

CLS NATIONAL CONFERENCE – OCTOBER 2023
THE BUSINESS OF CHRISTIAN LAW: REPRESENTING CHRISTIAN MINISTRIES

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I. INTRODUCTION

The following sections address some core questions asked by many lawyers, perhaps in starting out their careers, somewhere mid-journey, or as they may look onward to finishing out their law practices. This information is provided as background information here, which the panel will address further through their own professional experiences and personal reflections during the workshop.

One question may be: Why did I even go to law school? The answers may vary among individuals and even change over time. But one core answer should always be: *to help other people*. Law is fundamentally a service profession. Some people may think it's about the money, and law practice can indeed be quite lucrative. But often it's not; or when it is, such financial rewards can come at hefty costs such as sacrificed personal relationships or jeopardized health. Law school can promote such dysfunction all too easily. Desires to please others, to prove one's self-worth, or to be the most important (and/or smartest) person in the world can imperil one's ability to lead a meaningful life as well as to meaningfully and beneficially serve others.

Whether you are a law student, a practicing attorney, or an attorney on leave from the legal profession, a critical follow-up question should be: How can I use my legal skills and law degree to help others? As Christians, the answer lies first and foremost in our calling from the Lord. Our callings may look quite different over time, such as to first be an employee, then a boss. Or maybe to be primarily an attorney – and then not (perhaps home-schooling or caring for elderly parents). Sometimes one's calling can even be to leave the legal profession for a different profession or endeavor.

Wonderful opportunities may abound for legal professionals to explore their callings at various stages of their lives based on family dynamics, economics, tugs of the heart, needs expressed by others, or other concerns. Regardless of the context or any triggering event, the following information is intended to help encourage every lawyer, law student, or other person connected with the law to consider deeply what the business of Christian law is all about, address the related ethical aspects common involved, various practice models, and how engaging in such practice models can help not only fulfill one's calling but also serve exceedingly well in the Kingdom.

II. DEFINING THE BUSINESS OF CHRISTIAN LAW

The business of Christian law can be addressed conceptually and inquisitively. Some key concepts, related questions, and a few answers are as follows.

A. The Finances – and the Clients

Legal representation costs money, even if the client is not charged. Simply put, it costs money to run a law firm - including equipment, staff, malpractice insurance, and hopefully one's own paycheck! At least in private practice, four areas seem to be in continual tension: (1) the importance of having clients; (2) a sufficient number of those clients needing your law firm's legal services; (3) your law firm's capacity to help such clients; and (4) the clients' willingness to pay – and follow-through payment!

As a Christian attorney, should you take pro bono clients who can't (or don't) pay? Maybe sometimes, and not necessary all the time. Should you aim toward representing Christian friends, with potential

resulting strains or other conflicts? The same answer may apply, although perhaps with differing factors for evaluation. Economic honesty may be of critical importance, as well as protecting and being mindful of relational issues involved.

B. The Meaning of Work

Work is prelapsarian and should be ministry-oriented and transformative. An important question for any type of work is how we view it – as mere drudgery, as one’s highest calling, or perhaps only a means to an end (financial or otherwise). In light of the Fall, there is definitely a good reason why work is called work. But that doesn’t keep us from finding meaning, joy, and fulfillment overall – or at least for some of our work. And if not, such information may be diagnostic or otherwise motivational for seeking other work.

C. The Kind of Legal Work

The business of Christian law may well involve representing religious interests, such as churches, denominations, religious schools, religious nonprofits, pastors, individual Christians. Given our increasingly complex society and legal system, opportunities abound for service to Christian organizations, their leaders, and individuals. Here is a list of some legal issues commonly encountered as part of providing legal services to other Christians:

- Denominational Disputes
- Property Issues (e.g., purchase, sale, tax exemption, disputes)
- Employment Issues (including religious liberty dimensions)
- Sexual Misconduct –(avoidance, risk management, response)
- Torts involving churches
- Estate planning – donative intent for benefit of church
- Church school issues
- RLUIPA
- Ecclesiastical Litigation
- Corporate Issues (incorporation / structure / governance)
- Zoning
- Child Protection and Mandatory Reporting
- 501(c)(3) Tax-Exempt Status Recognition and Compliance
- General consulting
- First Amendment Protection
- Faith-Based Advocacy (Amicus Briefs, etc.)

