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Lawyers and the Atonement

Thomas B. Griffith

Aloha. I am honored to be here today to speak to students, faculty, and staff at Brigham Young University–Hawaii. As was mentioned, I am a graduate of the College of Humanities at the “other” BYU, and I must say that the decision to attend BYU and participate actively in the unique blend of the life of the mind and the life of the spirit offered at Church schools is among the most important decisions I have made in my life. I congratulate you on your choice of school, and I encourage you to take full advantage of that which is uniquely offered at a university that has at its core purpose the worship and adoration of the Risen Lord Jesus Christ and the commitment to making of its students disciples who will actively prepare themselves, their families, and their communities for his return.

There was a time when most universities shared a common purpose. The pursuit of an education was not seen simply as a means to enter the workforce; rather, education was a component of discipleship: the acknowledgment that God was sovereign and that the pursuit of knowledge was the pursuit of the Divine. As a student at BYU more than 20 years ago, I heard a great rabbi-scholar, Jacob Neusner, lecture on a common trait of Judaism and Mormonism, the idea captured in the phrase “the glory of God is intelligence” (D&C 93:36). Dr. Neusner said of Judaism that which hopefully can be said of your experience here at BYU–Hawaii:

The most distinctive and paramount trait of Judaism as it has been known for the past two thousand years is the conviction that the primary mode of the service of God (not the sole mode, but the paramount one) is the study of Torah. Torah is revelation. Torah, by its content and its nature, encompasses all of God-given knowledge. . . . It is Torah which reveals the mind of God, the principles by which He shaped reality. So studying Torah is not merely imitating God . . . but is a way to the apprehension of God and the attainment of the sacred.¹

Earlier this week, I confronted a negative view not just of my profession in general, but—more troubling—of my personal role as a lawyer. Nine months ago the governor of Virginia, Jim Gilmore, asked me to serve as general counsel to the Advisory Commission on Electronic Commerce, a commission created by Congress to study and make proposals on how Congress should approach the thorny issue of whether a person should have to pay taxes on goods purchased over the Internet. The commission comprised 19 distinguished individuals including three governors, the chairman of AT&T, the president of American Online, the president of MCI-WorldCom, the president of Time-Warner, the president of Charles Schwab, and the president of Gateway. The commission held its last meetings earlier this week in Dallas, Texas, and as was reported in the national media, it was contentious. As general counsel, I was called upon to offer my opinion on a divisive topic. The opinion I offered gave support to a position that Governor Gilmore had pursued and that was vigorously opposed by a minority on the commission. I came under some heavy public criticism by some of those commission members. The controversy was reported widely in the media, and my name was mentioned in a *New York Times* article in a way that I thought unfairly characterized what took place.² The day the article appeared, I went and spoke with the reporter. I explained what had taken place and tried to place it in a larger context that would help him see the error of what he had written. He listened respectfully and said, “Tom, it isn’t anything personal. I know what you were doing. Lawyers are hired guns, and you were doing what was necessary so that your client, Governor Gilmore, could do what he wanted to do.”

Without boring you with the details of the matter, you’ll need to trust me that this assessment was flat-out wrong. I tried to explain to him why he was wrong, but I had the distinct impression that he was not persuaded. In his mind I was a “hired gun” willing to do anything to help the client do what he wanted.

Now, I didn’t have this problem with my prior career. I was a director in the Church Educational System’s Department of Seminaries and Institutes. I was responsible for delivering weekday religious education to LDS high school and college-age students in the Baltimore, Maryland area. Yet, I left that wonderful vocation to pursue a career in the law. What you will hear today are my musings about that decision.

The inspiration for my remarks came several years ago while I was sitting in a priesthood lesson on “building Zion.” The next day I was to speak at the “other” BYU about being Senate legal counsel, the chief legal officer of the United States Senate. Talks at BYU should be different than talks at other universities, because you have a freedom here to explore how the Atonement affects every aspect of life. That priesthood lesson got me thinking about the relationship between being a lawyer and the Atonement of Christ.

