SPEECHES OF THE YEAR

THE SIMPLICITY
OF THE GOSPEL

NEAL A. MAXWELL
May 4, 1969

Neal A. Maxwell

PUBLISHED BY THE
BRIGHAM YOUNG UNIVERSITY PRESS
PROVO, UTAH 84601
THE SIMPLICITY OF THE GOSPEL

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY
EIGHT-STAKE FIRESIDE

NEAL A. MAXWELL
Executive Vice-President of the University of Utah

with introduction by
Patrick K. Taylor
Superintendent of the YMMIA
BYU Seventh Stake

May 4, 1969

PATRICK K. TAYLOR

We are honored to have as our speaker this evening, Brother Neal A. Maxwell. Elder Maxwell is presently serving as executive vice-president of the University of Utah, where he received his early education in political science. He has received numerous awards in his educational career, including the Liberty Bell Award in 1967 from the Utah State Bar Association and the Favorite Professor Award in 1966 at the University of Utah.

His Church service has been extensive and distinguished and he is presently serving as a regional representative of the Twelve. His recent book, A More Excellent Way, has been the official leadership improvement manual in the MIA this year. I have personally read it and I was immediately impressed by the unusual insight that it contains on the principles of leadership. And as I read I couldn't help but feel that here was not only a dynamic leader but also a man with great compassion and love. We are very proud to introduce to you tonight, Elder Neal A. Maxwell.

NEAL A. MAXWELL

Thank you, Patrick. President Wilkinson, President Peterson, and many of you whom I am delighted to know as friends, I come to you fatigued. I know the Sabbath is supposed to be a day of rest. I have never discovered that to be the case in the Church yet. I spent twelve hours yesterday in my region with those delightful people in Malad, in Tremonton, and Garland, who do what the Lord wants them to do because it's right and without fanfare. And I am spent physically, but have been
renewed by seeing so many of you whom I know and by the delightful music.

The Last Lecture Tradition

I expect to surprise you, in a sense, by what I say, in that this is a talk in the tradition of one Eastern university, where they have what is called The Last Lecture. Those who are invited to speak give the lecture as if it were the last lecture they were ever to give. It forces on them a kind of discipline to say what it is they have learned from life and what it is they would emphasize that is relevant from their profession and would be appropriate for their audience.

It is in that tradition I would like to speak to you, not that I expect, or hope, that this would be what I would say last, but that in life you and I ought to be more willing than we sometimes are to say what it is we believe and know at this point in time and space and to do it with love and with humility. So much of our life is bound up in trivia and in the kind of cosmetic communications in which nothing is ever really explained and reality is painted over.

"Give Place"

There is in the 32nd chapter of Alma a pleaing from the prophet in which he asks us to "give place" in our lives for the message of Christ. I have said on this campus, and elsewhere, that to me the test for each of us, in terms of how well we are doing in giving place in our lives, is to ask ourselves, "How congruent are we with the life of Christ in terms of our thoughts, our deeds, and our behavior?" This congruency with Christ is a reflection of what the Prophet Joseph said in one of his lectures on faith when he indicated that when one has really begun to grow, spiritually, he will have an assurance that God approves of his life and the direction of his life, not finally and fully, of course, but sufficiently that he is beginning to resonate and respond to the pleadings of His spirit in such a way that he can have that kind of inner assurance.

Congruency with Christ

When we have congruency with Christ, it means we have to shed everything about us that is inconsistent with the pattern He has set for us. Once we have congruency with Christ, to comply with the standards of the Church or of this institution is easy, in the sense that it is what we want to do, not what we must do; duty becomes a delight. Congruency with Christ would mean, for instance, that we would consider, in a way we have never considered before, the impact of our behavior on other people—to use the jargon of your generation, the realization that simply
"doing our own thing" is not enough, for when we do "our own thing" we impact on other people, and sometimes negatively. It may be that we are pure and innocent in what we do, but our actions can be misread by our colleagues and associates and can damage or harm their faith. It seems to me the gospel suggests, and certainly Paul articulates this well, that we must avoid those things that would shake the faith of others needlessly.

