

It has always been a cardinal teaching with the Latter-day Saints that a religion which has not the power to save the people temporally and make them prosperous and happy here cannot be depended upon to save them spiritually, and exalt them in the life to come.¹

J O S E P H F . S M I T H

Reflections

on the

Delos Larson, a patent lawyer at Holland & Hart, consults with Norma and Omar Aye on a family matter.

P H O T O G R A P H Y B Y

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BY CRAIG D. GALLI

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SINCE 1998 I HAVE HAD THE GOOD FORTUNE of participating in the Salt Lake Inner-City Project, first as a Welfare Services missionary with my family and later as a coordinator of pro bono legal services. Last year the Inner-City Project pro bono program expanded and became incorporated into the J. Reuben Clark Law Society pro bono initiative. This article recounts the genesis of these programs and my own experience with them.

Lord's Legal Storehouse



Experience as Welfare Services Missionaries

In 1998 I learned that Elder Alexander B. Morrison, then president of the Utah North Area, had embarked on an innovative pilot program to bring temporal assistance to members of the Church and others living in less affluent areas. Elder Morrison started the Salt Lake Inner-City Project after observing that residents of the Salt Lake Valley suffered from the same social problems that plague most large metropolitan areas.

Retired and older working couples living in more affluent areas of the Salt Lake Valley are called to attend inner-city wards and to accept assignments that will assist the needy. These Church-service missionaries do not generally receive ward callings nor displace the existing ward leadership. Rather, they receive assignments from the bishop to assist individuals and families on a range of issues, including unemployment, mental and physical health, inadequate housing, personal hygiene, addictions, and various forms of abuse. In some Salt Lake wards, bishops have as many as 70 families on welfare rolls, which can quickly overwhelm ward resources.

Hoping to participate in the Inner-City Project with my wife and four daughters (ages 3, 10, 13, and 15), I contacted its director, Jeffrey C. Swinton, then president of the Salt Lake Central Stake, to volunteer my family. At our first training meeting, Elder Swinton (now an Area Authority Seventy) described the purpose of the project: “By applying the welfare principles of consecration and cooperation within and beyond our own neighborhoods, we can enhance the spiritual and temporal lives of the people of Salt Lake City, Utah.”²

Compared to the vastness of the temporal and spiritual needs we observed, our service was small, but it changed our hearts and perspective. Our four daughters observed a side of society that gave them a greater appreciation for their own blessings. They no longer took for granted a full refrigerator, shoes with good soles, and warm coats. Both our teenage daughters separately thanked me for being

able to hold a steady job and for keeping the pantry full. After witnessing a family living in a rundown trailer on a gravel lot, they thanked my wife for growing a garden.

We all became less judgmental of others and their challenges, recognizing that many of our brothers and sisters know only broken homes where abuse, poverty, and mental-health problems had plagued their families for many generations. To overcome even the simplest of obstacles required enormous courage by them and faith and nonjudgmental help from those who would love, shepherd, and respect them. We were touched by the examples of the strong members living and tirelessly serving in the inner city. Their homes prominently displayed pictures of the Savior, temples, and prophets, something generally not seen in our own neighborhood. More important, our children developed a greater love for others and willingness to extend themselves in the service of others.

Since we completed our service mission almost six years ago, we have had many friends with young children and teenagers serve in the Inner-City Project. Without exception the experience has been equally remarkable for them, and all reluctantly returned to their home wards at the end of their missions. My wife and I could not imagine a better way to strengthen the faith and testimonies of our children and to teach them compassion and gratitude. Our oldest daughter, who recently returned from a full-time mission to Sicily, remarked that her desire and courage to serve a mission came in large part from her experience as a service missionary in the Inner-City Project.

