



Student Living Guidebook

"Living and teaching patterns of gospel-centered apartment life."

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Purpose & Intended Use of this Guidebook

The Student Living Guidebook (1) provides a clear and thorough description of the purpose, principles, and desired outcomes of Student Living, (2) defines the structure and recommended implementation of the Student Living model, and (3) offers educational and resource materials for teaching and reinforcing the key principles associated with gospel-centered apartment life.

The contents found in the following pages are intended to be used by stake and ward leaders, apartment managers, and

roommates to create and foster a culture in which students learn and live the principles of Zion in their apartments and homes.

We invite you to be thoughtful and prayerful in your study of this guidebook and pray that you may effectively apply the principles of Student Living while inspiring and encouraging others to do the same.

An Overview of Student Living

Student Living represents an official model of governance within BYU-Idaho approved housing intended to assist students in their apartments to develop and live patterns of gospel-centered lives and to support them in their efforts to become stronger disciples of Jesus Christ. Additionally, Student Living teaches, encourages, and inspires students to take more responsibility for themselves, roommates, and neighbors in the apartment complex.

Student Living serves to raise the bar for BYU-Idaho students and is based on the expectation that “men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness” (D&C 58:27). This expectation is built on trust. Students will be trusted and expected to uphold the standards of the university and live within housing guidelines. Students will also be regarded as disciples who have made promises to the Lord and value their integrity. In this way, personal and collective accountability will be heightened and obedience strengthened.

Student Living sets the stage for a powerful culture to emerge within apartment life—a culture based on principles of love, shared responsibility, and mutual respect.

1. Love—genuine love and concern for one another invites the spirit and fosters unity in the apartment.
2. Shared responsibility—roommates share responsibility for creating an atmosphere of righteous living and obedience within the apartment.

3. Mutual respect—roommates live the Golden Rule and value one another as sons and daughters of God.

Outside the home, the apartment represents the most natural and effective place for students to learn and apply these principles. By so doing, students will develop qualities, form habits, acquire skills, and establish patterns that will strengthen relationships with roommates and engender a spirit of integrity, unity, accountability, forgiveness, and

love in the apartment—all of which will serve to bless future homes and families, and prepare students for service in the Church, community, and workplace.

Through a deliberate and coordinated effort among the university, campus stakes and wards, and apartment managers, the aforementioned principles are taught and reinforced to the student body. Indeed, “everyone at [BYU-Idaho] faculty, staff, students,

ecclesiastical leaders, and so forth has a responsibility to impact others for good. Each interaction with a student or colleague is a potential teaching and learning opportunity” (David A. Bednar, “Inaugural Response,” Ricks College, Feb. 27, 1998). Student Living calls on all individuals at or affiliated with BYU-Idaho—especially those who interact closely with students—to live and teach the principles that will contribute to a more Christ-like culture of student and apartment life.

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Guiding Principles

The guiding principles of Student Living are:

- A. Love- *Genuine love and concern for one another invites the spirit, fosters unity, and strengthens obedience in the apartment.*
 - B. Shared responsibility- *Roommates share responsibility for creating an atmosphere of righteous living and obedience in the apartment. Roommates get involved in the lives of one another and refer for help when needed.*
 - C. Mutual respect- *Roommates live the Golden Rule and value one another as sons and daughters of God.*
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PRINCIPLE ONE: LOVE

“Love thy neighbor as thyself”

“On one occasion the Pharisees tried to trap Jesus by asking Him a seemingly impossible question: ‘Master,’ they asked, ‘which is the great commandment in the law?’ . . . He replied: ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets’ (Matthew 22:36-40). Since that day, this inspired pronouncement has been repeated through many generations. Now, for us, the measure of our love is the measure of the greatness of our souls . . . Love is the beginning, the middle, and the end of the pathway of discipleship. It comforts, counsels, cures, and consoles . . .

“Love is the beginning, the middle, and the end of the pathway of discipleship”

“For me, the Prophet Joseph Smith has always exemplified the pure love of Christ. Many asked why he gained so many followers and retained them. His answer: ‘It is because I possess the principle of love’ . . .

“Sometimes the greatest love is not found in the dramatic scenes that poets and writers immortalize. Often, the greatest manifestations of love are the simple acts of kindness and caring we extend to those we meet along the path of life . . .

Love strengthens obedience

“When we love the Lord, obedience ceases to be a burden. Obedience becomes a delight. When we love the Lord, we seek less for things that benefit us and turn our hearts toward things that will bless and uplift others . . .

Serving others is a reflection of love

“When Jesus gave His disciples a new commandment to ‘love one another; as I have loved you,’ He gave to them the grand key to happiness in this life and glory in the next. Love is the greatest of all the commandments—all others hang upon it. It is our focus as followers of the living Christ. It is the one trait that, if developed, will most improve our lives” (Joseph B. Wirthlin, “The Great Commandment,” *Ensign*, Nov. 2007, 28, see p. 37 in this guidebook).

“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant” (Matthew 20:25-27). See also *John 13:5,12,14*.

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Love requires action

“True love requires action. We can speak of love all day long—we can write notes or poems that proclaim it, sing songs that praise it, and preach sermons that encourage it—but until we manifest that love in action, our words are nothing but ‘sounding brass, or a tinkling cymbal’” (1 Corinthians 13:1; Dieter F. Uchtdorf, “You are My Hands” *Ensign*, May 2010, 68).

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Elder Neal A. Maxwell, served with President Hunter in the Quorum of the Twelve Apostles and said of him, “President Howard W. Hunter is a meek man. He once refused a job he needed as a young man because it would have meant another individual would have lost his job. This is the same lowly man, when I awakened after a weary and dusty day together with him on assignment in Egypt, who was quietly shining my shoes, a task he had hoped to complete unseen. Meekness can be present in the daily and ordinary things” (Neal A. Maxwell, “Meek and Lowly,” Brigham Young University 1986–87 Devotional and Fireside Speeches [1987], 61).

PRINCIPLE TWO: SHARED RESPONSIBILITY

“Am I My Brother’s Keeper?”

“The Savior taught us about silence in the parable of the Good Samaritan. When the priest and the Levite came upon a wounded man by the side of the road, they were silent. They took no action to help, nor did they tell anyone of the man in trouble. The Samaritan, in contrast, spoke in word and deed. He bandaged the man’s wounds and took him to an inn. The Samaritan told the innkeeper about the wounded man and arranged for his care.

The man by the road represents so many of our brothers and sisters, so many of us wounded by the perils of mortal life and the battles of the Great War. And yet, in our modern society, the Enemy has spread fear of getting involved when someone is in trouble and has fostered a social stigma that attaches to people who speak up in the face of evil. The Enemy whispers, ‘Don’t get involved; it’s not your problem. Don’t tell; you will be a tattletale.’

Roommates get involved

Here is an example: a lonely, confused young man gets addicted to pornography by first starting with the wrong movies and then edging into material that is increasingly sleazy, vile, and immoral. He stops going to church, and there is darkness in his eyes. The young man is spiritually wounded on the battlefield of the Great War. His roommates know. But they are silent. They do nothing to help him, and they say nothing to him or to anyone else as he descends into an earthly hell until he is bound in the chains of awful addiction.

Roommates refer for help when needed

“Oh, brothers and sisters, don’t leave the wounded on the battlefield! Stick together. You don’t need to be a more ‘righteous-than-thou’ person. We are all sinners. We all have troubles. We have all been wounded spiritually. But you who have felt the redeeming power of Christ, you who know His love and His grace, you know He can heal all wounds. If you reach out in a spirit of love and humility, you can help the spiritually wounded find the Savior. If you need to, call for the medics: talk to your bishop, call the Dean of Students, tell someone who can do something that you have a friend in trouble. Don’t be silent. Don’t leave the wounded on the battlefield!” (Kim B. Clark, “The Power of the Holy Temple,” BYU-Idaho Devotional, Jan. 15, 2008, *see p. 29 in this guidebook*).

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Roommates strengthen one another

“Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings” (D&C 108:7).