Congruency with Christ, to me, means also doing positive things that the ordinary person wouldn't think of doing. Congruency with Christ, in effect, means that we have a kind of inner gyroscope which marks (even more precisely than any printed set of standards or any handbook can do) the path the Lord would have us pursue.

The Spirit of the Law

One of the ironies which is fostered, at times innocently, in the Church, is the feeling we have that the spirit of the law is superior to the letter of the law because for some reason it seems more permissive or less apt to offend others. I think the reverse is true. The spirit of the law is superior because it demands more of us than the letter of the law. The spirit of the law insists that we do more than merely comply superficially. It means, too, that we must give attention to the things that matter most and still not leave the others undone.

In that spirit, brothers and sisters, may I speak to you then from my heart at this point in time and space in my life as though this were my "last lecture."

The Consequences of Commitment

I would quote for you first one of the consequences of commitment and what commitment can do for us when we are at that point in time that we really are ready to "give place" in our life to God.

W. H. Murray has said:

Until one is committed there is hesitancy, the chance to draw back always in effectiveness. Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too. (From Everest, The West Ridge, National Geographic Society.)

I believe that. I believe that nothing can happen until we "give
place" in our life and make that kind of commitment. And unless men everywhere can operate, ultimately and finally, on the basis of that inner gyroscope we face chaos, the likes of which we have never seen on this planet before. It is unseemly to me that those of us who are charged with a special mission and the burden of preaching special doctrines in our time should not, ourselves, develop our skills with greater care and with greater excellence than the world does.

The Challenge of Free Agency

I believe, too, as one other man has observed, that in human affairs ultimately people will prefer tyranny to anarchy. We don't have to have either, however, if we are willing to monitor our lives in such a way that external controls are not required. But I would witness for you from what little I know of human history, that when men fail to monitor themselves in their behavior, then the external controls will be imposed and imposed harshly. In that sense, what we face is the challenge of dealing with free agency on the grounds that we cannot misuse it if we are really in tune and in harmony with the Master and that unless we are, external controls will mount in direct proportion to our failures, speaking of the secular world as well as the spiritual.

I think we sometimes have the feeling, and I know the young do at times in the Church—not you but perhaps the kind who aren't here tonight and who aren't tending to their duties elsewhere in the kingdom—that in a sense the faith is a fettering kind of thing, that it binds us up and limits us and "cramps our style."

A brilliant writer, Morris L. West, has said, "Without the Faith, one is free, and that is a pleasant feeling at first. There are no questions of conscience, no constraints, except the constraints of custom, convention and the law, and these are flexible enough for most purposes. It is only later that the terror comes. One is free—but free in chaos, in an unexplained and unexplainable world. One is free in a desert, from which there is no retreat but inward, toward the hollow core of oneself."

Ultimate Freedom in the Gospel

We offer in the gospel of Jesus Christ a kind of ultimate freedom that avoids the terror of living in "an unexplained and unexplainable world." But we can make our passage through this world only, it seems to me, if that inner gyroscope is operating. There is where I am, at this point in time and space. I believe, and I say this with humility and with no intent to be condescending, that the world, innocently and almost unknowingly in terms of their thought and their ideology, is really playing
at the periphery of the real issues that face mankind.

It seems to me constantly true that however sincere, the leaders of men are unable to focus on the real issues. I am amazed that men without the gospel do as well as they do. I even applaud their kind of cosmic heroism for doing as well as they do in a world that seems to them to be pointless and about to blink, to quiver, and to die. There is much that they say that we can use and adapt, so I do not make this observation in a hubristic way; we should not shut out what they have to say, but I say to you in the solemnity of my soul tonight that the gospel of Jesus Christ is the only answer to all the human problems there are.

Now, I have known this intellectually for a long time and spiritually for even longer, but experientially only recently. All the data that I see flows in the same direction, and that is in the direction which confirms the majesty and yet the simplicity of the gospel of Jesus Christ. I tremble in a sense that you and I are custodians of such powerful doctrines and such a crucial message when we ourselves at times have lost—or never had—a sense of awe at the doctrines that we are asked to proclaim, and also when we are not sufficiently humble in the face of the majesty of the message that we have been asked to carry.