Let us go back to March 1830. The 24-year-old Prophet Joseph Smith has culminated a 10-year period of divine tutoring by publishing to the world the Book of Mormon, another testament of Jesus Christ, and restoring the Church of Jesus Christ. He and his band of followers number a few hundred. His primary daily activity is organizing the fledgling Church according to a biblical model revealed to him from the Lord. He is engaged in an intensive study of the Bible. The Lord wants Joseph to be immersed in that holy record so that he will be open to receive the revelation he needs to found and direct the Church on correct principles. Sometime during that first year of the infancy of the Church, while studying, pondering, and praying over the Book of Genesis, the Lord reveals to Joseph Smith the remarkable story of a major prophet who is mentioned only briefly in the current version of Genesis. The prophet is Enoch, and his story is to become a model for the infant Church. What Enoch created among his people became the goal for these early Latter-day Saints:

The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion (Moses 7:17–19).

From what we can tell, what Enoch and his people achieved has never been duplicated. The Saints at Jerusalem in the days of the Apostles came close.³ Those Book of Mormon people who witnessed the post-Resurrection visit to ancient America of the Risen Lord Jesus laid the foundation for a Christ-centered culture that endured for 200 years.⁴

But it was Enoch and his people that captivated the mind and soul of Joseph. Following their example became the rallying cry. Preparing a people who were ready to meet the Lord became the watchword. And what was it about the people of Enoch that allowed them to model for us perfectly what it means to prepare to meet the Lord? The key, I believe, is in verse 18.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them (Moses 7:18).

The people of Enoch achieved “at-one-ment” with God, with themselves, with their families, and with their community. They set the mark for true spirituality. Spirituality begins with allowing the effects of Christ’s atoning sacrifice and his awe-inspiring grace to heal the wounds that sin has inflicted upon our broken hearts. Spirituality begins with uniting us with God from whom we have been separated by sin. But from Enoch and

his people we learn—and the powerful symbolism of the Sacrament of the Lord’s Supper and the temple endowment confirms this—the highest form of spirituality is when we work to make the effects of the Atonement radiate beyond ourselves and our families to unite our communities. The work of community building is, I believe, the most important spiritual work to which we are called. All other work is preparatory.

Here is the insight I offer for you to consider. To build a community that extends beyond your family or congregation—and I believe we are compelled by our understanding of the Atonement of our Savior to do just that—involves the law. Properly understood, the highest and most noble role of a lawyer, then, is to help build communities founded on the rule of law. By doing so, lawyers are participating in the redeeming work of the atoning power of the Savior at its zenith. To be sure, the working out of the power of the Atonement occurs initially at the intimate level of a sinner realizing her individual need for God’s grace. But it must also ultimately include creating a community based on the rule of law.

The rule of law is the idea, of staggering importance in the progress of humankind, that a community should not be organized according to the principle that might makes right. Rather, a community and its laws should reflect the reality that each person is a son or daughter of God and by virtue of that fact alone is entitled to be treated with dignity, respect, and fairness. The most famous and influential expression of this radical idea came from the pen of Thomas Jefferson, Virginia’s greatest son and the founder of my other alma mater:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.⁵

Jefferson was correct to ground the rule of law in the fact that there is a God who has created and endowed each human with rights. But as Christians we know there is more to it than that. We know that each human has dignity not only because he has been created by God, but because he has also been redeemed by God. The Lord Jesus Christ suffered, bled, and died for each member of the human family so that everyone who accepts his act of gracious love would have access to the power of his redemption. As Latter-day Saint Christians, we have significant insights into Christ’s redemptive love that must be at the core of who we are as a people and what we are doing in our lives and in the world.

Let’s return again to the year 1830. Joseph Smith has spoken with the Father and the Son. He has, by the gift and power of God, translated the Book of Mormon, a powerful second witness to the Bible of the power of Christ’s

atonement sacrifice. He has received priesthood authority under the hands of angelic messengers, John the Baptist, Peter, James, and John. He stands ready to restore to the earth The Church of Jesus Christ—the vessel that will become the primary means by which the Lord will prepare the world for his Second Coming and millennial reign. And yet there is a final lesson the young Prophet must learn. In many ways, I believe it to be the most important lesson he needed to hear—the capstone of his divine tutoring. Before Joseph Smith could organize anew Christ’s Church, he needed to understand that every activity of that church must be done with one thing in mind. The stage for this final lesson had been set a year before in a revelation from the Lord:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him (D&C 18:10–11).