2 Pro Bono Legal Services in the Inner-City Project

One of the salient lessons brought home from our mission was a new understanding of the inspired principle of the Lord’s storehouse. Church-service missionaries received training to tap into significant resources both in the Church and in the community to help people in need achieve self-reliance. Many

professionals—dentists, doctors, accountants, carpenters, plumbers, auto mechanics, and lawyers—generously contribute their time and talents to assist indigent persons for free or at a reduced cost. Those who render such service literally allowed their talents to “be cast into the Lord’s storehouse, to become the common property of the whole church—every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.”³ As Church-service missionaries identify the specific needs of those with whom they serve, they receive approval from the bishop to access the Lord’s storehouse in order “to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.”⁴ As Elder Morrison explained:

Caring for the poor and needy “in the Lord’s way” can come about only if we make others’ conditions our own and labor, endure and suffer together. Givers then will be united with receivers, and the efforts of the givers will be magnified because they are united to each other. What a glorious principle is unity. It is a hallmark of the Zion people of God.⁵

After concluding our service mission, I was asked to work with Kent Linebaugh (Jones, Waldo, Holbrook & McDonough) as a legal coordinator of the “Lord’s legal storehouse” in the Inner-City Project. Previous to that time a prominent immigration attorney, Oscar W. McConkie III (Kirton & McConkie) had performed this function for several years. Service missionaries contacted me, as a legal coordinator, to determine the



precise type of legal problem and to identify an attorney from our list of volunteer attorneys who could handle the matter. The legal matters referred in this way sometimes involved extensive litigation, but more often than not, a couple of phone calls, letters transmitted, or meetings were all that was required to solve many legal problems. The legal specialties most commonly needed by attorneys volunteering in the Inner-City Project include: divorce and child; immigration; landlord/tenant; bankruptcy; employment, disability, and workers' compensation; domestic violence; tax and estate planning; and criminal.

The Lord's legal storehouse in the Inner-City Project was not established to replace the wonderful work performed by the Legal Aid Society and other organizations. Those organizations have skilled and dedicated attorneys on staff to represent the indigent. Unfortunately, in the Salt Lake Valley, it can sometimes take many months for an individual to access these legal services. Moreover, these organizations and the Utah Bar Association do not have a robust program to recruit attorneys in private practice to take pro bono referrals.

3

JRCLS Pro Bono Program

In early 2005 Leo Jardine, a retired tax attorney, was called by Elder Russell M. Ballard to organize a group of volunteer Spanish-speaking attorneys to assist in the newly created Hispanic Initiative, which now has Welfare Services missionaries serving in over 20 Spanish-speaking wards and branches. In addition to immigration law issues, the Latino community has more than their share of legal needs. Regrettably, many have been victimized by employers who don't pay them for their work and by unscrupulous landlords who deprive them of their tenant rights.

Berne Broadbent (Kirtan & McConkie and chair of the service committee of the JRCLS Salt Lake Chapter) agreed to recruit volunteers from the JRCLS to assist in the Hispanic Initiative. Shortly thereafter, the JRCLS Salt Lake Chapter agreed to oversee the combined pool of volunteer attorneys assisting in the Inner-City Project and the Hispanic Initiative. The Salt Lake Chapter also sponsored a well-attended meeting and panel discussion with representatives from Salt Lake's Catholic Community Services and Jewish Family Services to share ideas and explore opportunities for collaboration. Eventually JRCLS volunteer attorneys will offer pro bono assistance through a referral process from ecclesiastical leaders of other faiths in the Salt Lake Valley, although this has already happened on a limited basis.

To date, the JRCLS Salt Lake Chapter has recruited almost 50 volunteer attorneys to offer pro bono legal services through Church-service missionaries. Four experienced attorneys—Kent Linebaugh, Richard Neslen, Tony Bentley, and Steve Boyden—have volunteered as legal coordinators to handle the intake of referrals from service missionaries. Examples of recent legal matters referred through the JRCLS Salt Lake Chapter pro bono initiative include the following:

Negotiated a divorce for a pregnant woman with a small child who was abandoned by her husband shortly before the Christmas holidays.

Procured a protective order for an elderly woman who had been physically and emotionally abused by her drug addict son after he was released from prison.

Recovered compensation withheld from a skilled Hispanic auto mechanic who worked six weeks but was then fired without cause.

In early 2005 William F. Atkin (associate general counsel for the Church and former Inner-City Project Church-service missionary) proposed expanding the Lord's legal storehouse to other JRCLS chapters around the country. The question arose as to how other chapters could implement the pro bono initiative without the involvement of Church-service missionaries. It soon became evident that the existing Church organization and programs already provided the needed infrastructure through ward and stake priesthood channels.