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Roommates are responsible for one another

“During a lifetime we oscillate repeatedly between being nurturing shepherds and nurtured sheep. That fact underlines our mutual interdependence—for we are all ‘the people of his pasture, and the sheep of his hand’ (Psalms 95:7). We are responsible for each other—not as our brother’s keeper, but as brothers and sisters freely ‘willing to bear one another’s burdens’ and ‘comfort those that stand in need of comfort’ (Mosiah 18:8–9). We cannot escape

“We all have troubles. We have all been wounded spiritually. But you who have felt the redeeming power of Christ, you who know His love and His grace, you know He can heal all wounds. If you reach out in a spirit of love and humility, you can help the spiritually wounded find the Savior.”

~Kim B. Clark

that responsibility, nor expect someone else to accept it for us” (Alexander B. Morrison, “Fire Where Once Were Ashes,” *Ensign*, Aug. 1990, 7).

PRINCIPLE THREE: MUTUAL RESPECT *An Expression Of Christ-Like Living*

“Respect is an expression of our sense of universal brotherhood or sisterhood—a testimony of our membership in the human family. It acknowledges our common humanity and shows our reverence for children of God. The gospel teaches us that we are to hold the same esteem for others that we hold for ourselves (see D&C 38:25;

Matthew 7:12). Acting disrespectfully suggests we do not esteem the other person as ourselves . . . True respect, then, comes as we develop our ability to love our brothers and sisters as ourselves . . .

“Underlying principles of respect that were once commonplace in society have increasingly given way to unkind behavior.

Roommates value and respect one another

“While the gospel teaches us to be respectful toward others without qualification, sometimes we may find ourselves falling into rationalizations about being disrespectful based on their behavior. A person who causes a problem is often seen as *warranting* disrespectful treatment . . . This kind of thinking shifts responsibility for our behavior to others. It makes us think that our disrespectful acts are someone else’s fault . . .

“Gossip, [an] everyday form of disrespect, is incompatible with love. What we say about people in their absence should be what we would say to them, with love, if they were present.

“*Empathy*. Feeling empathy for others is a symptom of respectful behavior, while feeling unsympathetic is a symptom of disrespectful acts . . . To ridicule others is to deny our brotherhood and sisterhood.

“*Care*. Respect is also synonymous with care and concern. We respect those we care about. Sometimes we excuse our disrespect, even for people we care about, by holding against them *their* lack of caring or concern for us.

Respect for others shows reverence for God and for His creations

“Respect is an expression of Christlike living. It is closely linked to all other qualities we are counseled to cultivate: patience, long-suffering, brotherly kindness, and love unfeigned [D&C 121:41–42]. It is a feature of selfless service and humble repentance. It is essential when healing or dissolving hostilities. Respect for others shows reverence for God and for His creations. Through

showing respect, we truly feel more a part of the human family and recognize and honor our common divine parentage” (Terrance D. Olson, “Cultivating Respect,” *Ensign*, Oct. 2001, 46).

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Roommates live the Golden Rule

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Matthew 7:12).

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Respect leads to a happier apartment

“As in all relationships—happiness abounds when there is respect for each other. One must have a capacity to work out problems, a willingness to give and take, and a genuine unselfishness . . .

“Particularly to those not yet married I counsel: Those who marry in the hope of forming a permanent partnership require certain skills and attitudes of mind. They must be skillful in adapting to each other; they need capacity to work out mutual problems; they need willingness to give and take in the search for harmony; and they need unselfishness of the highest sort—thought for their partners taking the place of desire for themselves. This is respect. It is part of our quest for the abundant life” (Thomas S. Monson, “In Quest of the Abundant Life,” *Ensign*, March 1988, 2).

Notes:

“Becoming” Through Student Living

Student Living prepares and encourages students to not only comply with housing guidelines and the tenets of the Honor Code but also become stronger disciples of Jesus Christ by living a life of honor. The BYU-Idaho Personal Honor statement reads:

- Personal honor is integrity in fulfilling commitments, responsibilities, and covenants.
- Personal honor begins with willing obedience and is fully developed when we consistently govern ourselves by true principles.
- Personal honor increases spiritual strength through the ministry of the Holy Ghost.
- Personal honor brings us joy and happiness; deepens our desire to love, serve, and lift others; and ultimately helps us to become more like the Savior.

Through an emphasis on true principles, Student Living fosters personal honor, inspires conversion over compliance, and produces blessings of strength and happiness. This requires the law—commandments, rules, guidelines, and standards—to be “written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart” (2 Corinthians 3:3) in each and every BYU-Idaho student. It also requires students to value the promises and covenants they have made by living in accordance with them at all times and in all things, and to encourage and support others to do the same.

The Challenge to Become

“In contrast to the institutions of the world, which teach us to know something, the gospel of Jesus Christ challenges us to *become* something . . . The Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have *done*. It is an acknowledgment of the final effect of our acts and thoughts—what we have *become*. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become” (Dallin H. Oaks, “The Challenge to Become,” *Ensign*, Nov. 2000, 32–34).

Student Living sets the stage for a powerful culture to emerge within apartment life—a culture based on principles of love, shared responsibility, and mutual respect. In the course of learning and applying the principles of Student Living, students will develop qualities, form habits, practice skills, and establish patterns that will strengthen relationships with roommates and engender a spirit of unity, accountability, forgiveness, and love in the apartment—all of which will serve to bless future homes and families and prepare students for service in the Church, community, and workplace. In particular, students will become men and women of greater integrity, good “neighbors” who understand and embrace their responsibility toward others, and natural leaders who know how to teach and how to learn.

Men and Women of Greater Integrity

Student Living encourages students to hold themselves and others responsible for acting and living in accordance with the promises and covenants they have made. This

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~Dallin H. Oaks

responsibility and associated accountability will help students become men and women of greater integrity as they learn to live the standards for the right reasons and are afforded the opportunity to “enforce in their own lives that which is ultimately unenforceable” (see David A. Bednar, “In the Path of Their Duty,” *see p. 21 in this guidebook*). Consider the quote below that contrasts a model of enforcement with a model that facilitates and encourages willing obedience, and describes how the latter more strongly represents a test of true integrity:

“Enforcement is control that comes from ‘*outside*’ of us and can never be effective. Obedience is submission to the will of God that comes from ‘*within*’ us and brings the blessings of heaven . . . The test of the honor and dress codes is not whether you get caught or if they are consistently enforced. The absolute test of the honor and dress codes is how a student thinks and talks and acts when no one is around to enforce the codes—when no one is checking. The question, then, is whether we will enforce in our own lives that which is ultimately unenforceable. The honor and dress codes are a lesser law test of integrity and honesty” (David A. Bednar, “In the Path of Their Duty,” *BYU-Idaho Devotional*, Sept. 1, 1998, *see p. 21 in this guidebook*).

By granting students the opportunity to assess and test themselves in relation to the promises and commitments they have made (even and especially when they falter), they will have the opportunity to develop greater integrity and become more committed (from within) to living a life of honor. In addition, “a person of integrity will assist others to be honest . . . People of integrity will neither foster, nourish, embrace, nor share [a] lie” (Marvin J. Ashton, “This Is No Harm,” *Ensign*, May 1982, 9). Therefore, personal integrity will not only influence an individual student to maintain a life of honor but also stir within him or her the obligation to encourage others to do the same.

Good Neighbors

The Savior commanded us to “love thy neighbor as thyself” (Matthew 22:39). Student Living provides a structure wherein roommates and neighbors will assume greater responsibility for one another, thus creating more opportunities to live this commandment and become better “neighbors.” David A. Bednar described the type of environment that Student Living desires to foster at BYU-Idaho: “We . . . want an environment on this campus where appropriately and genuinely concerned ‘neighbors,’ in the true scriptural sense of the word neighbor, would remind, help, and encourage [one another] to consistently think, speak, and act in a way that invites the Spirit of the Holy Ghost among us” (David A. Bednar, “In the Path of Their Duty,” *BYU-Idaho Devotional*, Sept. 1, 1998, *see p. 21 in this guidebook*).