Joseph knew, as all of Christendom knew, that God’s love for his children was manifest in the life and death of his Son. He knew that “God so loved the world, that he gave his only begotten Son” (John 3:16). He knew, as did all who loved and treasured the Bible, that Christ suffered for us in Gethsemane and on the cross at Calvary.

But what Joseph did not know, what no one in the world knew, is the extent of the Savior’s personal suffering for us. That knowledge, indispensable to one who would deign to act in the name of the Lord, came to Joseph Smith in a revelation now found in the Doctrine and Covenants, section 19. It was the last recorded revelation Joseph Smith received before he organized the Church in April 1830. It was the final, indispensable lesson for him. It is an indispensable lesson for us. In my view, this revelation and the insight it afford into the breadth and depth of the Savior’s gracious love for all humankind is the most significant lesson of the restored gospel. If all we had from the Restoration was this knowledge alone, I would say, as our Jewish brothers and sisters say at Passover when recounting each act of God’s message, “Dayenu” (“It is enough.”).

In section 19, the Lord takes Joseph Smith (and us) with him back to the Garden of Gethsemane, the scene of some of his most agonizing moments:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men (D&C 19:16–19).

For this next thought I rely upon the insight of Eugene England, who notes that the Lord's description of his suffering in verse 18 is incomplete.⁶ The dash at the end of the phrase leads me to believe that the Lord could not describe to the Prophet Joseph the full extent of his agony and suffering for us, even some 1,800 years after it took place. It was just too painful for him to recount, even after all those years.

As Latter-day Saints, we, of all people, should value the worth of souls, because we have resources that teach us the depth of the Lord's love for each member of the human race. If our Savior has been willing to endure such suffering for our fellowmen, how can we do anything but exert all our efforts to serve them, too.

It was the great C. S. Lewis who, with an uncommon understanding of the Lord's love for his children, wrote:

The load, or weight, or burden of my neighbour's glory should be laid on my back, a load so heavy that only humility can carry it. . . . It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship. . . . It is in the light of these overwhelming possibilities, it is with the awe and circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. . . . Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses.⁷

The rule of law, the idea that each human being is entitled to the protection of the law, is most firmly rooted and grounded when we approach an understanding of what the Savior has done for each human being. Thus, the calling of lawyers is to build communities based on the rule of law, communities that reach us in the direction of a Zion society, a place where the power of the Atonement unites us.

At this point I should have persuaded each of you to change your plans and go to law school and to believe that together we will change the world. But before you do, let me issue you a warning. I hope when you hear this warning you will see that I realize that the picture of lawyering I have just painted is, shall we say, idealized. I am well aware of the fact that most lawyers are hardly the primary emissaries of the Atonement.

To deliver this warning, I turn to a play written by Robert Bolt, *A Man for All Seasons*. The play is based on the last years of the life of Sir Thomas More, the patron saint of lawyers. More lived in 16th-century England and was lord chancellor, an aide to King Henry VIII, like today's prime minister. After the king, More was the most powerful person in England. He was also the most widely respected, because of his piety and erudition. He was a leader of the "new learning" that was the hallmark of the Renaissance. More was a devoted family man and a father who was actively involved in

the education of his children—most remarkably for his time, that of his daughters. He was also a passionate churchman, a devout Roman Catholic, who, although he saw much in the church that needed reform, was committed to the church that he believed was founded by the Lord.

More found himself caught between his allegiance to the crown and the church when Henry declared himself head of the English church and renounced the authority of the pope. To secure his position, Henry required each of his subjects to swear an oath of allegiance recognizing him as supreme head of the Church of England. More refused, resigned his office, and was eventually imprisoned for his recalcitrance.

