days of the freedom riders. Someone asked Clarence Jordan one day, "Did you ever participate in a freedom ride?" And his answer was classic. He said, "No, but I've always ridden freely." And what he meant was that he was committed to a certain way of life, and that was his way, and he didn't deviate. If it caused him to get an honor, that was okay. If it caused him to get a brick bat, that was okay. He was committed to that way of life. And that to me was very powerful.

It was with Clarence Jordan that we started this ministry of building houses. The first house was under construction on October 29th, 1969. We had the walls about halfway up on a house for the Johnson family there in Sumter County, Georgia. And Clarence Jordan was in his little study out in a field away from the Koinonia community. He had written much of his Cotton Patch translations of the scriptures down there where he had Jesus living in Georgia and instead of Jews and Samaritans, he had blacks and whites making the Christian faith relevant to Georgia, relevant to the day and age in which he lived. And he was there writing a sermon to be delivered at Mercer University on October 29th, 1969. He was 57 years old. And he just leaned his head back against the wall, and God called him home. I got his notes from his desk. He was in the process of outlining his talk. And I came here to

Mercer a few weeks later and gave that talk from his notes. That was a very powerful experience.

But after his death, Linda and I continued to build houses there in rural Sumter County, and then we moved to Africa and we lived for three years building houses over there in a program called Partnership Housing, or the Housing Project. It was Partnership Housing in south Georgia. In 1976, we came back to Koinonia, and in an old abandoned chicken barn we had the organizing meeting for Habitat for Humanity. And we started the program which now, as Kirby said in the introduction, has resulted in building 120,000 houses, and by 2005 we expect to move our millionth person into a Habitat house.

But when I left business, Linda and I felt God calling us to divest ourselves of our fortune, so we had no money, but we had four children to educate; and, so, I opened a law office to support us and to educate our children. And it was in one room of my law office that Habitat opened its first office. And then for seven years I had two phones on my desk. One was my law firm and one was a Habitat phone. "Hello, Millard Fuller, Habitat for Humanity. Hello, Millard Fuller, lawyer." And I had some powerful experiences as a lawyer. And I want to share a few of those because in so many of the cases I've found a blending of the law and theology.

The first case I want to share with you is a case where a man came into my office one day, and he was quite emotional because he was a roofing contractor, and he had put a roof on a restaurant in town, and the woman who owned the restaurant was refusing to pay. And he wanted me to help him get payment. Well, my philosophy always in practicing law has been to try to solve the problem, you know, try to resolve it as quickly as you can and in the least intrusive way that you can so that the people don't go away angry and hurt and so forth. So I said, "Would it be okay if I just called the proprietor of this restaurant." And he said, "That will be fine."

I got the woman on the phone, and she began to tell me in no uncertain terms very quickly that she was not pleased with his job. And she said, "The roof leaks," and the water just pours down on her stove in her kitchen. And she said, "He just did a terrible job," and she elaborated extensively on what a lousy person he was and what terrible work he had done. And, so, anyway, I hung up the phone and I said, "She's not paying you because she says you did a lousy job." Well, that made him even more angry. And he said, "Well, I will go and fix it up." I got back on the phone and I said, "He'll come and correct it." She said, "He's not getting on my roof again. I'm not having that butcher on my roof again. He's a terrible craftsman and I don't want him up there and that's it." So I hung up.

So this guy said to me, "I'll tell you what I'm going to do. I'm going to my house and get my pistol and I'm going to go over there and shoot her." That's a pretty drastic way to settle the problem. And I don't know whether it was God inspired or what, but I just said to this guy, "Are you by chance a Christian?" I don't know what possessed me to say that. But, it was just like I had pulled out a gun and shot him. He slumped down in his chair, started breathing heavy, and the next thing out of his mouth was, "Last week I gave my life to Jesus." I said, "You've got to be kidding. You gave your life to Jesus last week, and this week you're going to kill somebody?" He said, no. No. He says, "I've committed a terrible sin." He said, "You call that woman up and tell her I'm giving her the roof. I've got to go home and ask God to forgive me because I've committed murder in my heart." It was really powerful.

But, anyway, after he left, I ended up calling the woman's lawyer and we worked out an equitable settlement on the thing. But that was a powerful thing of using a little theology on this guy to keep a murder case from happening.

Another case that I had was a case where a family, a man and his wife, had gone to a rural church right near Jimmy Carter's boyhood home. For those of you who have ever been down to Plains, Jimmy Carter was raised in Archery, a suburb of Plains, which is about 30 miles away and has a population of about 20, but that's Jimmy Carter's boyhood home. And there is an African-American church not far from there. And this man and his wife were coming back from church and there was a white man in his pick-up truck on Sunday, early Sunday afternoon, looking for deer tracks. He was looking out the side instead of the front and ran into my clients. And the woman was pretty badly injured.