Student Living invites and encourages roommates to be more engaged in one another’s lives and to recognize their responsibility for one another. Alexander B. Morrison further explains this responsibility:

“During a lifetime we oscillate repeatedly between being nurturing shepherds and nurtured sheep. That fact underlines our mutual interdependence—for we are *all* ‘the people of his pasture, and the sheep of his hand’ (Psalms 95:7). We are responsible for each other—not as our brother’s keeper, but as brothers and sisters freely ‘willing to bear one another’s burdens’ and ‘comfort those that stand in need of comfort’ (Mosiah 18:8–9). We cannot escape that responsibility, nor expect someone else to accept it for us” (Alexander B. Morrison, “Fire Where Once Were Ashes,” *Ensign*, Aug. 1990, 7).

By understanding and ultimately embracing this responsibility, students will become the type of neighbor described by the Savior in the parable of the Good Samaritan (Luke 10:27–37). They will recognize when someone is in need, display compassion, and do all within their capacity to assist and serve. They will respect the agency of others, yet not hesitate to reach out in a spirit of love and friendship when a brother or sister is spiritually wounded.

Natural Leaders

Outside the home, the apartment represents the most natural and effective setting for learning and applying the principles

of the gospel. Because it is not a program with rigidly defined protocols, Student Living allows students to teach and support one another in the apartment in the most natural way possible. Students will act on principles and pray for guidance as they address unique issues in the apartment that couldn’t possibly be resolved by means of a prescription.

For the Good Samaritan, the moment to serve came naturally as he made his journey. Assisting a wounded man was certainly not part of the Samaritan’s initial plans and inevitably slowed his arrival to his desired destination; nevertheless, he recognized a need and had the courage to act in accordance with his conscience—even the light of Christ bestowed upon us all. Likewise, for BYU-Idaho students, apartment leadership is natural and often unassuming; it is leadership with a small ‘I’. Small ‘I’ leadership occurs without status or station; it is authentic and selfless. It occurs as life occurs—one moment at a time. Small ‘I’ leadership responds to the realities of life and does not cater to convenience. It is also equally proactive in nature—strengthening and building others by precept and example.

Henry B. Eyring prophesied that BYU-Idaho students “will be natural leaders who know how to teach and how to learn. . . [and] will become legendary for their capacity to build the people around them and to add value wherever they serve (Henry B. Eyring, “A Steady, Upward Course,” *BYU-Idaho Devotional*, Sept. 18, 2001). Student Living contributes to the fulfillment of this prophecy by empowering students to teach, lead, and learn from one another in an environment governed by honor and void of unhealthy authority. Students will indeed become natural leaders as they strive to support one another in living a life of honor and follow the final counsel given to the lawyer who learned an inspired lesson of love and leadership: “Go, and do thou likewise” (Luke 10:37).

Notes:

Student Living and the Good Samaritan

The Parable of the Good Samaritan (Luke 10:27-37) represents a scriptural example of Student Living in action.

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and *wounded him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw *him*, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw *him*, he had *compassion on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set *him* on his own beast, and brought him to an inn, and took *care of him*.

23a Matt. 13: 16.
24a 2 Ne. 25: 26 (24-27).
b TC Kings, Earthly.
25a Luke 18: 18.
27a TC Apathy.
28a Lev. 18: 5.
29a Luke 16: 15.

The moment to serve came naturally as he went about living.

v. 33 The Samaritan didn't pass by on the other side and leave it for someone else to do; he didn't wait for the wounded man to ask for help.

v. 34 He placed the needs of another above his own out of love and concern.

v. 34 The Samaritan brought him out from the dangerous environment to a healing-friendly environment where others could join in offering help, including some who may have been better equipped to render the needed treatment.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the *host*, and said unto *him*, Take care of *him*; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto *him* that fell among the thieves?

37 And he said, He that shewed mercy on *him*. Then said Jesus unto *him*, Go, and do thou likewise.

v. 35 Only after the man's condition had stabilized did the Samaritan leave; however he arranged for the man to continue to receive treatment and determined to check on him later.

See Matthew 25:40

"The Savior taught us about silence in the parable of the Good Samaritan. When the priest and the Levite came upon a wounded man by the side of the road, they were silent. They took no action to help, nor did they tell anyone of the man in trouble. The Samaritan, in contrast, spoke in word and deed. He bandaged the man's wounds and took him to an inn. The Samaritan told the innkeeper about the wounded man and arranged for his care.

"The man by the road represents so many of our brothers and sisters, so many of us wounded by the perils of mortal life and the battles of the Great War. And yet, in our modern society, the Enemy has spread fear of getting involved when someone is in trouble and has fostered a social stigma that attaches to people who speak up in the face of evil. The Enemy whispers, 'Don't get involved; it's not your problem. Don't tell; you will be a tattletale.'

"Here is an example: a lonely, confused young man gets addicted to pornography by first starting with the wrong movies and then edging into material that is increasingly sleazy, vile, and immoral. He stops going to church, and there is darkness in his eyes. The young man is spiritually wounded on the battlefield of the Great War. His roommates know. But they are silent. They do nothing to help him, and they say nothing to him or to anyone else as he descends into an earthly hell until he is bound in the chains of awful addiction.

"Oh, brothers and sisters, don't leave the wounded on the battlefield! Stick together. You don't need to be a more 'righteous-than-thou' person. We are all sinners. We all have troubles. We have all been wounded spiritually. But you who have felt the redeeming power of Christ, you who know His love and His grace, you know He can heal all wounds. If you reach out in a spirit of love and humility, you can help the spiritually wounded find the Savior. If you need to, call for the medics: talk to your bishop, call the Dean of Students, tell someone who can do something that you have a friend in trouble. Don't be silent. Don't leave the wounded on the battlefield!" (Kim B. Clark, "The Power of the Holy Temple" *BYU-I Devotional*, Jan. 15, 2008, see p. 29 in this guidebook).

Notes:

Ward Implementation of Student Living

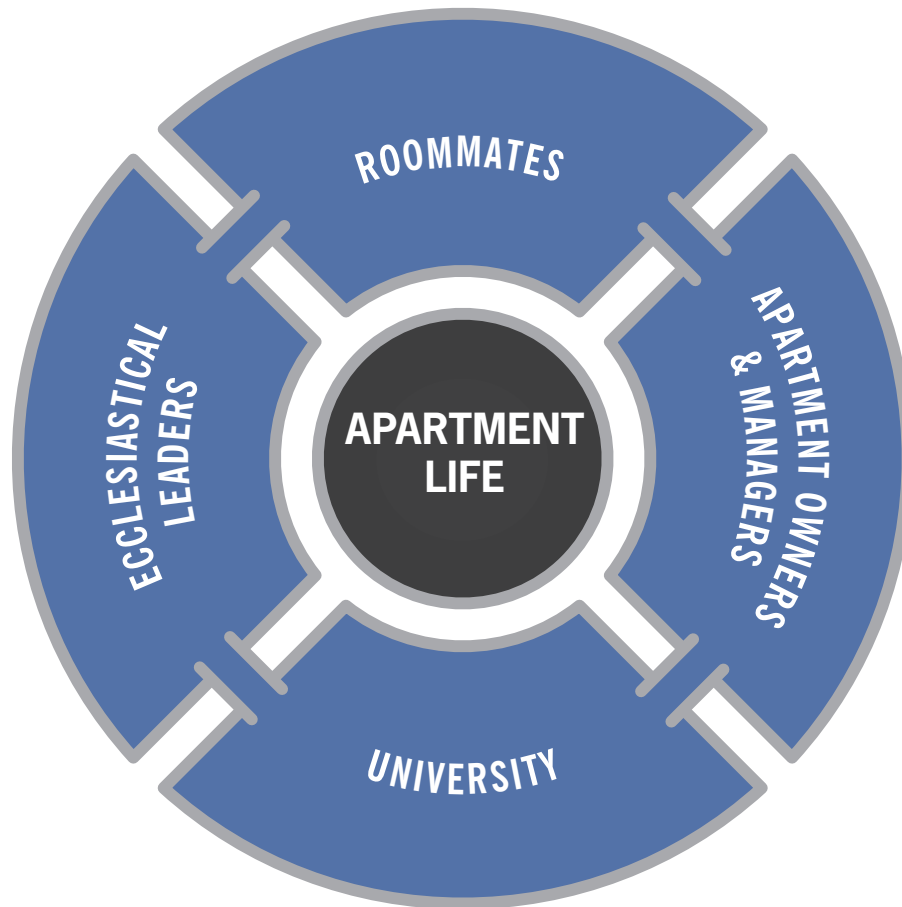
Student Living is founded on three guiding principles: (1) love—genuine love and concern for one another invites the spirit and fosters unity in the apartment; (2) shared responsibility—roommates share responsibility for creating an atmosphere of righteous living and obedience; and (3) mutual respect—roommates live the Golden Rule and value one another as sons and daughters of God. To accomplish the mission of Student Living, it is critical that all students learn and understand these principles and, ultimately, are invited to apply them (1) in their apartments, (2) throughout the apartment complex, and (3) “at all times and in all things . . .” (Mosiah 18:9).