Specifically, bishops rely on the ward welfare committee to "[c]oordinate efforts to help specific ward members meet their spiritual and temporal needs, including long-term needs."⁶ Similarly, the stake welfare committee assists the bishop by identifying available "welfare resources within the stake" as well as outside the stake.⁷ "The Lord's storehouse, therefore, exists in each ward. The bishop is the agent of the storehouse. Guided by inspiration from the Lord, he distributes the Saint's offerings to the poor and needy."⁸ As President Thomas S. Monson reminded us in 1986, "The Lord's storehouse includes the

LEFT: Sister Sherlyn Lewis helps Anai Ajack, age 10, learn to read. **BELOW:** Sister Lewis uses a Church program to teach English to Nyandang Dok and Ajok Akoi. **RIGHT:** Brother Kay M. Lewis reviews seven-year-old Mario Ajack's math assignment from school.



time, talents, skills, compassion, consecrated material, and financial means of faithful Church members. These resources are available to the bishop in assisting those in need.”⁹

Thus, members of any chapter of the JRCLS outside the Wasatch Front who desire to participate in the Lord’s legal storehouse need only offer their services to bishops and stake presidents. These leaders and members of their ward and stake welfare committees can then refer legal matters of indigent members to them. In September 2005 the Church’s Office of General Counsel issued guidelines entitled *Pro Bono Legal Services Program*, a full copy of which is available on the JRCLS Web site.¹⁰ The guidelines set forth the following three objectives of the JRCLS pro bono program:

1. To bless the lives of members of the LDS Church and others by providing legal assistance to those who could not otherwise afford it;
2. To assist LDS Church leaders by providing an organized program of legal assistance to those members who priesthood leaders determine are in need of legal assistance and who do not otherwise have the financial resources to obtain such assistance; and
3. To provide opportunities of service to attorneys who are members of the JRCLS, which service will bring them great personal and professional satisfaction.

To implement the JRCLS pro bono program in a particular community, the guidelines recommend that the chapter leadership undertake the following:

1. JRCLS local chapter. If a JRCLS local chapter wants to initiate the pro bono program, the local chapter should organize a pro bono committee that will be responsible for the implementation of the program.

2. Participating LDS stakes. The local pro bono committee should contact the stake presidents in their area to determine whether their stakes would be interested in participating. . . . The pro bono committee will train the appropriate LDS leaders in that stake (e.g., stake presidency, high council, and bish-
oprics). This training will include a review of

the Priesthood Leader Guidelines for pro bono legal services.¹¹

3. Pro bono coordinator(s). The local pro bono committee will identify and train one or more volunteer attorneys as pro bono coordinators. The pro bono coordinators will be responsible for the intake of referrals from the participating priesthood leaders. The principal responsibilities of the coordinators include: (1) screen the referred matters to determine the legal specialty required to assist the member; (2) determine if the nature of the legal matter involved fits within the scope of those matters properly handled by the pro bono program; (3) refer the matter and prospective client to a volunteer attorney; and (4) track all referred matters.

4. Resource attorneys. The local pro bono committee will identify and train volunteer attorneys to serve as resource attorneys to the volunteer attorneys in the pro bono program. The resource attorneys should be attorneys with a basic expertise in the legal matters that will be routinely covered by the pro bono program.

5. Volunteer attorneys. The local pro bono committee will identify and train members of the local Law Society chapter who agree to serve as volunteer attorneys.

In addition, the guidelines explain that the community service committee of the Law Society’s International Board will serve as a resource for any JRCLS local chapter that has decided to implement a pro bono program. Sterling Brennan (Workman Nydeggar) currently serves as chair of that committee. The community service committee will identify and make available to local chapters members who have agreed to serve as resource attorneys at a national level for legal matters governed by federal law (e.g., immigration, employment, etc.).

Once a JRCLS chapter has undertaken the above, the process for receiving referrals from local ecclesiastical authorities should normally follow these five steps:

1. The priesthood leader. The priesthood leader, usually a bishop, determines the need for legal services based on priesthood welfare principles and refers the qualified member to



the pro bono coordinator(s). He may also assign a member of the ward welfare committee to contract the pro bono coordinator.