D. Missional Legal Work

Mission is everything! How do (or should) we practice law, while being mission-minded? A law firm’s mission may be quite basic: to make money. A law firm with only Christians may have an expressly Biblical mission. A public interest law firm’s mission may be focused on certain kinds of clients (e.g., those in financial distress) and/or certain kinds of needs (e.g., landlord-tenant issues, child support, religious liberty protection). Regardless of a law firm’s specific mission (or lack thereof), we should

strive to model our faith as Christian lawyers in serving clients - whether Christians, religious ministries, or others.

Similarly, we should seek to add value for all our clients – with perhaps the greatest sense of reward and satisfaction for our Christian clients (although not necessarily so). As Paul admonished the Corinthian church, “whatever you do, do it all for the glory of God!” (1 Cor. 10:31). Doing so requires a focus on best practices, getting to know clients’ needs, understanding their legal issues, and structuring our work to help them achieve their goals. Integrity is paramount. As addressed further below, ethical conduct is paramount, and legal competence is critical.

E. Christians Serving Christians as Legal Counsel

Paul also directed his fellow Christians to “[c]arry each other’s burdens, and in this way you will fulfill the law of Christ.” (Gal. 6:2). As Christian attorneys, through CLS and otherwise, we enjoy tremendous opportunities to carry each other’s burdens such as to address fellow Christians’ pressing legal problems, to help plan legal compliance aspects of a Christian business owner’s further development, or to assist with a church’s employment, risk management, and real estate needs. The Scripture contains much wisdom for Christians serving Christians, including the following Bible verses:

- “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken” (Ecclesiastes 4:12).
- “Plans fail for lack of counsel, but with many advisers they succeed.” (Proverbs 15:22)
- “One person gives freely, yet gains even more; another withholds unduly, but comes to poverty. A generous person will prosper; whoever refreshes others will be refreshed.” (Proverbs 11:24-25)

III. ETHICALLY ENGAGING IN THE BUSINESS OF CHRISTIAN LAW

Christians serving Christians may sound great! But how can responsible attorneys carry out such a call ethically, especially given the complexity and variety of legal issues that can arise – easily and quickly beyond one’s own practice areas? Applicable state attorney ethics rules address such matters in terms of duties owed to clients. Overall, these rules involve important questions about expectations and accountability. The relevant ethics rules are next addressed in turn, using the ABA Model Rules.

A. Duty of Competence

Rule 1.1 requires that “[a] lawyer shall provide competent representation to a client. Competent representation requires the legal knowledge, skill, thoroughness and preparation reasonably necessary for the representation. Romans 12:3 contains a parallel instruction: “Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.”

This rule often concerns lawyers who are providing *pro bono* services to a ministry, but it is no less applicable for fee-based services or – for that matter – any area of law for which an attorney provides services to a client. Great care is thus warranted, and attorneys should either (a) be competent in particular area, or (b) get outside counsel/help. This ethical responsibility may thus provide a powerful motivation to seek out other attorneys through CLS, to get involved with a local bar association, and to pursue employment and other work opportunities providing optimal learning opportunities.

B. Duty of Diligent Representation

Rule 1.3 requires that “[a] lawyer shall act with reasonable diligence and promptness in representing a client. Most lawyers are very diligent in managing legal services for paying clients. However, something seems to change when services are *gratis*. Attorneys may put these projects on the back burner, or otherwise not treat them as seriously as the paid work. And when friends ask for “favors” (e.g., after church or at a Christian school event), normally methodical and stringent client project tracking may get sloppy too.

Don’t succumb to these temptations! Back to 1 Cor. 10:31 – for the glory of God! Additionally: “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.” (Col. 3:23-24). Keeping these Bible verses in mind *every day* as you carry out legal work should help keep you on track, motivated to serve others with excellence (not just diligence), and finding satisfaction in your work. See also Eccles. 3:22 (“So I saw that there is nothing better for a person than to enjoy their work, because that is their lot. For who can bring them to see what will happen after them?”)

C. Duty of Confidentiality and Conflicts of Interest

Rule 1:6(a) requires that “[a] lawyer shall not reveal information relating to the representation of a client unless the client gives informed consent to the disclosure.” This ethical obligation is quite often treated as inviolable, and rightly so. Now add Rule 1.7, which requires that “a lawyer shall not represent a client if the representation involves a current conflict of interest.”

