



This summer I had the opportunity to meet with an amazing group of young people who were attending the BYU Law School's first annual Civics, Law, and Leadership Youth Camp. I suggested that they start their leadership journey by selecting one person—perhaps a parent, a sibling, or a friend—and then strive to communicate that person's worth and potential to them so clearly that that person comes to see it in themselves.¹ This idea of leadership has transformed the way I think about the Law School's mission "to teach the laws of men in the light of the laws of God." As I have noted before, the tension between these two systems of law is profound, but I believe this tension is best resolved when we serve each other.

We have been discussing leadership in the Law School beyond the youth camp. This past spring our newly constituted board of advisers met for a day in the Law School Conference Center to discuss this question: "If we wanted BYU Law to become a pacesetter among law schools in leadership training, what would we do?" In the coming school year, I will be teaching a course on leadership with my friend Jim Ferrell, managing partner of The Arbinger Institute, and we are working on other initiatives in the leadership space.

As part of the discussion with the board of advisers, I mentioned Maynard Dixon's poignant painting *Forgotten Man*. In this painting, Dixon left behind the western landscapes and scenes that characterized his work and attempted to address some of the social issues attendant to the Great Depression. The forgotten man sits alone on a curb, unnoticed by passersby. His gaze is directed downward, his face a study in dejection. He is alone in a crowd, separated by his loss of purpose and the apparent inability or unwillingness of others to look beyond their own concerns.

I first encountered this painting on Judge Thomas Griffith's wall in his Washington, DC, chambers. The somber painting is a sharp contrast to his majestic view of the Capitol. When I inquired why he chose that particularly sobering scene for his office, Judge Griffith told me that he first encountered the painting in the office of Elder Dallin H. Oaks, LDS apostle and former BYU president. Elder Oaks told Judge Griffith that, during his time in university and Church administration, he has often been drawn into big policy questions, and he never wants to forget that his purpose is to minister to the individual. Similarly, Judge Griffith told me that he always wants to remember that, when writing legal opinions, he is the guardian of the system and that each of his opinions affects individuals.

Forgotten Man now hangs outside the Law School's moot courtroom as a reminder to all at the Law School to serve. Recently, BYU Law dean of admissions Gayla Sorenson made a similar point: "It is easy to become so caught up in the larger cause that we forget the individuals for whom we are advocating." She also said, "[The Lord] has placed people in your life whom you are called to love and whose circumstances you are called to support or change. Both will require your advocacy."²

For those of us working in the legal field, the message of an individual's worth and potential can often become lost because our profession—with its emphasis on rules, authority, and precedent—may value the coherence of the system over the individual. Nevertheless, we are personally and institutionally committed to the doctrine that every human being has worth and dignity as a child of God, and this doctrine impels us to serve.

The articles that follow address both systemic and individual needs, and it is my hope that as you read you will be motivated to find systems you can improve or individuals you can serve in order to communicate their worth and potential to them and to the community.

NOTES

- 1 See Stephen R. Covey, *The Eighth Habit: From Effectiveness to Greatness* (2004).
- 2 Gayla M. Sorenson, "To Me He Doth Not Stink," BYU devotional address, 8 August 2017, speeches.byu.edu/talks/sorenson-sorenson_doth-not-stink-advocacy-love.



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Warm regards,

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