2. Pro bono coordinator. The pro bono coordinator reviews the matter to determine whether it is a legal matter properly covered by the pro bono program and then refers the matter to a volunteer attorney.

3. Volunteer attorney. The volunteer attorney is engaged by the qualified member in writing to establish the attorney-client relationship, interviews the client, obtains, as necessary, the assistance of a resource attorney, and resolves the legal matter in a competent, timely manner. The written undertaking should contain an express disclaimer that neither the LDS Church nor the JRCLS is liable for any errors or omissions of

Sister Carol Thomas helps
Kathy North with her budget and
to balance her checkbook.

Finally, the guidelines describe several important concepts that should be understood and followed by JRCLS chapter leaders, JRCLS attorney volunteers, and local ecclesiastical leaders.

Priesthood leader approval. A bishop generally approves all referrals of legal services to the pro bono program.

Engagement. The needy individual engages the attorney for legal services and is the “client.” The Church and priesthood leader do *not* engage the attorney.

Confidences. The priesthood leader exercises great caution to ensure that he does not disclose confidences covered under the priest-penitent privilege to the pro bono coordinator or to the volunteer attorney.

Attorney-client privilege. The priesthood leader communicates sufficient facts to the volunteer attorney so that the attorney under-

immediate and extended family should also be explored. Any use of fast offering funds by a priesthood leader for legal fees and expenses should be done in a manner consistent with the general Church welfare principles, especially in adversarial proceedings involving members on both sides of the litigation.

4

Joining the Lord’s Legal Storehouse

Lawyers frequently find themselves already busy in Church and civic affairs, not to mention the pursuit of family and personal interests. Carving out time for pro bono activities can be difficult. The American Bar Association Model Rules of Professional Conduct recommends that each lawyer devotes 50 hours per year rendering pro bono assistance to the poor and needy.¹² Sadly, a recent study of AmLaw 200 firms, the largest 200 law firms in the country, revealed that only 36 percent of the attorneys in those firms donated 20 hours or more of pro bono work.¹³

Why Pro Bono?

Why should an attorney or law firm devote substantial time to pro bono work? In a speech given on March 25, 1993, at the BYU Law School, practicing attorney David G. Campbell, from the Phoenix firm Osborn Maledon, eloquently explained why pro bono work is needed and should be performed:

What little pro bono work I have done has been enormously rewarding—more so than any other aspect of my litigation practice. . . . It is not a coincidence that dissatisfaction with the profession is reaching its peak at a time when lawyers must, by ethical requirement, be forced to spend even one hour per week helping those in need. . . . In today’s world of legal complexities, even a simple landlord-tenant problem can become an insurmountable barrier to one untrained in the law. Honest people of modest means often find themselves at tremendous disadvantage in their personal, family, and business dealings when they lack legal counsel. Those of us who have a monopoly on legal services must provide the assistance if it is to be provided at all.¹⁴

*We need . . . to reach down
and extend a helping hand
without notice, without thanks,
without expectation of
anything in return.*

PRESIDENT GORDON B. HINCKLEY

the attorney and that neither of them provides any malpractice insurance coverage for the volunteer attorney.

4. Pro bono coordinator follow-up. The pro bono coordinator will periodically monitor the status of all referred matters.

5. Volunteer attorney. The volunteer attorney will periodically report to the pro bono coordinator the status of all referred matters and will give a final report to the pro bono coordinator upon completion of a referred matter.

stands the nature of the case. The priesthood leader should not sit in discussions between the attorney and the needy individual in which the attorney dispenses legal advice.

Payment of attorneys’ fees. Most attorneys in the Lord’s legal storehouse are willing to provide legal services at no cost. However, the priesthood leader may wish to explore the needy individual’s ability to pay some reasonable portion of the legal services, even if the amount is small and payment is spread over time. Financial resources from the person’s

For Latter-day Saint attorneys, an additional spiritual motivation exists to provide pro bono legal assistance to the poor and needy. In a JRCLS devotional on February 28, 2004, President Boyd K. Packer linked undertaking pro bono work with keeping one of our most fundamental covenants:

Be willing to give of your time and of your means and [of] your expertise to the building up of the Church and the kingdom of God and the establishment of Zion, which we are under covenant to do—not just to the Church as an institution, but to members and ordinary people who need your professional protection.¹⁵