Clients often divulge all sorts of highly sensitive information to attorneys and trust them to keep confidences, whether financial information for a real estate transaction, information that could lead to civil liability, or even criminal culpability. In doing so, they often share their personal stories and their lives with their legal counsel; what an amazing privilege! They also expect an attorney to avoid any conflicts of interest that could adversely affect their ability to capably and properly represent them, and rightly so.

But when representing Christian organizations and individuals within Christian community, attorneys can face significant tensions in both areas. A quite common scenario is when an attorney serves on the governing board of a church or other ministry. What “hat” does the attorney wear – advisor only, potential “deal maker” for transactions involving church assets, lawyer for employment or abuse situations? Defining the attorney/board member’s role can be extremely important, along with identifying when outside counsel is needed, particularly to address confidentiality and conflict of interest issues.

As one real-life example, consider an attorney who attends a church that has both a related Christian school operating within the church’s facility and a friendly nearby youth ministry organization, which operates across the street (in the church’s former building). Many people work for pay and as volunteers among these three ministries. The attorney’s spouse serves on the school board, and their children attend the school. One teacher’s husband leads the youth ministry, and teacher also serves on the Church’s board. Overlapping ministry relationships indeed, and not necessarily uncommon – at least in terms of Christian community dynamics. The ministry leaders determine that the church’s parking lot ownership would be great to convey to the youth ministry, with the church and the school allowed to continue using the parking lot. The parking lot needs to be repaved too! Should the attorney represent any of these parties? Perhaps multiple parties, with a robust written conflict of interest waiver executed by all three parties? What about negotiation of sales price (if any, maybe a donation instead?), transfer terms, and retained usage? In this real example, the attorney proceeded with the legal representation, but with signed conflict of waiver forms reflecting informed consent, and with zero negotiation of any financial or other material terms (as fully disclosed as well). Friendships and related community ties stayed intact, and significant

cost efficiencies were obtained too. But the situation involved potential missteps and possibilities for fractured friendships, misunderstandings, and other woes.

Other examples abound, and thus utmost care and discernment are extremely important. In light of such concerns, consider what information an attorney learns through legal representation – and whether that will be problematic for friendships and church community service (e.g., confidences disclosed about one spouse’s abuse or other misconduct, in connection with a family law situation). What may seem tempting, especially to help fellow Christians, may instead be much more appropriate for a referral to another Christian attorney. Indeed, with many conflict of interest situations, the proverbial high road is often best – stepping away and seeking other legal counsel for assistance.

As one last example, consider the additional real-life example of a well-intentioned Christian attorney in a church who represented a congregational family’s child who was severely injured in a church playground incident. After some prayer, the attorney decided to represent the family in a personal injury case, to serve a demand letter on the church in pursuit of a monetary insurance settlement, and then to tithe back the attorney’s portion of the expected settlement. This legal representation arrangement raised quite a conundrum for the church pastor, in seeking to care for both this family and the attorney, as well as related divisiveness and consternation among the church’s leadership and congregation. After further prayer, along with a stern letter from the church’s attorney (also a Christian), the family’s attorney withdrew from representation and (to his credit) acknowledged that the significant conflict of interest considerations outweighed any good intentions related to tithing and helping this family.

D. Duty to Client/Organization

A closely related concern is raised through Rule 1.13(a), which requires that “[a] lawyer employed or retained by an organization represents the organization acting through its duly authorized constituents.” A Christian attorney may seek to help fellow Christians who are involved with ministry nonprofits; but remember that the client is the nonprofit organization – not the attorney’s Christian friends who serve on the nonprofit’s board. For optimal ethical compliance, the attorney thus should take proactive measures such as advance designations of client representatives, memorialization in board minutes or resolutions, clear directions with the attorney’s law firm about authorized nonprofit representatives (e.g., in the engagement letter and any subsequent updates), communications about periodic leadership changes, and careful use of email “cc’ing.” Such steps should provide important assurances—and peace of mind—about privileged, confidential, or otherwise highly sensitive information, and hopefully promote healthy relationships too.