Home Evening represents the most widely used channel through which Student Living is administered within campus stakes and wards. The following represents key points and best practices to consider when implementing Student Living through Home Evening:

- Bishops call and assign Home Evening (HE) coordinators to implement Student Living within the HE organization. Bishops also extend calls to HE group leaders accompanied by an explanation of their specific responsibilities and an expectation that they dedicate at least one Monday a month to the teaching of Student Living lessons.
- High councilors provide training to HE coordinators and group leaders as part of stake auxiliary training. Student Living instructors (university student leadership position) may be invited to participate in this training.
- Student Living instructors meet with HE coordinators approximately four times throughout the semester. These meetings prepare HE coordinators to conduct their own training sessions with HE group leaders.
- HE coordinators train HE group leaders on a regular basis (preferably twice a month) in an effort to prepare them to effectively facilitate Student Living lessons within their respective groups.
- High councilors and Student Living instructors periodically observe and assess training meetings between HE coordinators and group leaders. High councilors provide consistent and ongoing support to the HE organization.
- HE coordinators participate in ward council and interface with all ward leaders to cultivate and foster the principles of Student Living throughout the ward and to report statistics and other assessment results as requested.
- Wards that utilize *Teaching, No Greater Call* to train teachers may consider inviting HE coordinators and group leaders to participate as well.

Student Living Roles & Responsibilities

Student Living is centered on the gospel principles of love, shared responsibility and mutual respect. As such, it has the potential to impact all levels of apartment life. The Student Living model includes four principal areas of stewardship—roommates, ecclesiastical leaders, apartment owners & managers and the university—to create and foster an environment and culture in which students learn and live the principles of Zion in their apartments and homes.



Roommates & Friends

Seek to influence one another through word and deed emulating the Savior in all communication and interactions with others.

Ecclesiastical Leaders

Provide opportunities for students to learn Student Living principles in ward and stake meetings, including Home Evening activities and lessons.

Apartment Owners and Managers

Cultivate a culture in the complex in which the principles of Zion are learned, understood, and applied by students and management alike.

University

Promotes implementation of Student Living in all four areas through development of lessons, training, and assessment.

Roommates & Friends

Each and every member of an apartment complex or ward plays a critical role in fulfilling the intended purpose of Student Living. Fundamentally, the responsibility lies with individual roommates to live up to the promises they have made, apply the principles of the gospel in their apartments, and encourage those around them to do the same. The influence of roommates is greatest when they develop meaningful relationships one with another, establish patterns of communication through apartment prayer and regular apartment councils, exhibit the utmost integrity, and seek for help when needed. In short, ward members/roommates are expected to:

- Assume the responsibility to learn and ponder the principles of Student Living through active participation in Home Evening and other ward meetings/activities.
- Discuss the principles with roommates and neighbors, encouraging others in their commitment to gospel-centered living.
- Live and uphold true gospel principles in their own apartments and “. . . at all times and in all things . . .” (Mosiah 18:9).

Ecclesiastical Leaders

Area Seventy

- A. Instructs stake presidents regarding Student Living and the role of stakes and wards in implementing the model according to the framework recommended by the university.
- B. Reviews the implementation of Student Living within each stake on a regular basis and provides constructive/corrective feedback as needed. Reviews stake president's responsibility for teaching bishops and ensuring that wards within their stakes are properly and consistently following recommended guidelines.

Stake President

- A. Learns and understands the framework and guiding principles of Student Living and actively fosters the same understanding among bishops. The following material should be studied to gain a baseline understanding of the doctrines and principles associated with Student Living and subsequently utilized to instruct bishops:
 1. Student Living Principles and Desired Outcomes
 - Guiding Principles (p. 2)
 - “Becoming” Through Student Living (p. 5)
 - Parable of the Good Samaritan (p. 7)
 2. Devotional/General Conference addresses foundational to the mission of Student Living (pp. 21-39)

3. Student Living lessons (pp. 41-64)

B. Instructs bishops relative to the recommended implementation of Student Living within their wards. The following points need to be emphasized:

1. Student Living is not to be issued as a stand alone calling. For example, based on the most widely used model, Home Evening coordinators attend Student Living trainings and bring that information back to the ward.
2. Home Evening coordinators are expected to participate in all scheduled training meetings with Student Living instructors.
3. Home Evening coordinators work through the Home Evening program and assigned Home Evening group leaders to ensure that each member of the ward learns, understands, and is ultimately invited to live the principles of Student Living in his/her own apartment.
4. The bishop can also prescribe additional ways in which the gospel principles associated with Student Living will be taught and fostered within the ward.

C. Follows up with bishops to ensure proper implementation and assess the impact of Student Living within the ward.

1. At regular intervals, the stake president meets with bishops to specifically discuss their efforts in relation to Student Living.
2. Reviews assessment data on student attitudes, activities, and behaviors within apartment life collected by the university.

D. Assigns a high councilor to advise, encourage, and assist the wards in their efforts to implement Student Living.

High Councilor

- A. Works under the direction of the stake president to implement the Student Living model throughout the stake.
- B. The high councilor serves as a liaison between the stake and the Housing & Student Living Office.
 1. Collects names of Home Evening coordinators from bishops and extends an invitation to the coordinators to attend Student Living training meetings.
 2. Schedules stake Student Living training meetings (days, times, and locations) and communicates the schedule to the Housing & Student Living Office.
 3. Distributes Student Living guidebooks to Home Evening coordinators and other stake and ward leaders. Fifty (50) guidebooks are provided each

semester to each stake. Additional guidebooks may be purchased from the Housing & Student Living Office at a subsidized rate.

C. The high councilor conducts, observes and participates in Student Living stake training meetings and subsequently reports on these meetings to the stake president and/or the respective bishops.

1. Ideally, two training sessions are held at the very beginning of the semester to properly prepare Home Evening coordinators and group leaders.
2. Two additional meetings should be held over the course of the semester at strategic times.

D. The high councilor can assist the stake presidency in teaching and instructing bishops regarding the Student Living model.

E. The high councilor can assist the stake presidency in reviewing relevant assessment data collected and distributed by the university.

Bishop

A. Learns and understands the framework and principles of Student Living and actively fosters the same understanding among the members of his ward. The following material should be studied to gain a baseline understanding of the doctrines and principles associated with Student Living and subsequently utilized to instruct ward leaders and members:

1. Student Living Principles and Desired Outcomes
 - Guiding Principles (p. 2)
 - “Becoming” Through Student Living (p. 5)
 - Parable of the Good Samaritan (p. 7)
2. Devotional/General Conference addresses foundational to the mission of Student Living (pp. 21-39)
3. Student Living lessons (pp. 41-64)

B. Extends callings to Home Evening coordinators and group leaders. Provides names and contact information of coordinators to the high councilor assigned to Student Living.

C. Ensures that Home Evening coordinators and group leaders understand their role and provides clear guidance and direction to them in relation to the implementation of Student Living through the Home Evening program (refer to “Ward Implementation of Student Living,” p. 8).

D. Prescribes additional ways in which the gospel principles associated with Student Living will be taught and fostered within the ward. Ultimately, the bishop assumes respon-

sibility for ensuring that each member of the ward learns and understands the fundamental principles underlying righteous and honorable apartment life and is invited to apply them in his/her apartment.