Some of us may worry that if we devote time and energy to pro bono work, our own practices will suffer. However, the Lord has counseled:

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.¹⁶

How does the loss of a few billable hours compare to the blessings promised for helping the needy? King Benjamin taught:

For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath.¹⁷

Joining the Lord's Legal Storehouse as Lawyers and Law Firms

Attorneys living in the Salt Lake area have abundant opportunities through the JRCLS pro bono project (in addition to programs sponsored through the Utah State Bar) to provide pro bono legal services. While the Salt Lake Inner-City Project and Hispanic Initiative provide JRCLS members living along the Wasatch Front with unique pro bono opportunities, the JRCLS *Pro Bono Legal Services Program* guidelines described above provide a mechanism for virtually any LDS attorney to obtain pro bono referrals through priesthood channels.

Regrettably, not all law firms view pro bono service with the same degree of enthusiasm. In Utah few law firms have formal pro



LEFT: Elder and Sister Thomas have dinner with the Juarez family, who were sealed in the temple. **BELOW:** Sister Brenda Juarez and daughters Caroline, age 11, and Noelia, age 9, play a game with the missionaries. **RIGHT:** Brother Ricardo Juarez, who serves as elders quorum president, enjoys dinner with his family and the missionaries.



bono programs that encourage partners and associates to perform pro bono work. Some firms may actually discourage providing pro bono work, favoring instead making contributions (sometimes very generously) to the popular “And Justice for All Campaign,” an organization supported by the Utah Supreme Court to raise and distribute funds to organizations such as the Legal Aid Society of Salt Lake, Utah Legal Services, and the Disability Law Center. While financially supporting such organizations is vital, it provides little personal satisfaction compared to directly providing pro bono legal services.

Most large regional and national law firms have highly developed pro bono programs. Individual attorneys desiring to undertake a pro bono matter not directly referred to the firm from the local bar association may often present the matter to a pro bono committee or pro bono partner for approval. Many law firms, such as Beveridge & Diamond in Washington, D.C., routinely obtain referrals from religious and other charitable organizations and, thus, may be receptive to accepting referrals from a local bishop through the local JRCLS chapter pro bono coordinator.

Other firms may not be so eager to accept a pro bono referral that originated from an

LDS bishop and came through the JRCLS. For example, one attorney at a major New York firm indicated that excessive scrutiny and bureaucratic red tape likely would discourage attorneys at his firm from accepting a referral directly from the JRCLS or any type of religious organization. However, he thought it possible for the local JRCLS chapter to partner with the local Legal Aid Society to refer matters to his firm. Such coordination itself would have significant benefits, such as enhancing the JRCLS's positive image to the local bar and community and bringing greater credibility to the JRCLS pro bono program. Most law firms that already have a commitment to pro bono work likely will respond positively to religion-affiliated organizations designed to provide legal services to the indigent. Indeed, the ABA specifically endorses providing legal services to or through religious organizations.¹⁸

Where circumstances do not allow an attorney to participate in the JRCLS pro bono program, a multitude of pro bono opportuni-



ties exists. The ABA has posted on its Web site a helpful directory of pro bono programs in each state.¹⁹ The ABA Standing Committee on Pro Bono and Public Service also offers national and international pro bono opportunities.²⁰ For example, the ABA has recruited tax attorneys across the country to help individuals and businesses access new tax provisions designed to assist those affected by Hurricane Katrina. Many law schools also have pro bono clinics in which experienced attorneys can mentor law students interested in taking pro bono matters.

Any Lawyer, Regardless of Specialty, Can Join the Legal Storehouse

A common concern among some lawyers is that they do not have the skills or experience to handle most common pro bono matters. For example, how many antitrust and patent lawyers would feel comfortable or qualified to handle a divorce or an immigration matter? In my own case I have no expertise handling divorces, landlord-tenant matters, appealing the denial of a workers' compensation claim, or countless other legal issues often confronting the needy. Nor have I observed any indigent person needing repre-

sentation in an environmental enforcement action or with environmental due diligence to purchase contaminated property.