The climatic scene of the play is the trial of Thomas More. The charge is treason. The penalty is death. More's nemesis, Thomas Cromwell, is his chief prosecutor. Lord Norfolk, More's good friend, is his reluctant judge. Cromwell knows that More has done nothing worthy of the charge of treason. Although he has refused to swear to the oath, More has been silent as to his reasons, knowing that under the law his silence should protect him.

Cromwell's ruse is to find a witness who will perjure himself and accuse More of speaking out against the king. He finds a willing witness in one Richard Rich. Early on in the play we meet Rich as an aspiring young man who frequents the household of Thomas More. He is hoping to gain More's favor and win an appointment to government office. More, however, sees in Rich a weakness of character that would make him ill-suited to hold a position of power where he would be the target of bribes. More tells Rich that he will not help him find an office in government and counsels him instead to "go where he won't be tempted."⁸ In disappointment, Rich turns to Thomas Cromwell, who rewards Rich with government posts in exchange for Rich's increasingly diabolic participation in a conspiracy to bring down More.

The stage is now set for the finale: More, the accused, beaten down from months of imprisonment in the Tower of London, sits alone in the court dressed in a simple monk-like tattered gown. Rich, decked out in the finery of a dandy, is called as the witness. He takes an oath to tell the truth and then perjures himself by falsely testifying that More made treasonous statements to him.

More, knowing that this perjured testimony will lead to his death, speaks:

More: In good faith, Rich, I am sorrier for your perjury than my peril.

Norfolk: Do you deny this?

More: Yes! My lords, if I were a man who heeded not the taking of an oath, you know well I need not be here. Now I will take an oath! If what Master Rich had said is true, then I pray I may never see God in the face! Which I would not say were it otherwise for anything on earth. . . . Is it probable—is it probable—that after so long a silence on this, the very point so urgently sought of me, I should open my mind to such a man as that?⁹

Cromwell excuses Rich from the stand. As Rich steps down and proceeds to exit, More says to Cromwell:

More: I *have* one question to ask the witness. (Rich stops.) That's a chain of office you are wearing. (Reluctantly Rich faces him.) May I see it? (Norfolk motions him to approach. More examines the medallion.) The red dragon. (To Cromwell) What's this?

Cromwell: Sir Richard is appointed Attorney-General for Wales.

More: (Looking into Rich's face, with pain and amusement) For Wales? Why, Richard, it profits a man nothing to give his soul for the whole world . . . but for Wales!¹⁰

Now, my ancestors are from Wales, but I get the point. What is it that we are willing to gain in this world at the price of the loss of our souls?

The Savior warns us of one category of activity that almost always is pursued and gained at the cost of our souls, and it is a warning that each of us would do well to heed, living as we do in such affluent and materialistic times. Remember the words of the Savior to his disciples after they had seen the rich young man who turned down a call from the Savior to join them because he was unwilling to sell his many possessions, give the proceeds to the poor, and follow Jesus and the disciples:

. . . "I tell you the truth [said Jesus], it is hard for a rich man to enter the kingdom of heaven.

Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?"

Jesus looked at them and said, "With man this is impossible, but with God all things are possible" (Matthew 19:23–26 NIV).

It is C. S. Lewis' view that the "riches" referred to by the Lord here cover more than riches in the ordinary sense. He believes "it really covers riches in every sense—good fortune, health, popularity, and all the things one wants to have."¹¹ If Lewis is right (and C. S. Lewis is almost always right when it comes to matters of discipleship),¹² each of us stands in peril to the extent that our trust, our desire, and our passions are motivated by anything other than a profound sense of gratitude to the Savior for his atoning sacrifice. President Spencer W. Kimball had strong words for us on this point. He said that if we are motivated by riches, we are latter-day idolaters.¹³

In his mercy, where the Lord provides such an ominous warning, he always provides a sure means of escape, although it is rarely an easy way out. Let us return to Moses 7:18. If the people of Enoch are to be our role models for how we should work to carry out the effects of the Atonement in society, we find in this verse a description of what we should be doing.