Consider too that unfortunately sometimes conflicts develop within ministry boards. Ministry leaders may individually see a nonprofit’s attorney as “my attorney,” especially when a contentious dispute erupts. Whether a nonprofit’s attorney may also represent individual nonprofit leaders is a complex question implicating numerous ethics rules concerning attorneys’ duties in representation. Generally speaking, nonprofits and their leaders should obtain separate counsel to navigate disputes implicating both the nonprofit and its leaders. Joint representation may be pursued with care and close attention to potential conflicts of interest together, but only after a careful determination that each party can receive the best possible, uncompromised legal representation – again with informed consent evidenced through signed waivers, and with room to withdraw in the future should conflicts of interest become untenable. And as indicated above, the high road may be the best road – with an Christian attorney helping to secure other legal counsel for potential negotiation, mediation, or even litigation.

E. Duty of Public Service

A final ethics rule worth covering here is Rule 6.1(a), which states that “[a] lawyer should voluntarily render public interest legal service. A lawyer may discharge this responsibility by . . . (3) Providing

professional or other law-related services at no fee or at a substantially reduced fee to charitable groups or organizations. This rule thus encapsulates what we already know as Christians: we are called to serve! Here are just a few Biblical examples:

- Jesus, after washing His disciples' feet: "I have set you an example that you should do as I have done for you." (John 13:15)
- Jesus, calling all believers to a life of service: "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:42-45)
- Peter, teaching new Christians to serve in love: "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." (1 Peter 4:10)

As members of Christ's body, we are indeed to be called to care for others through using our God-given gifts and talents. Maybe that means serving other Christians and Christian organizations with our legal skills, or perhaps to serve the poor through Christian legal aid. Or perhaps to engage more fully in the secular world as a Christian witness. Or even to lay down one's law license and serve in other ways. The possibilities are endless, as we each seek to fulfill God's call for our lives through different life stages, varying aspects of our personal and professional lives, and as opportunities may arise for responsive obedience.

IV. PRACTICE MODELS

Practice models abound for the business of Christian law. There is indeed no "one-size-fits-all" approach. God is much too personal for that! But some broad categorization may be helpful for a better understanding of what can be done, as follows.

The first practice model is a law firm with a mixture of traditional client base and ministry/nonprofit clients. The benefits are many indeed. Blending a traditional practice with a ministry practice enables traditional firms to have a church/ministry law practice as one of its services, and that approach provides a wider breadth of resources for that legal practice division. By blending a traditional practice with ministry-client work, an attorney can have several tiers of fee structures and afford to give greater discounts to ministry clients as financial needs may be discerning. With this model, the traditional legal work helps underwrite the ministry work. Blending practices enables the lawyer to draw upon experiences and insights gained in other areas of the law.

Here are some countervailing pitfalls. Conflicts of interest can arise between ministry clients and traditional clients. Traditional firms tend to have standardized and fairly high billable realization rates and monetary expectations, which are not always attainable with a practice focusing on ministries that cannot afford traditional legal rates. There is pressure on the individual lawyer to bill and meet those expectations. "Serving two masters" comes with its own challenges, and it can create conflicting time demands on the individual lawyer. Such tensions thus may need to be addressed head-on, as well as when specific issues arise.

The second practice model is a law firm solely dedicated to serving ministries and other nonprofits, with expected compensation from most clients. Benefits include focused and well-developed legal knowledge in the practice areas affecting such clients. Marketing and other community engagement efforts may be aimed at such client organizations, resulting in fruitful client referrals among ministries. Plenty of legal work is available for such opportunities, but with careful attentiveness to the accompanying financial aspects. For example, it may be wise to temper clients' expectations as to how a new Section 501(c)(3) nonprofit's development may cost in legal fees, involving initial corporate steps, the tax-exemption application, and accompanying client education and other potential legal issues to be addressed (e.g., state fundraising compliance, employment agreements,

risk management policies). For improved cost effectiveness, such a focused law firm should develop systems-related efficiencies and standard client guidance.¹

Correspondingly, economic honesty is vital! Attorneys need to communicate with individuals and organizations alike that as a client entrusts a legal matter to an attorney (even, or especially, a fellow Christian attorney!), so too does the attorney trust the client to faithfully pay the legal bill. Sizeable retainers may help promote payment, along with timely issuance of detailed bills, upfront fee estimates that are accurate and well communicated to clients, and payment plans too.