E. Utilizes the ward council to cultivate and foster the principles of Student Living throughout the ward.

Home Evening Coordinator

A. Learns and understands the principles of Student Living through personal preparation and application. The following material should be studied to gain a baseline understanding of the doctrines and principles associated with Student Living and subsequently utilized to train Home Evening group leaders and facilitate discussions in Home Evening groups:

1. Student Living Principles and Desired Outcomes
 - Guiding Principles (p. 2)
 - “Becoming” Through Student Living (p. 5)
 - Parable of the Good Samaritan (p. 7)
2. Devotional/General Conference addresses foundational to the mission of Student Living (pp. 21-39)
3. Student Living lessons (pp. 41-64)

B. Works under the direction of the bishop to implement Student Living within the ward (refer to “Ward Implementation of Student Living,” p. 8).

C. Trains Home Evening group leaders on a regular basis (preferably twice a month) in an effort to prepare them to effectively facilitate Student Living lessons within their respective groups. It is recommended that the guiding principles/desired outcomes (pp. 2-7) and foundational talks (pp. 21-40) be discussed early in the training process.

D. Participates in ward council and interfaces with all ward leaders to cultivate and foster the principles of Student Living throughout the ward.

E. Attends all scheduled stake and ward Student Living training meetings.

F. Invites and challenges all ward members to apply the principles of Student Living (1) in their own apartment, (2) throughout the apartment complex, and (3) “at all times and in all things, and in all places ...” (Mosiah 18:9).

Home Evening Group Leader

A. Learns and understands the principles of Student Living through personal preparation and application. The following material should be studied to gain a baseline understanding of the doctrines and principles associated with Student Living and subsequently utilized to facilitate discussions in Home Evening groups:

1. Student Living Principles and Desired Outcomes
 - Guiding Principles (p. 2)
 - “Becoming” Through Student Living (p. 5)
 - Parable of the Good Samaritan (p. 7)
 2. Devotional/General Conference addresses foundational to the mission of Student Living (pp. 21-39)
 3. Student Living lessons (pp. 41-64)
- B. Attends all scheduled stake and ward Student Living training meetings.
- C. Works under the direction of the Home Evening coordinator to implement Student Living through the Home Evening program (refer to “Ward Implementation of Student Living,” p. 8).
1. Dedicates at least one Home Evening a month to a group discussion of a Student Living lesson.
 2. Determines which Student Living lesson(s) to teach each month. The lesson(s) may be recommended by the bishop, the Home Evening coordinators, or other ward leaders.
 3. Ensures each lesson is planned and prepared well before the scheduled Home Evening.
 4. Helps any others who may be assigned to teach the lesson do so in a way that invites the spirit. Refer to pages 16-19 in this guidebook for effective teaching principles.
 5. Regularly reports observations (and attendance if requested) to Home Evening coordinators.
 6. Knows each of the group members personally so that Home Evening lessons can be tailored to minister to individual needs.
- D. Exemplifies the principles of Student Living “at all times and in all things, and in all places ...” (Mosiah 18:9).

Apartment Management

Includes all managers, assistant managers, and spouses.

A. The apartment manager assumes the following responsibilities and expectations:

1. Teaches, clarifies, and enforces housing standards and guidelines as well as the principles of the Honor Code and Personal Honor within the apartment complex.
2. Models and teaches the principles and expectations of Student Living through formal and informal

interaction with apartment residents (e.g., check-ins, welcome meetings, clean checks, complex-sponsored events, etc).

3. Responds to Honor Code violations and determines the appropriate level of intervention (e.g., personal contact with student, contact with the apartment as a whole, referral to the Student Honor Office, correspondence with the bishop, and/or a combination of any of these actions).
 4. Attends monthly Manager Forums as well as other training meetings sponsored by the Housing & Student Living Office. Schedules for Manager Forums at www.byui.edu/housing/forum. E-mail notification will be sent out before all scheduled meetings with preparation materials.
 5. Encourages students to live by the commitments they have made.
- B. Managers may utilize a variety of methods to teach the principles of Student Living within their properties. These efforts are independent of the teaching that occurs within campus stakes and wards and represent one more way in which each and every student can learn and be invited to live these important principles. The following method and accompanying options have proven to be successful:
1. Apartment welcome meetings can be:
 - Organized by ward with the bishop in attendance to help facilitate a discussion of Personal Honor and patterns of righteous living.
 - Organized by new and returning tenants; returning students facilitate a discussion in the meeting for new tenants regarding apartment living.
 - Administered through personal apartment visits by management accompanied by a representative from the ward to help teach Personal Honor and Student Living principles. Contact the bishop to invite ward leaders to participate.
 - Arranged to have Student Living instructors available to help introduce the principles of Student Living. Contact the Housing & Student Living Office to schedule an instructor.
 - Organized as a Meet-and-Greet with food and essential information shared.
 2. Tours for prospective tenants and check-ins for current tenants.
 - During tours and check-ins, managers may share Student Living principles to help prospective students understand his/her responsibility to contribute to a positive culture within the complex.

3. Responding to Housing/Honor Code violations or other tenant issues.
 - If a manager witnesses or hears about a violation of housing standards, he/she is expected to address the situation immediately in a way that not only puts a stop to the behavior, but also teaches the student(s) principles that can consequently guide their future conduct.
 - Students may also report concerns to the manager that are not violations but compromise the success of healthy apartment living (e.g., disagreements, poor communication, lack of love or respect for one another, etc.). In these cases, managers can utilize Student Living materials to teach students principles conducive to a positive living experience as well as encourage them to work things out together within the apartment.
4. Weekly contact
 - Through clean checks, rental payments, and other casual interactions, managers can assess students' needs and ask them about their experiences applying the principles of Student Living in their apartments.

C. Reporting

1. Report serious violations of the Honor Code and patterns of rebellious behavior to the Student Honor Office at 496-9300.
2. Communicate with the bishop(s) of the ward(s) represented in the property when impressed to do so in relation to behavior incongruent with that of a disciple of the Savior.
3. Call the Housing & Student Living Office when in doubt about a particular violation. The Student Living Coordinator or the Education and Standards Manager will provide guidance and counsel regarding appropriate intervention.

D. Training

1. Attend monthly forums facilitated by the Education and Standards Managers and Student Living instructors.
2. Request additional training or support. A one-on-one meeting can be scheduled with the Education and Standards Managers. The meeting can be held at the property and also involve a Student Living instructor.
3. The Student Living Coordinator and Student Living instructors can also be invited to visit a complex to provide training for manager assistants (MAs) and student employees.

4. Attend an annual professional development conference in which training is provided to equip managers with tools to be successful.

University

Student Living Coordinator

- A. Serves as a full-time employee of the Housing & Student Living Office.
- B. Oversees the University Student Living Council.
- C. Promotes implementation of Student Living through the development of lessons, training, and assessment.
- D. Develops and maintains online resources.
- E. Provides training and support to owners and managers, ecclesiastical leaders, and the general student body.
- F. Manages and provides assessment data to stake presidents. This may include the analysis of survey data that describes the behaviors and attitudes of students in general and of students in each respective stake.

Student Living Instructor

- A. Serves as a member of the University Student Living Council.
- B. In concert with the high councilor, conducts monthly teaching and training sessions with Home Evening coordinators. These meetings prepare Home Evening coordinators to conduct their own training sessions with assigned Home Evening group leaders and to teach and emphasize the principles of Student Living within the ward.
- C. Responds to invitations from ecclesiastical leaders to participate in training and instructional meetings (e.g., stake/ward priesthood and auxiliary training, firesides, stake/ward Home Evening, etc.), and/or to develop new materials according to their needs.
- D. Provides monthly instruction to apartment managers to prepare them to teach the principles of Student Living throughout the complex.

Student Honor Office

- A. Represents a resource for consultation, assistance, and education for individuals or groups concerned with issues relating to Personal Honor and/or the Honor Code.
- B. Administers disciplinary action for patterns of noncompliance to university standards, one-time serious infractions, disruptive behavior, and illegal acts. Such action includes counseling, education, probation, and suspension.

The Student Living Curriculum

The Student Living curriculum consists of guiding principles and desired outcomes, devotional and general conference addresses foundational to the mission of Student Living, and Home Evening lessons.