There were four characteristics of their Zion society. They were of “one heart” and “one mind,” qualities that underscore the process of at-one-ment at work. I am not exactly certain what these traits mean. They are susceptible to many interpretations. So, too, with the third trait, that they “dwelt in righteousness.” But as to the fourth trait, I think the mark is clear: “There was no poor among them.” To be sure, poverty can occur at many levels.¹⁴ But I think there is no question that in addition to a poverty of love, the Lord is concerned about a poverty of means. One of the most consistent themes of the revelations the Lord gave to the Prophet in the founding days of the Restoration is the message that we are the “look to the poor and the needy, and administer to their relief that they shall not suffer” (D&C 38:35). We are to get involved in community building. We extend the effects of the Atonement to their farthest reaches by creating a society that has as its goal helping those who have been left behind.

As President Kimball taught us so pointedly, we live in a culture that is saturated by the unhealthy pursuit to acquire wealth for excessive consumption. I recognize that lawyers are at the forefront of that charge. They are always a step or two behind the investment bankers and the entrepreneurs, but, nevertheless, they are there, comrades-in-arms. Let me make clear, so that I am not misunderstood, there is nothing wrong, indeed there is much good, about the creation of wealth. The issue is the purpose for which the wealth is sought and the ends to which acquired wealth is put.

Remember the counsel of Jacob, the brother of Nephi, in the Book of Mormon: “Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them” (Jacob 2:17–19). Now that is a great promise. The Lord promises us the very material wealth we spend so much of our lives pursuing. But, as you might have guessed, there is a catch, and, upon closer examination of what Jacob said, it is a significant condition. This promise is only to those who seek riches (and I am using the C. S. Lewis view that riches includes wealth, power, and popularity) “for the intent to do good.” But what does that mean? Isn’t “doing good” so vague that it allows too much room to maneuver? I think Jacob must have been a very good lawyer, because in the very next phase he closed that loophole by defining what the Lord means by “doing good” with riches: “to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted” (Jacob 2:19).

Are those our goals as a people? Are those your goals in pursuing your vocation? They must be. Our participation in society, something we are called to do by our understanding of the Savior’s love for all humankind, must have as its primary purpose this definition of doing good.

In conclusion, allow me to share with you the words that inspired me to become a lawyer. They come from my boyhood hero, Robert F. Kennedy. As I read them to you today, they remind me of how far short of the mark I have fallen in my discipleship as a lawyer, but I hope they remain a lodestar.

[The Gross National Product] counts air pollution and cigarette advertising, and ambulances to clear our highways of carnage. It counts special locks for our doors and the jails for those who break them. . . . Yet the gross national product does not allow for the health of our children or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate or the integrity of our public officials. It measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to our country; it measures everything, in short, except that which makes life worthwhile. And it can tell us everything about America except why we are proud that we are Americans.¹⁵

There is discrimination in New York, apartheid in South Africa, and serfdom in the mountains of Peru. People starve in the streets of India; intellectuals go to jail in Russia; thousands are slaughtered in Indonesia; wealth is lavished on armaments everywhere. These are differing evils, but they are the common works of man. They reflect the imperfection of human justice, the inadequacy of human compassion, the defectiveness of our sensibility towards the sufferings of our fellows; they mark the limit of our ability to use knowledge for the well-being of others. And, therefore, they call upon common qualities of conscience and indignation, a shared determination to wipe away the unnecessary sufferings of our fellow human beings at home and around the world.¹⁶

[Let no one be discouraged by] the belief there is nothing one man or one woman can do against the enormous array of the world's ills—against misery and ignorance, injustice and violence. . . . Few will have the greatness to bend history itself; but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation. It is from numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance.¹⁷

The reason we must get involved in our society is to help those who have been left out or behind. We have a robust debate about the best way to do that. As a political conservative, I am certain that I would strongly disagree with my boyhood hero's views about how to get there. But I believe that the aim must be the same.