And if the Lord impresses on an attorney's heart to provide pro bono service for a particular client need, then the attorney should likewise communicate such arrangement to the client. One side anecdote: one of the authors once felt very convicted to provide pro bono service to a client that had been paying but was quite tight on money. When told of the modified fee arrangements, the client representative joyfully responded, "Thank you, and we are glad to report this pro bono arrangement in our next prayer letter!" The author politely declined such announcement since this arrangement was the *exception* to the attorney's practice approach of regularly charging ministry organizations for legal fees.

The third practice model is a public interest law firm. Such law practices are generally Section 501(c)(3) public charities that are devoted to providing free legal services to clients, funded through donations and grants instead of fees. Examples include our very own Christian Legal Society (through its Center for Law and Religious Freedom, the Thomas More Society, the Becket Fund, Alliance Defending Freedom, Liberty Counsel, First Liberty, and the American Center for Law and Justice.

Specific IRS criteria for Section 501(c)(3) organizations include the following:

- All litigation activity must be representative of a broad public interest, rather than any private interest.
- Individual litigants are generally ineligible for representation where their financial interests are at stake, since such issues generally would warrant representation from private legal sources.
- Organization may not accept fees for services except within strict parameters. For example, cases in which a court-awarded or client-paid fee is possible may not be accepted if the organizational leaders believe that the litigants have a sufficient commercial or financial interest in the outcome of the litigation to justify retention of a private law firm.
- Additionally, an organization must use all fees received exclusively for the purpose of defraying its normal operating expenses. No more than 50 percent of the total cost of its legal functions may be defrayed from fees received. Costs of legal functions include attorneys' salaries, nonprofessional salaries, overhead, and other costs directly attributable to the performance of the firm's legal functions.
- Any attorneys' fees must be paid to the organization rather than to individual staff attorneys, and with all employee compensation paid on a straight salary basis, not exceeding reasonable salary levels and not established in reference to any fees recovered.²

¹ See, e.g., <https://www.wagenmakerlaw.com/search?query=starting+a+nonprofit>; <https://www.wagenmakerlaw.com/blog/qa-nonprofit-bylaws>; and <https://www.wagenmakerlaw.com/blog/walk-through-irs-form-1023-applying-section-501c3-recognition>. These articles address key legal areas for a new nonprofit's development, to be used in connection with an attorney's legal services.

² See Rev. Proc. 92-59 (1992-2 C.B. 411); Rev. Proc. 71-39 (1971-2 C.B. 575); IRS 1984 EO CPE Text, "Litigation By IRC 501(c)(3) Organizations"; and I.R.M. § 4.76.9 ("Public Interest Law Firms").

Closely related in concept are legal aid organizations – the fourth practice model. Legal aid is a vital way to serve others, whether through a focused organization or as pro bono opportunities may arise. As with public interest law firms, legal aid organizations are typically operated through a Section 501(c)(3) entity that relies primarily on charitable contributions for its revenues – not fee-based revenue. As one of its ministry pillars, Christian Legal Society supports legal aid clinics across the United States. Clinics are typically focused in particular areas, with dedicated attorneys providing counsel to people in need – often at great personal financial sacrifice. Legal aid is not lucrative, but it is certainly incredible worthwhile. In particular, legal services offered to the poor often involve rich opportunities to share the Gospel. Legal aid can be pivotal too, such as for clients facing eviction, loss of child custody or child support, prison, and other dramatically impactful situations. Legal aid service is thus truly a high calling for any attorney.

The fifth and last practice model is the “All Christian” law firm, in which the law partners share a common faith as they seek to practice law together. Maybe their Christian mission statement is overt, or perhaps their Christian identity is more organic. Regardless, it can be extremely helpful for the attorneys to develop a firm vision, mission, and core values. What do the attorneys want to communicate among themselves, most fundamentally? And what do they want to share with their clients and others, to live out their Christian witness and calling? Some elements may include the following:

- Legal practice - working with all our hearts with excellence and integrity;
- Work overall – carried out wisely and collaboratively, understanding our team’s value;
- Client care - relationally, showing grace to them as ends in themselves, not means to our ends.
- Staff - provide meaningful employment opportunities for gift-affirming and fulfilling, thereby fostering competency, leadership, and engagement;
- Compensation - generously address, recognizing that all we have is not our own;
- Leadership - humble and sacrificial, seeking holistic well-being for all, recognizing diverse giftedness; and
- Stewardship - responsibly attend to the firm’s financial, operational, and cultural health.