Student Living Principles and Desired Outcomes

1. Guiding Principles (p. 2)
2. “Becoming” Through Student Living (p. 5)
3. Parable of the Good Samaritan (p. 7)

Devotional/General Conference Addresses Foundational to the Mission of Student Living

1. David A. Bednar, “In the Path of Their Duty,” BYU-Idaho Devotional, Sept. 1, 1998. (p. 21)
2. Kim B. Clark, “Building Zion Together,” BYU-Idaho Devotional, Sept. 15, 2009. (p. 25)
3. Kim B. Clark, extract from “The Power of the Holy Temple,” BYU-Idaho Devotional, Jan. 15, 2008. (p. 29)
4. Garth V. Hall, “To Prepare Their Hearts and Be Prepared in All Things,” BYU-Idaho Devotional, Oct. 6, 2009. (p. 30)
5. Kim B. Clark, extract from “Out of Small Things Proceedeth That Which is Great,” BYU-Idaho Devotional, Jan. 10, 2006. (p. 34)
6. Joseph B. Wirthlin, “The Great Commandment,” *Ensign*, Nov. 2007, 28-31. (p. 37)
7. “The Family: A Proclamation to the World.” (p. 65)

Home Evening Lessons

Gospel Patterns for Apartment Living (five lessons)

1. Lesson One—Building Zion Together: *Developing a spirit of unity, personal righteousness, and friendship.*
2. Lesson Two—Apartment Unity: *Striving to develop positive relationships among roommates.*
3. Lesson Three—Conflict Resolution: *Resolving conflict in a healthy and positive way.*
4. Lesson Four—Neither Offend Nor Take Offense: *Understanding one another and offering forgiveness.*
5. Lesson Five—Personal Honor and Integrity: *Keeping commitments and encouraging others to do the same.*

Preparation for Marriage and Family (seven lessons)

6. Lesson Six—The Family Proclamation: *An overview of the doctrines contained in the Proclamation.*
7. Lesson Seven—Our Divine Heritage: *Understanding who we are and our potential as sons and daughters of Heavenly Father.*
8. Lesson Eight—Becoming Husbands and Wives: *Exploring the doctrine and purpose of eternal marriage.*
9. Lesson Nine—Cleave Unto Thy Spouse and None Else: *The Lord requires chastity before marriage and fidelity ever after.*
10. Lesson Ten—Becoming Mothers and Fathers: *Creating a home and family based on the doctrines of Christ.*
11. Lesson Eleven—The Oath and Covenant of the Priesthood: *The rights, privileges, and responsibilities of a priesthood holder, and a woman’s role in the priesthood.*
12. Lesson Twelve—Becoming Righteous Men and Women: *Characteristics that define our interactions with one another.*

Find additional teaching resources online at
www.byui.edu/studentliving

Home Evening Lesson Schedule for Ward Leaders

The following is a suggested sequence of lessons that could be followed within a semester.

1. Personal Righteousness

1st Month: Lesson Twelve – Becoming Righteous Men and Women

2nd Month: Lesson Five – Personal Honor and Integrity

3rd Month: Lesson Seven – Our Divine Heritage

4th Month: Lesson Eleven – The Oath and Covenant of the Priesthood

2. Apartment Relationships

1st Month: Lesson One – Building Zion Together

2nd Month: Lesson Two – Apartment Unity

3rd Month: Lesson Three – Conflict Resolution

4th Month: Lesson Four – Neither Offend nor Take Offense

3. Preparing for Future Roles

1st Month: Lesson Six – The Family Proclamation

2nd Month: Lesson Eight – Becoming Husbands and Wives

3rd Month: Lesson Nine – Cleave Unto Thy Spouse and None Else

4th Month: Lesson Ten – Becoming Mothers and Fathers

Teaching and Facilitation

All of the Student Living materials are to be taught in a format that welcomes participation and promotes meaningful discussion. Discussions can bring results that seldom occur in any other way. For example, an effective discussion can (1) promote diligent learning, (2) encourage unity among those you teach, (3) increase understanding, and (4) reduce misunderstanding. Consider the following suggestions adapted from *Teaching, No Greater Call* (pp. 63-65) on conducting effective discussions:

- A. *Use Questions.* Questions can help learners understand a principle, think about it more deeply, and relate it to their lives. Ask questions that encourage thoughtful comments and help individuals truly ponder the gospel.
- B. *Be Sensitive to the Spirit's Influence on those Present.* The Holy Ghost may prompt one or more of those you teach to contribute insights that others need to hear. Be open to promptings you receive to call on specific people. You may even feel impressed to ask a person who has not volunteered to express his or her views.
- C. *Find Ways for All to Participate.* Those you teach will benefit from each other's participation. "Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege" (D&C 88:122).

- D. *Do Not Talk Too Much.* Teachers who lecture most of the time or answer every question themselves tend to discourage learners from participating. You should be careful not to talk more than necessary or to express your opinion too often. These actions can cause learners to lose interest. Think of yourself as a guide on a journey of learning who inserts appropriate comments to keep those you teach on the correct path.

Your main concern should be helping others learn the Gospel, not making an impressive presentation. This includes providing opportunities for learners to teach one another. When an individual asks a question, consider inviting others to answer it instead of answering it yourself. For example, you could say, "That's an interesting question. What do the rest of you think?" or "Can anyone help with this question?"

- E. *Do Not End Discussions Too Soon.* Be careful not to end a good discussion too soon in an attempt to present all the material you have prepared. Although it is important to cover the material, it is more important to help learners feel the influence of the spirit, resolve their questions, increase their understanding of the gospel, and deepen their commitment to keep the commandments.
- F. *Acknowledge All Contributions.* You can help those you teach feel more confident about their ability to participate in a discussion if you respond positively to every sincere comment.

"As you become more aware of teaching ideas around you, it will be helpful for you to keep track of impressions you receive. Carry a small notebook with you, and write about things that strike you as potential teaching ideas. Record insights from talks you hear or lessons in which you participate. Write about faith promoting experiences. As you develop the habit of noting these things, you will become more and more aware of the rich teaching resources that are around you" (Teaching, No Greater Call, p. 23).

Teaching and Facilitation (Continued)

Prepare

Sincere preparation allows the Lord to teach through you not only by word but by testimony and example.

- During your preparation, the Spirit can inspire and direct you to the gospel principles that will bless the lives of those who participate in the discussion. The Spirit will also help you in developing questions for your lesson.
- Take time to read, ponder, and plan your lesson. The more time you give yourself to prepare, the more time you give the Spirit to guide your steps.
- As you prepare, ask yourself some questions: How do I want others to participate in the lesson? Do I need to make any assignments or invitations beforehand? You may have someone come with an experience ready to share or you may have someone ponder a question and come with an answer.

We learn in the manual, *Teaching, No Greater Call* that we need to develop a “teacher’s eyes and ears.” Consider the following suggestions:

- *Study the Lesson Well in Advance.* When you are familiar with the lessons you are going to teach, you will be more aware of everyday occurrences that you can use to teach those lessons.
- *Pray Everyday for Help in Your Preparation.* Ask Heavenly Father to help you be aware of things that will make your lessons vivid, memorable, and inspiring to those you teach.
- *Always Keep in Mind Those You Teach and the Lesson You Are Preparing.* Think about those you teach. Consider their lives, the decisions they face, and the directions they are going (*Teaching, No Greater Call*, pp. 22-23).

Framing

When setting up a discussion, take a moment to determine what the desired outcomes are, how the discussion mechanics will flow, and how you will evaluate participant understanding. This will give the discussion a structure or frame that will help it be effective. Without proper framing, discussions may not make complete sense or may stray from the main point.

Framing helps everyone understand the boundaries of the discussion as well as where to focus learning and application.

Teach One Another

The value of a Student Living lesson is found in discussion. To simply read through the lessons, one misses the desired outcome of Student Living. These lessons are an opportunity for everyone to become “neighbors, in the true scriptural sense of the word,” to “remind, help, and encourage us to consistently think, speak, and act in a way that invites the Spirit of the Holy Ghost among us” (David A. Bednar, “In the Path of Their Duty”, *see p. 21 in this guidebook*). Through your preparation and framing, you can create an environment where participants feel comfortable contributing. In your role as facilitator, your attitude will have an influence on how people participate. Be attentive to what your attitude and body language communicate throughout the course of the discussion.