There is in the Book of Mormon (I won't take time to read these passages) a multiple-verse statement in which the Lord through his prophet says, "Behold this is my gospel," and then he describes his gospel. (See 3 Nephi 27:13-18.) It is a simple story of a world to which a Savior has been sent which men may accept or reject, but who is in fact, the Messiah.

The Simplicity of the Gospel

That simple story is the very thing, of course, the world cannot accept, and it is so simple that I suspect some members may even be offended inwardly at times by the so-called simplicity of the gospel. Jacob, in writing in the Book of Mormon, says of the Jewish people who preceded us and who rejected Jesus, that they, "sought for things that they could not understand," and that they were forever "looking beyond the mark." (See Jacob 4:14.)

The Jewish people, prior to the time of Christ and at the time of Christ, rejected the gospel, in part, because it lacked adequate intellectual embroidery. It was not sufficiently complicated and pretentious. Neither was Jesus when He lived among them. There is a kind of theological blindness to which Paul refers in terms of the message of Jesus when he says, to the Jews, Christ was a "stumblingblock," to
the Gentiles he was "foolishness."

In many ways, this is how we are today. There are those who may share some of our beliefs and values but for whom the restoration of the gospel is a stumblingblock they cannot get over the top of. But to most of mankind, what we proclaim is foolishness. In this sense, we are confronted with a situation in which the human family is, in fact, in a terrible predicament which the existentialists often describe with great articulateness. It is a maze without a clue, unless one accepts the gospel of Jesus Christ. Without the gospel of Jesus Christ one would have to conclude that we do live on a planet and that nothingness is about to come crashing in on us. It is so simple and so obvious that I must ask myself why this should be so.

The Book of Mormon tells us something we don't learn in the Old Testament. When the children of Israel were bitten by the serpents in the desert, the Book of Mormon gives us an amplification about the staff or a rod upon which those who were bitten had simply to look and they would be healed. And then the Book of Mormon makes this terse statement—it's really an understatement:

... And because of the simpleness of the way, or the easiness of it, there were many who perished. (1 Nephi 17:41.)

Complexity an Excuse for Failure

It is true today; the simpleness, the easiness of the gospel is such that it causes people to perish because they can't receive it. We like variety. We like intellectual embroidery. We like complexity. I think we like complexity at times because it gives us an excuse for failure, that is, as you increase the complexity of a belief system, you provide more and more refuges for those who don't want to comply; you thereby increase the number of excuses that people can make for failure to comply, and you create a sophisticated intellectual structure which causes people to talk about the gospel instead of doing it. And I've been in a few high priests quorums in my time where they have had this tendency... anyway. But the gospel of Jesus Christ really is not complex. It strips us of any basic excuse for compliance, and yet many of us are forever trying to make it more complex.

The Book of Mormon suggests a third reason why we may like complexity and reject simplicity and that is because complexity is pleasing to the carnal mind. It gives us sanctuaries for sin.

Intellectual Narcissism
There is a fourth reason, and I suspect it is our intellectual narcissism, the fascination, even the adoration, that we've come to have for the human mind in our time. Without meaning to sound sacrilegious at all, what many men and women do is to say in the words of one late-lamented commercial, "Please mother, I'd rather do it myself." We are saying, in a sense, to our ultimate Father, "I'd rather do it myself, my way." And this leads us to a tremendous "hangup" in terms of our ability to accept the message He has sent through His Son.

There are other reasons, I suspect, for complexity. One is our simple lack of courage in facing our own deficiencies. The Book of Mormon uses this terse phrase:

... The guilty taketh the truth to be hard, for it cutteth them to the very center. (1 Nephi 16:2.)

I don't think most of us like to be cut to the center, and when the gospel standards cut us it hurts. The tendency is to deal with the pain by rejecting the surgery.