V. PUTTING IT ALL TOGETHER

With the above considerations in mind for conceptualizing the business of Christian law, addressing ethical dimensions, and understanding potential practice models, we turn next to implementation and next steps. In particular, what about fees, best practices, and other specific applications of these Christian law firm principles? Our panel discussion will address such points through the lens of our own law practice and varied backgrounds.

A. Fees

It is not wrong to charge fees for services, with due attentiveness to fairness. But what is fair? Here is some key Biblical instruction:

- Jesus: “And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.” Go not from house to house. (Luke 10:7).
- Moses: You shall not muzzle an ox when it is treading out the grain.” (Deuteronomy 25:4)
- Paul: “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.” (1 Timothy 5:18)

- Paul (giving up his rights):
 “This is my defense to those who would examine me. Do we not have the right to eat and drink? . . . Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? . . . For it is written in the Law of Moses, you shall not muzzle an ox when it treads out the grain.” . . . [T]he plowman should plow in hope and the thresher thresh in hope of sharing in the crop. . . . Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. (1 Corinthians 9:3-12)”

Bottom line: we have responsibilities to steward resources well and to provide for our employees and their families. We also enjoy the freedom to be creative in what stewardship looks like, especially regarding rate structure options (e.g., hourly, fee estimates, pro/low bono, for limited projects/engagement, fixed fees, contingency).

B. Legal Services to Provide – or Not?

What gatekeeper questions should you ask, in considering client services to provide to fellow Christians and nonprofit ministries? Remember, just because you can serve as a client’s attorney does not mean you should! Here are three basic questions that correlate particularly with ethical aspects addressed above:

- Ethically permissible, or not?
- Within scope of competency, or not?
- Advancing the law firm’s mission, or not?

As is evident, these questions in turn beg further questions about your own law firm and related goals and capabilities. It thus may become important to identify your practice’s key areas of focus, in both content (e.g., corporate, tax, real estate) and in mode (e.g., transactional, litigation, mediation), as well as other client priorities (e.g., religious liberty, denominational familiarity, etc.).

Additionally, it may be helpful to identify areas where extra degrees of caution warranted based on inherent risk or requisite competency (e.g., child protection, litigation, employment, real estate transactions). Also identify areas where your practice will not engage, regardless of the nature of the client (e.g., zoning, evictions, personal injury), and develop networks for referrals. By doing so, you and others will benefit from clear boundaries and expectations.

C. Best Practices

Building on the above guidance, here is a starting list for engaging in the business of Christian law:

- Exercise wisdom and follow ethical requirements – e.g., diligence, competency, confidentiality;
- Manage legal practice with responsible stewardship (e.g., develop systems for efficient, effective, and excellent client service; scale systems to accommodate growth and change; adopt a posture of humility and commitment to continuous improvement and learning);
- Establish and maintain client expectations;
- Budget well for your law firm – what is responsible or reasonable? Plan for pitfalls (e.g., risky litigation);
- Develop resources to help clients (e.g., internal guidance memos; reference to other professionals/organizations);
- Share availability and time to support personal ministry work; and

- Train and mentor other attorneys (and paralegals) – within our law firms (and collaboratively outside our own law firms).

Our workshop panelists will address these points further, as part of our interactive discussion.

D. Questions to Address

These materials started with the proposition that attorneys are called to help other people. How can we use our legal skills and law degree to help others? The following questions are a list for the panelists' further discussion during our workshop – and for each reader to prayerfully contemplate as part of each person's own calling.

- Do you have non-Christian clients (individuals, churches, or ministries) in your practice?
- If you have Christian clients, how do you address differences you may have between theological traditions or perspectives?
- Do you pray with your clients? Does it matter if they are Christians or non-Christian clients?
- Should Christians sue other Christians? Even if you believe they should not, would you still take the case?
- Do your rates vary between Christian client and non-Christian clients, or between Christian clients? Do you adopt alternative fee arrangements for Christian clients?
- How should we evaluate the ethical injunction to “zealously represent our client” from a Christian ethical framework?
- How do you model your faith in engaging with opposing counsel, whether Christian or non-Christian?
- How has this information challenged or encouraged you?
- How can we work together to support one another in advancing ministry interests? How do you think God is calling you to further advance his Kingdom, whether as an attorney, or through non-legal vocations?

To God be the glory!