- When you pose a question, wait patiently for responses. Allow people time to think. If the silence is prolonged, it might indicate that people do not understand the question. On the other hand, it might mean that profound thought is taking place, which shouldn’t be interrupted prematurely.
- Encourage students to ask questions. Ask if anyone has questions before moving on to a different part of a discussion.
- Listen attentively as people respond. Avoid preoccupation with the discussion process or with what your next question will be. This encourages further participation that “. . . all may be edified by all . . .” (D&C 88:122).
- Avoid the temptation to end a good discussion too soon in order to present all the material you have prepared or to move on to the next part of the lesson or activity. More important than covering material is that those participating feel the Spirit, have their questions answered, increase their understanding of the gospel, and deepen their commitment to follow the example of the Savior.

Ponder and Prove

The Savior often asked questions to encourage people to ponder and apply the gospel principles He taught (see Matthew 16:13-15, Luke 7:41-42, 3 Nephi 27:27). Consider also how the spirit of the Lord used questions to guide Nephi when he desired to see the things his father had seen in the vision of the tree of life (see 1 Nephi 11-14).

- Start with a lead question. A well-structured lead question sets the parameters as well as provides the focus for the ensuing discussion. Inspired lead questions do much to create and develop meaningful discussions. Lead questions are typically broad and open a discussion rather than seek out a specific answer.
- With good questions, you can guide people to discover new ideas and make connections between the material and things they already know. Ask questions that encourage thoughtful comments and help individuals truly ponder the gospel. These questions often begin with words such as what, how, or why.
- After opening the discussion, use follow-up questions to direct the discussion and to explore, discover, clarify, challenge, and apply key principles. Good follow-up questions will help inspire people to higher levels of learning, such as moving from knowledge of the principles to an increased desire to apply them in one's life.
- Keep in mind that you don't have to ask all the questions. Follow-up questions can be asked by one participant to another, to the entire class or to you. Remember, the main purpose of asking follow-up questions is to empower those you are teaching to deepen their ability to learn from and teach each other, not just simply respond to you. Strive to have people respond to and engage each other in the discussion whenever possible.
- When leading a discussion and responding to comments, a facilitator's role is to validate, amplify, and testify of the principles discussed. The facilitator can strengthen the presence of the spirit in the discussion through thoughtful and inspired responses.

Activities

Activities help improve the learning experience and can draw class members into the lesson. When choosing the type of activity you will use, consider the audience, the setting, and your subject. Choosing an appropriate activity will enhance the learning of those involved.

- *Think-Pair-Share*—Using a question, prompt, or example gives students a few minutes to ponder. Have students pair up and share their personal insights with one another. After they discuss in pairs, invite them to share with the rest of the group.
- *Role Play*—Role plays involve taking on a persona while acting out a scenario. Assign roles to the participants involved and give them information both about their character and about the situation to be enacted. A role play need not be more than two to three minutes. After the role play, lead the class in a debriefing of the experience.
- *Scenarios*—Scenarios or case studies provide an opportunity for participants to apply principles of problem solving to real life situations.
- *Brainstorm List*—Within a certain time limit, have participants come up with ideas, solutions, applications, etc., to a principle or question. As participants share, mark off duplicate items.

Application

A lesson is not complete until a challenge or invitation is extended which inspires and motivates participants to apply what they have learned. Each of the Student Living lessons has an application section to help participants apply what has been discussed. A worksheet that accompanies the application section is available online for printing at www.byui.edu/studentliving under the Ward & Stake Leader section.

Evaluate Your Teaching

From time to time take an opportunity to reflect on your teaching. Use the following excerpt from the manual, *Teaching, No Greater Call*, (pp. 103-104) to help you evaluate your teaching. Consider writing down some of your responses and/or goals in a journal or notebook to help you improve. This page is also available to print online at www.byui.edu/studentliving.

“We ascertain and establish acceptable standards of excellence . . . and measure our work accordingly. We should be less interested in excelling others but more concerned with excelling our own past records” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 488).

We should take time after each lesson to follow President Kimball’s counsel to “measure our work.” This will help us prepare for the next lesson and continue to improve as teachers.

Whatever changes you are prompted to make, remember that evaluation of your teaching should be a positive experience, not a discouraging one. Every time you discover a way to improve your teaching, you discover a new way to help others learn the gospel and live according to its principles . . .

The success of a lesson is measured by its influence on those you teach . . . The questions listed below may help you as you evaluate lessons . . . After considering what you have done well, you can determine what you can do better.

- At what points in the lesson did those I teach seem most willing to participate? When did they seem less willing to participate?
- At what points in the lesson did they seem to feel the influence of the Spirit most strongly? When did they seem to feel the influence of the Spirit less strongly?
- At what points in the lesson did they seem most thoughtful? When did they not seem to be thinking very deeply?
- At what points in the lesson did they seem to make the most application in their lives? When did they seem to miss the lesson’s application in their lives?

As you ponder each of the questions listed above, consider these follow-up questions:

- What aspect of the lesson presentation seemed to contribute to those responses?
- What does this tell me about those I teach?
- How can this understanding help me as I prepare the next lesson?

Foundational Talks

In the Path of Their Duty

David A. Bednar

BYU-Idaho Devotional given Sept. 1, 1998

The major theme for my comments this afternoon is found in James 1:8. “A double minded man is unstable in all his ways.” My objective today is to review both the doctrine and principles related to integrity and honesty. As the verse in James suggests, I am going to begin by defining the opposite of integrity.

In my study of the scriptures, I have come across four extremely interesting phrases:

- Double minded (James 1:8)
- Double heart (I Chronicles 12:33; Psalms 12:2)
- Divided heart (Hosea 10:2)
- Double tongued (JST 1 Timothy 3:8)

Each of these verses describes the problems and consequences associated with saying one thing and doing another—with attempting to serve two masters—with dividing our loyalty and allegiance between God and the world. A few questions will highlight what I mean:

- Do you and I think, talk, and act differently around our parents, our bishop, our teachers, and our friends?
- Do you and I have a public face and a public language that are significantly different from our private face and private language?
- Do you and I think, talk, and act differently in our classes on campus and in our church meetings on Sunday than we do in our apartments?

These questions strike at the heart of what I think the Lord intended with the phrases double minded, double heart, divided heart, and double tongued. You and I are double minded when who we really are, our thoughts, our speech, and our behavior, vary according to where we are and with whom we are associating. For example,

- a double heart is when a young woman wears shorter skirts to church on Sunday than she does to school during the week because she is less concerned about being confronted and getting caught at Church;

- a divided heart is when a young man removes his earring and puts it in his pocket before entering a class and then puts it on again as quickly as he can once he leaves the classroom;
- double minded is signing the honor code and then trying to find an off-campus apartment complex where you believe the curfew will not be strictly observed—where a student thinks he or she can break a commitment and not get caught; and
- double tongued is partaking of the sacrament on Sunday and publicly proclaiming in a testimony meeting a desire to have the constant companionship of the Holy Ghost—then routinely watching “R” rated and other inappropriate movies and rationalizing that such movies are “. . . ok because they contain just one bad part, and I can handle it.”

In essence, then, double mindedness is hypocrisy. And the Savior and his apostles had some very sharp and stern things to say about hypocrisy and hypocrites.

Compare, if you will, the notion of double mindedness to the following verses:

“And faith, hope, charity and love, with **an eye single to the glory of God**, qualify him for the work” (D&C 4:5, emphasis added).

“And if your **eye be single to my glory**, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things” (D&C 88:67, emphasis added).

“But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with **firmness of mind**, and pray unto him with exceeding faith, and he will console you in your afflictions . . .” (Jacob 3:1, emphasis added).

When we have an eye single to the glory of God and are striving to align our will with His will, then we are on the way to developing the trait of integrity. In the language of the scriptures, our minds are becoming firm.

“Much discussion occurs on this campus about the topic of enforcing the honor and dress codes. Focusing upon enforcement totally misses the issue and emphasizes a symptom of the problem rather than the root cause of the problem. The solution to this issue is really very simple. We do not need more or better enforcement. We simply need more obedience.”

~David A. Bednar

One way of defining integrity is (1) the alignment of our personal desires with the will of God and (2) a consistency of what we think, what we say, and what we do across different settings.