Scriptures Relevant to the Problems of Man

In a sense, brothers and sisters, it is the simplicity of the gospel that makes it relevant to the problems of man. I just finished reading the biography of Winston Churchill's mother. I regard him, in a secular sense, as the greatest man of this century. My opinion doesn't matter, but I want you to know how highly I feel about him when I make these next comments. It appears from the biographer's writings that his father had real problems in the area of morality. This was a child who was in many ways unresponsive to by his parents, particularly his father. In that simple hymn, "Love At Home," we have a great insight, and one can only stand in awe at this man and his ability to rise above his home. There is pathos in Winston Churchill's, as a boy, writing a letter to his parents asking them to come to the school where he was to see a play or some event he was in. And the answer too much of the time was, "No." And for the father it was almost always, "No!" His father regarded Winston as a failure and told him so several times.

This graphic description of the simple impact of the message, "Love At Home," has been driven home in the literature of the world time and time and time again. We sing it so often I suspect it seems trite; we miss its point. And yet it is relevant because it is simple; and when people are scarred in the homes because homes are not filled with love, they often act out that hostility on mankind. Sometimes, fortunately, they compensate as Churchill did, and other times punish the world as Lee
Harvey Oswald did.

If then, the gospel is simple, it seems to me it is our individual task in the Church to go to the well for the water of the gospel regularly, because the message of the scriptures will be different depending on the stage of life you and I are in. These scriptures seem to me different than they did five years ago, and ten years ago, and certainly than they did twenty years ago in the mission field. Let the scriptures sing their song to you, the very song you need to hear now, in terms of that part of the gospel that is relevant for your life, so that, in the words of the Book of Mormon Prophet, you and I "feast" upon the word of Christ regularly. It's not enough for returned missionaries to run on the strength of the few scriptures they may know, because as true as those scriptures are, they may not focus on the building of a marriage. As powerful as Revelations 14:6 is in missionary work, it doesn't help a young couple on the verge of divorce. As significant as the scriptures in Isaiah may be about the coming forth of the Book of Mormon, they do not necessarily help one deal with the problems of rearing children. But there are scriptures which do, and we have, in my judgment, an individual obligation in the kingdom to search out what is needed by us and not to assume that general boards can plan fully for a Church of three million people in multiple cultures and write the exact lesson you and 2,999,999 others needed this morning in Sunday School.

Discovering the Thrill of Orthodoxy

The basic curriculum is sound, but you and I have the obligation to "give place" in our life for some regular involvement with the scriptures, so that that simple message can make it through to us.

If you do, I would witness to you not only that the scriptures will sing to you the fresh kind of symphonies you need to hear, but you will also discover—as many of you no doubt have—the romance, the adventure, and the thrill of orthodoxy. It suddenly becomes clear, even though it ought to have been years ago, that all the doctrines of the gospel of Jesus Christ are weaved together to give it the necessary strength and totality. Any one of these doctrines by itself could go mad. Love without justice and truth goes wild. And mercy without the elements of the gospel that bring discipline to bear becomes maudlin and sentimental. Each doctrine needs each other doctrine. Just as the people of the Church need each other, the doctrines need each other. And in that sense orthodoxy is a high adventure and one that becomes exciting as we see the interplay of these ideas and concepts in the scriptures.

The Generation Gap
I really don't know of many human problems on which the scriptures don't bear with at least some specificity. Modern prophets can help us with the balance. You and I have heard much, I think too much, about the so-called generation gap. Nowhere have I seen it dealt with any better than in this brief little statement in the Book of Mormon in which the expiring generation says to the rising generation:

Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. (Mormon 9:31.)

That is a great message in which the adult generation says to you who are younger, "Don't be too quick to condemn, but where you see that we have erred, give silent thanks to God that he has made that manifest unto you and then be more wise." No one can take umbrage from that kind of insight. It's simple. You can write dissertations and theses on it if you want, but it describes perfectly the posture the expiring generation should assume and the incoming generation to cross the chasm.

The Alienation Crisis

The simplicity of the gospel has given us the basic messages from the beginning. It is not in the Book of Revelation but the Book of Genesis that we read that it is not good for man to be alone. We've dressed that concept up in new terms now, and we call it the alienation crisis. And that's okay—it's just that we've known it for a long, long time, and why it is that some of us in this Church forget it so soon is a mystery to me.