This potential obstacle can be overcome in a variety of ways. First, many bar associations and legal-aid organizations have lawyers experienced in the specialties most needed to serve the poor who can provide mentoring, supervision, and legal forms for attorneys willing to learn skills needed for pro bono service. Second, large law firms often have experienced attorneys who can provide in-house mentoring and supervision. Third, each JRCLS chapter can assemble a list of specialists who can provide mentoring to less-experienced attorneys. Recently, a young patent lawyer at Holland & Hart, Delos Larson, handled a complex divorce involving foreign nationals. He was mentored by Bennett Peterson and Rebecca Long, both experienced family law practitioners.

At the time of our retirement, we likely will reflect back with satisfaction on the big court victories or landmark transactions and the accolades that accompanied our successes. But at the end of our lives, perhaps the most cherished memories from our professional careers may well be those instances in which we accomplished what President Gordon B. Hinckley instructed: "We need as individuals . . . to reach down and extend a helping hand without notice, without thanks, without expectation of anything in return, to give of that which the Lord has so generously blessed us."²¹

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NOTES

- ^① Quoted in Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints 1830–1900* (Salt Lake City: University of Utah, 1966) 425 n. 16 (quoting Joseph F. Smith, "The Truth About Mormonism," *Out West*, vol. XXIII [1905] 242).
- ^② Jeffrey C. Swinton, "The Salt Lake Inner-City Project" (unpublished paper).
- ^③ D&CC 82:18–19.
- ^④ D&CC 42:33.
- ^⑤ Alexander B. Morrison, *Visions of Zion* (Salt Lake City: Deseret Book, 1993) 114.

- ^⑥ *Gospel Teaching and Leadership, Book 2 of the Church Handbook of Instructions* at 318 (1998).
- ^⑦ *Id.* at 316.
- ^⑧ *Spiritual and Temporal Welfare, Book 2 of the Church Handbook of Instructions* at 256 (1998).
- ^⑨ Thomas S. Monson, "Guiding Principles of Personal and Family Welfare," *Ensign* (September 1986), 5.
- ^⑩ <http://www.jrcls.org/>
- ^⑪ The Priesthood Leader Guidelines are attached to the *Pro Bono Legal Services Program* guidelines.
- ^⑫ American Bar Association Rules of Professional Conduct, Rule 6.1: "Every lawyer has a professional responsibility to provide legal services to those unable to pay. A lawyer should aspire to render at least (50) hours of pro bono publico legal services per year. In fulfilling this responsibility, the lawyer should: (a) provide a substantial majority of the (50) hours of legal services without fee or expectation of fee to: (1) persons of limited means or (2) charitable, religious, civic, community, governmental and educational organizations in matters that are designed primarily to address the needs of persons of limited means; and (b) provide any additional services through: (1) delivery of legal services at no fee or substantially reduced fee to individuals, groups or organizations seeking to secure or protect civil rights, civil liberties or public rights, or charitable, religious, civic, community, governmental and educational organizations in matters in furtherance of their organizational purposes, where the payment of standard legal fees would significantly deplete the organization's economic resources or would be otherwise inappropriate; (2) delivery of legal services at a substantially reduced fee to persons of limited means; or (3) participation in activities for improving the law, the legal system or the legal profession. In addition, a lawyer should voluntarily contribute financial support to organizations that provide legal services to persons of limited means."
- ^⑬ Aric Press, "Brother, Can You Spare 20 Hours?" *American Lawyer* (September 2005).
- ^⑭ David G. Campbell, "Satisfaction in the Law," in Fletcher, Galen L. & Wise, Jane J. eds., *Life in the Law: Answering God's Interrogatories* (Provo: J. Reuben Clark Law Society, BYU, 2002) 66.
- ^⑮ Boyd K. Packer, "On the Shoulders of Giants," *Clark Memorandum* (fall 2004), 11, emphasis added.
- ^⑯ D&CC 58:27–28.
- ^⑰ Mosiah 4:26.
- ^⑱ *Supra* note 12.
- ^⑲ <http://www.abanet.org/legalservices/probono/directory.html#>.
- ^⑳ <http://www.abanet.org/legalservices/probono/home.html> (national ABA pro bono opportunities) <http://www.abanet.org/legalservices/probono/international.html> (international opportunities).
- ^㉑ Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (Salt Lake City: Deseret Book, 1997) 459.