So I represented them and we tried to settle the case, and we couldn't settle the case and we ended up going to trial. And I was giving the closing argument, and I was getting into it. In south Georgia you use what you need to use in order to make your case, and I said, "Here was a man and his wife going to church on Sunday morning. Don't you think that's a good idea, a good thing to do on Sunday morning?" And I said, "This man that ran into them, was he in church? No, he wasn't in church. He was out there looking for deer." And I really got into this. And at the height of my argument, there was an elderly African-American man sitting in the front row of the jury, and he stood up and said, "Amen." Well, I knew I had my case won because I could tell from the body language of the other jurors that they agreed with him.

But when I finished my closing argument, the judge called for a recess, and the lawyers on the other side, who had offered us virtually nothing, they came over and they said, "We can dismiss the jury. We can go home. We'll pay you the policy limits." So that's how I ended that case, using a little theology.

Today we heard from Peter Ackroyd. He asked a very interesting question. He said, "What is remaining today from the Medieval period? What is it that we are still practicing from the Medieval period?" And I think the answer to that is, among other things, the death penalty. That is something out of a former age. And I've had extensive experience with that. And without belaboring it, I just want to share a couple of experiences that I've had with the death penalty. I've tried several murder cases, and they've all been here in the state of Georgia.

One of my murder cases was just north of Atlanta in Gwinnett County. And it was a case where they were seeking the death penalty, so you had individually sequestered voir dire examination. And I'll never forget in questioning the jurors that I would ask questions along this line, and when you're the defense attorney in a death penalty case you have an almost unrestricted right to ask whatever you want to. So I would ask questions along these lines: "Are you a Christian?" Almost all of the prospective jurors were Christians. Yeah, they would say. I'd say, "So you go to church to one degree or another?" Yes, all of them went to church. "So as a Christian, have you ever read the Bible?" Yes, I've read the Bible. "Do you know the difference between the Old Testament and the New Testament?" Yes. I said, "Have you ever read in the Old Testament about an eye for an eye and a tooth for a tooth and limb for limb and life for life?" Yes, I'm familiar with that. "Do you know in the New Testament Jesus said, 'I've got a new teaching for you. Turn the other cheek. Go the second mile.' Are you familiar with that?" Yes. "Do you see any conflict between the teachings in the Old Testament and the New Testament?" Yes. I said, "As a Christian, when you see a conflict like that, which do you follow?" Almost without exception, they would say the Old Testament. Very interesting insight.

I defended another murder case, it was not a death penalty case, so we had open court voir dire examination. This was in Macon County, Georgia, just the adjoining county to Sumter, and I had told our judge that in south Georgia this death penalty thing was a racial issue. He said, "Oh, no, Millard, that's not right. It's not racial." I said, "Yeah, Judge, it is. All the white folks down here, they support the death penalty, and all the black folks are against it." He said, "I don't believe it." The courtroom that day was full, and even though segregation was outlawed, there was this voluntary segregation where all the white people sat on one side and the black people sat on the other side. So in open court, I said, "I want to ask everybody who favors the death penalty to stand up." All the white people stood up. I said, "Now, I want everybody who opposes the death penalty to stand up." All the black people stood up. I just turned around to the judge and smiled, because he clearly saw that it was a racial issue.

There was another time when I tried a murder case in central Georgia, not too far from here, where we were doing individually sequestered voir dire examination, and there was an elderly African-American woman being questioned by the district attorney. And he was questioning her in a classical way in the sense of asking can you lay aside your personal opinions, can you lay aside all religious beliefs that you might have and listen to the law, listen to the evidence, hear the judge charge Georgia law and decide this case. The woman says, "I'm not sure that I understand your question." So he repeated the question. He did it about three times. And finally she said, "I'm not sure that I understand your question, but if I understand it correctly, you are asking me can I leave Jesus outside the courtroom. No, sir, I can't leave Jesus outside. He goes with me everywhere I'm going." And I thought that was an interesting blending of the law and theology. She was not going to leave Jesus outside the courtroom.

And in that same case, there was a young African-American man that was charged with murder, and he was found guilty. And in the death penalty sentencing phase, the jury was all white. I got on my knees and I cried and I pleaded with the jury to save his life. The jury stayed out a couple of hours and came back with a guilty verdict. This is the only murder case that I ever lost on the sentencing phase. Every juror was weeping. They knew, because I had made it, I had presented the theological arguments in my closing argument, and they all were church people and they knew that they were going against the teachings of the faith they professed. But the social pressures were so great they could not come back with any other sentence. That was a powerful experience.

Joseph Vining said today that theology and law both should protect life. I think that both law and theology should also protect and promote reconciliation, justice, and peace.

Today has been a wonderful day for me, and I believe it has been for all of us who have had an opportunity to participate. I'm grateful to Jack Sammons and to Stephanie. I'm grateful to the Lilly Endowment, grateful to the Law School, and grateful to Mercer University for making today possible. The symposium has made all of us think more deeply on this important subject of the theology of the law practice. To me that's always a good point of beginning and a way to precipitate positive change in the world. Thank you and God Bless you.

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