When the boy Joseph Smith went into the grove of trees “on the morning of [that] beautiful, clear day, early in the spring of eighteen hundred and twenty” (Joseph Smith—History 1:14), he was driven there by two

related purposes. The first, which he stressed in his earliest known account of the First Vision, was to repair his relationship with God, a relationship that had been strained by the withering effects of sin.¹⁸ The second purpose, featured more prominently in the 1838 account of the First Vision canonized in our scripture (see Joseph Smith—History 1:1–20), involved community building: which church should he join?

Those two questions are intertwined and inseparable. Our discipleship must involve both. How do we become at one with God? How do we become at one with our fellow travelers? The answer to both is the same, even and especially for lawyers: by participating in the atoning sacrifice of our Lord and Savior Jesus Christ and making that ongoing act of mercy and grace the foundation for all we do.

I bear you my witness that the Savior lives, that he stands at the head of his Church today, and I encourage all of us to give our best efforts to the work of extending the effects of his Atonement throughout our society. I say these things in the name of our advocate with the Father, the Lord Jesus Christ. Amen.

This BYU–Hawaii Presidential Lecture was given in Laie, Hawaii on March 23, 2000. Reprinted from the Clark Memorandum, Spring 2001, 8–15.

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Notes

1. Jacob Neusner, *The Glory of God Is Intelligence: Four Lectures on the Role of Intellect in Judaism* (Provo, Utah: BYU Religious Studies Center, 1978) 2, 7.

2. David Cay Johnston, “Agreement on Internet Taxes Eludes Deeply Divided Commission,” *New York Times*, 21 March 2000, sec. C, p. 1, col. 2, late edition.

3. “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all people” (Acts 2:42–47 NRSV).

4. “And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . . And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. . . . [T]hey were in one, the children of Christ, and heirs to the kingdom of God” (4 Nephi 1:3, 15–17).

5. Declaration of Independence, pars. 2–3.

6. See Eugene England, *The Quality of Mercy* (Salt Lake City: Bookcraft, 1992), 52.

7. C. S. Lewis, *The Weight of Glory and Other Addresses* (New York: Macmillan, 1980), 18–19.

8. Robert Bolt, *A Man for All Seasons* (New York: Random House, 1962), 5.

9. *Id.* at 90–91.

10. *Id.* at 91–92, emphasis in original.

11. C. S. Lewis, *God in the Dock: Essays on Theology and Ethics* (Grand Rapids, MI: Eerdmans, 1970), 51–52.

12. “I have chosen to talk about the insights and contributions of C. S. Lewis concerning how exacting Christian discipleship really is. . . . [W]hile it is not doctrine for which I look to Lewis, I find his *depiction* of discipleship especially articulate and helpful. The yield from Lewis in this respect is abundant.” Neal A. Maxwell, “C. S. Lewis: Insights on Discipleship” in *C. S. Lewis: the Man and His Message*, eds. Andrew C. Skinner and Robert L. Millet (Salt Lake City: Bookcraft, 1999), 8–9.

13. Spencer W. Kimball, “The False Gods We Worship,” *Ensign*, June 1976, 4.

14. Mother Teresa, she who gave her life in service to “the poorest of the poor,” reminds us: “Where is that hunger? There is a hunger for love. We must have the courage to recognize the poor you may have right in your own families. Find them, love them, put your love for them in a living action. For in loving them, you are loving God Himself.” *Mother Teresa: A Film by Ann and Jeanette Petrie* (1986).

15. Robert F. Kennedy, “Recapturing America’s Moral Vision” (18 March 1969, Kansas State University) in *Make Gentle the Life of The World: The Vision of Robert F. Kennedy*, ed. Maxwell Taylor Kennedy (New York: Harcourt Brace, 1998), 21.

16. Robert F. Kennedy, “Day of Affirmation Address” (6 June 1966, University of Capetown) in William J. Vanden Heuvel and Milton Gwirtzman, *On His Own: Robert F. Kennedy, 1964–1968* (Garden City, NY: Doubleday, 1970), 156.

17. Arthur M. Schlesinger, Jr., *Robert Kennedy and His Times* (Boston: Houghton Mifflin, 1978), 745–56.

18. See Milton V. Backman, Jr., “Joseph Smith’s Recitals of the First Vision,” *Ensign*, January 1985, 11–13.