There is, in fact, in Paul's writings in Ephesians a description in which he says we must resist "being alienated from the life of God." (See Ephesians 4:18.) If there is an alienation crisis, and there is, it is because we are alienated from the life of God and that our mad, impatient materialism has pushed us further and further away from the basic simple truths of the gospel.

Decaying Civilization

I am fascinated, as you are, by what appears to be the gathering storm in terms of all the symptoms that impinge upon our society. I don't know, of course, if we are at that point in time yet that we are like the decaying civilization described by Moroni in these kinds of words speaking of his people.
... They have lost their love, one towards another ... 
... That are without civilization ... 
... They are without order and without mercy ... 
And they have become strong in the perversion; ... they delight in everything save that which is good; ... 
... They are without principle [and then this fascinating little phrase] and past feeling; ... 
(Moroni 9:5, 11, 18, 19, 20.)

So saturated that they were beyond feeling. That phrase occurs only one other place in the scriptures I know of and it's in Ephesians where Paul uses it to describe the empty consequences of ultimate lasciviousness in his time, in which the people were so satiated they were past feeling, unable to respond to each other.

The scriptures are simple in their message to you and to me, too, in terms of whether or not it's going to get crowded in the kingdom in terms of the kind of people who will join the Church. I rejoice with you when we bring "VIPs" into the Church. I am as delighted as you are. Paul said it well in Corinthians, however, when he said:

... Ye see ... brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. (1 Corinthians 1:26.)

That is, as the world measures prestige, it is not going to be overcrowded in the Church. We will basically have to do what we must do without the power structure's help in any direct sense. That is a pretty simple message.

We will probably see the time--I hope not, but we may--when we shall be on the receiving end of attitudes such as Alma describes when he said of nonmembers:
... Ye are angry with us because of our religion.
(Alma 44:2.)

"Ye are angry with us because of our religion." Per se, we are, you see, a kind of ecclesiastical "Everest" rising above the Himalayas, so to speak, of other churches—not in our size, not in our power, but in the boldness of the claims that we make in behalf of Jesus Christ. And like the real Mount Everest, we will be assaulted simply because we "are there," and that will impose some special disciplines upon us in our time.

Centrality of Prophets' Messages

The simplicity of the gospel comes home to me in another significant way, and that is because all the prophets and the writers drew their water from the same well, so to speak. What they say is strikingly similar: a man writing in the Old Testament centuries before Christ, Paul shortly after the time of Christ, the Nephites over here, and the modern prophets. All have a kind of centrality to their message.

One example, for instance, is Paul's telling the members of the Church how to deal with someone in the Church who had erred and the importance of forgiving. And Paul says in 2 Corinthians:

... Last perhaps such a one should be swallowed up with overmuch sorrow.
... Confirm your love toward him. (2 Corinthians 2:7,8.)

"Confirm your love toward him." That's strikingly the same as the 121st Section of the Doctrine and Covenants, when we are asked to increase our love towards him whom we have reproved. To confirm, to increase are simple, central, and consistent because the water comes from the same well.

Individual and Personal Concern

The simplicity of the gospel message is not lost simply on those outside of the Church. At times we get overcome with "ordinariness" in the Church, and the repetition and even with some routine—as necessary as these are. We get all tangled up in organizational scaffolding and forget, at times, what it is we are really about. This means that we need, personally, to be drawn closer to Christ, to make our commitments strong enough that we can ride out the occasional ordinariness of life in the kingdom. I don't know how good the Sunday School classes were that you were in this morning, but chances are few of them were scin-
tillatingly brilliant or highly stimulating. But even if they were in the BYU student stakes, they may not be in the stakes you go to when you leave here.

This is a Church full of people. The doctrines are divine and the ultimate leadership is divine, but the Church is filled with people like you and me. And some of those Sunday School lessons somewhere probably got prepared hastily this morning over a last-minute bowl of corn flakes.

It took me a long time to learn (and you can learn faster because your generation is brighter than mine) that part of the brotherhood of the kingdom is learning how to cope with the unnecessary mediocrity in the kingdom.

May I share one brief insight with you because I believe the Church is led by revelation, not simply in its general, organizational sense, but as to its individual members. I encountered Elder Matthew Cowley only twice in my life, first when I was set apart to go into the mission field. He had never seen me before, and those of you who know me know how fascinated I am with politics, and this has always been true. He didn't know that about me from mortal sources, but as I sat in the chair in front of him to be set apart, Elder Cowley put his hands on my head and in the course of the blessing said, "You're going to Eastern Canada to preach the gospel of Jesus Christ and you must stay out of all political discussions and interests." In spite of the fact that I felt a little picked on in terms of how direct that message was, I recognized its source.

A few years later he performed our marriage ceremony. I was then going through an immature phase in which I felt that all sacrament meetings ought to be scintillatingly brilliant, and they weren't. I went all the time but I would take my scriptures and read in a kind of silent protest. I hadn't yet learned that my brother, the man at the pulpit, needed my full support, not simply my presence. In any event, Elder Cowley, again not knowing this, in the course of the preordination portion of the ceremony, said to me, "You go to sacrament meeting whether you like the quality of the speakers or not."

Now, those are pretty direct messages. They are, I think, the kind of reminders that we have that God cares about each one of us in the Church, individually and personally, and that if we will give Him a chance, His care and concern will come through to us specifically and helpfully.

The Man of Christ
There is another phrase in the Book of Mormon that doesn't appear elsewhere. It is poetic in its concepts. In the Book of Helaman a phrase is used, "the man of Christ." It is a phrase which capsulates some of the intent of those who wrote in this book. And this part of Helaman's writing says:

Yea, we see [notice the simplicity now] that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a straight and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked—

And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out. (Helaman 3:29-30; italics added.)

That really is the simple message and expectation we generate. To paraphrase the language of a song that is popular with your generation, "On a Clear Day the Man of Christ Can See Forever." The gospel gives us the chance and perspective to see forever in terms of what mankind and our mission are all about, and how vitally important what we do with and to each other is. If we can see forever, it is so crucial that we not complicate that clear vision nor make the passage of life more difficult, either by complicating the gospel or by failing somehow to keep that simple picture before us.

Reference Individuals

There are three places in the scriptures that say in effect that people like you who care about the kingdom and who are committed to it, will become, whether you'd like to or not, reference individuals. One king in the Book of Mormon says to the priesthood leader of his time, in effect, "I do not know whether there is a God or not, but behold 'if now thou sayest there is a God, I will believe.'" (See Alma 22:7.)

And everybody in this room has friends or those about you in your circle of influence who will, if you say so, believe. Your words are a beginning point for their faith. It is not unlike the faith of the striplings in the Book of Mormon who believed that their mothers knew the gospel was true when they said, "We do not doubt our mothers knew it." (See Alma 56:48.)

It is consistent with the 46th Section of the Doctrine and Covenants in which the Lord says, speaking of the gifts:
To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

To others it is given to believe on their words, ...

(D&C 46:13-14.)

And people will believe in part, brothers and sisters, on your words and on my words. It is easier for them to believe if our life is congruent with the life of Christ, and if we reflect the standards of the gospel in how we appear and do and what we say.

May I close with the words of the late C. S. Lewis, who saw with frightening clarity this part of the gospel that deals with human interface and said what, in a sense, we have at times not said so well about the message we bear:

It is a serious thing to live in a society of possible gods and goddesses to remember that the duldest and most uninteresting person you talked to may one day be a creature you would be strongly tempted to worship, or else a corruption such as you now meet only in a nightmare. All day long we are in some degree helping each other to one or other of these destinations. 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 love, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal but it is immortals we joke with, work with, marry, snub, and exploit. Immortal horrors or everlasting splendors.

If We Care

And every day, brothers and sisters, we push each other one way or the other. The simplicity of the gospel makes it possible for us to push aright, if we are committed, if we care, and if our life is increasingly congruent with the message of the Master. I pray that it may be so, especially for your generation on whom so much depends, because no generation has ever been asked to lead the Church as you will in an urbanized society, when it is worldwide, when we are dealing with problems the likes of which we have never had before. It ought to be, and I'm sure it is, in your more sober moments a matter of great but private pride for you that this should be your task. May you carry it well, I pray in the name of Him whose Church this is, Jesus Christ. Amen.