Please note in Mosiah 4:30 the eternal significance of our thoughts, our speech, and our actions.

“But this much I can tell you, that if ye do not watch yourselves, and your **thoughts**, and your **words**, and your **deeds**, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not” (emphasis added).

If we have integrity and are honest, then we think and speak and act the same way in front of our bishop, in front of our parents, in front of our teachers, and in front of our friends—in both public and private settings.

As a student at Ricks College, you have a remarkable opportunity to develop integrity. And two of the tools that will help you on this journey are the honor and dress codes.

Throughout the scriptures reference is made to two overarching levels of spiritual development: the preparatory level and the higher level. For example,

- the law of Moses preceded and was a preparation for the law of the gospel that the Savior taught;
- the Aaronic Priesthood precedes and is a preparation for the Melchizedek Priesthood;
- we must understand and obey the letter of the law before we can obtain the spirit of the law; and
- as Paul taught, we must first digest spiritual milk before we are ready for spiritual meat.

My dear young brothers and sisters, the honor and dress codes are not obstacles designed by out-of-touch old people to hassle you during your time on the Ricks College campus. Rather, **the honor code is a lesser law preparation to enter the house of the Lord and make sacred covenants, and the dress code is a lesser law preparation for how you will dress and should act after you have entered into those covenants.** If

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and married students) have a particular and weighty responsibility to set a worthy example for those who are preparing and learning. As we learn in the 82nd section of the Doctrine and Covenants, “For of him unto whom much is given much is required” (verse 3).

All of you young men who are freshmen should look forward to serving as full-time missionaries for the Church. As you prepare to go to the temple, you will be interviewed by your bishop and stake president. One of the questions you will be asked is this: “Are you totally honest in your dealings with your fellow men?” Young men, if you consistently and willfully violate the honor and dress codes during your freshman year here, you will not be able to look your bishop and stake president in the eye and in good conscience answer “yes” to that question. Now is the time to begin preparing for that interview.

Young men and women, some of you may meet a worthy companion during this academic year and desire to enter the house of the Lord to be sealed together for time and all eternity. If you treat the lesser law preparation of the honor and dress codes with casualness and impunity, then you will have trouble answering affirmatively the honesty question from your bishop and stake president. Now is the time to begin preparing for that interview.

“The only safety we have in the world for our children is what they build within themselves. We can make restrictions against drinking and smoking, and we can make regulations to guide the affairs of people. We can throw all the protections possible around them, but after all, the thing that holds them in the final test is what is inside of them.

They must be able to stand alone.”

~Marion G. Romney

you struggle at Ricks College to obey the lesser and preparatory guidelines contained in the honor and dress codes, then may I candidly suggest that you will not be prepared to make those covenants in the temple.

If you have already entered into these sacred covenants in the temple, the honor and dress codes serve as a partial measurement of how well you are honoring and keeping those covenants. I emphasize that students who have previously entered into these covenants (returned missionaries

and married students) have a particular and weighty responsibility to set a worthy example for those who are preparing and learning. As we learn in the 82nd section of the Doctrine and Covenants, “For of him unto whom much is given much is required” (verse 3).

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How you feel about and respond to the honor and dress codes are excellent indicators of how you are doing in preparing to go to the temple; they also provide powerful evidence of how well we are honoring the covenants we have already made.

Much discussion occurs on this campus about the topic of enforcing the honor and dress codes. Focusing upon enforcement totally misses the issue and emphasizes a symptom of the problem rather than the root cause of the problem. The solution to this issue is really very simple. We do not need more or better

enforcement. We simply need more obedience. You can read and understand these codes; that is all that should be necessary. An endless checklist of what can and cannot be done, what can and cannot be worn, is contrary to the spirit of the honor code.

Turn with me to Mosiah 4:29. In this verse we learn that King Benjamin also was unwilling to provide an extensive checklist of do's and don'ts for his people.

"And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them."

Disobedience is the root cause of the problem. Ineffective enforcement is merely a symptom of this much larger and important problem. Enforcement is control that comes from "outside" of us and can never be effective. Obedience is submission to the will of God that comes from "within" us and brings the blessings of heaven.

Please turn with me to 2 Nephi 2:14. "And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things **to act** and things **to be acted upon**" (emphasis added).

The question we may ask is this: What things are to act and what things are to be acted upon? The answer is found in verse 16 of the same chapter.

"Wherefore, the Lord God gave unto **man** that he **should act for himself**. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other" (emphasis added).

Men and women are to act and not be acted upon. Obedience as submission from "within" is acting for ourselves. Enforcement as control from "outside" is being acted upon.

Highlighting a similar theme, President Marion G. Romney taught:

"The only safety we have in the world for our children is what they build within themselves. We can make restrictions against drinking and smoking, and we can make regulations to guide the affairs of people. We can throw all the protections possible around them, but after all, the thing that holds them in the final test is what is inside of them. They must be able to stand alone" (Howard F. Burton, "*Marion G. Romney: His Life and Faith*," p. 153).

I am convinced that students violate the honor and dress codes for two and only two reasons: (1) they either do not understand the codes, or (2) they choose to willfully rebel.

To the students who perhaps did not read and understand the codes thoroughly at the time you signed and committed to live by them, you now have the responsibility to study, understand, and live them. That is the commitment you made when you signed the honor code. I pledge that our faculty and staff will do all in our power to help you in this learning process.

To the few students who perhaps plan to willfully rebel, I invite you to go somewhere else to attend college. You will not be happy here, and you have no claim upon the resources of the Church. The place you occupy should rightfully be made available to a deserving young man or woman who will appreciate and benefit from the Spirit of Ricks.

The test of the honor and dress codes is not whether you get caught or if they are consistently enforced. The absolute test of the honor and dress codes is how a student thinks and talks and acts when no one is around to enforce the codes—

"The absolute test of the honor and dress codes is how a student thinks and talks and acts when no one is around to enforce the codes—when no one is checking. The question, then, is whether we will enforce in our own lives that which is ultimately unenforceable."

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when no one is checking. The question, then, is whether we will enforce in our own lives that which is ultimately unenforceable. The honor and dress codes are a lesser law test of integrity and honesty.

The honor and dress codes measure you and me, and what we may perceive as an apparent inconsistency of application or lack of enforcement does not invalidate the importance of that measurement.

You may listen to my comments and conclude that I do not believe Ricks students heed the honor and dress codes. Let me be just as clear as I can be. The overwhelming majority of our Ricks students understand what I have just described and are striving to obey the honor and dress codes with full purpose of heart. You who are so abiding these preparatory laws are described in Helaman 15:5-6:

"And I would that ye should behold that **the more part of them are in the path of their duty**, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.

"Yea, I say unto you, that the more part of them are doing this, and **they are striving with unwearied diligence** that they may bring the remainder of their brethren to the knowledge of the truth; therefore there are many who do add to their numbers daily" (emphasis added).

As described in verse 6, we have a covenant obligation to both obey the honor and dress codes ourselves and to assist others in so living. Our objective is not to become the ultimate enforcers; rather, it is to encourage and help everyone in our community of Saints here at Ricks College to honor and abide by our commitments.

We do not want an environment on this campus characterized by self-appointed, judgmental, and self-righteous spiritual vigilantes. We do want an environment on this campus where appropriately and genuinely concerned “neighbors,” in the true scriptural sense of the word neighbor, would remind, help, and encourage us to consistently think, speak, and act in a way that invites the Spirit of the Holy Ghost among us.

A double-minded man is unstable in all of his ways. If you came to Ricks College under false pretenses, if you were not totally honest with your bishop in your worthiness interview, you need to repent. The Holy Ghost and your bishop here on campus can help you overcome double mindedness and develop an eye single to the glory of God. Please do not wait. Please do not procrastinate the day of your repentance. Prepare yourself totally now so you can receive the blessings the Lord has in store for you while you are a student at Ricks College.

Please turn with me now to 2 Nephi 31:10-13. In chapter 31 Nephi describes why Christ was baptized and outlines the fundamental elements of the doctrine of Christ. Beginning in verse 10:

“And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?

“And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved son.

“And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.

“Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, **acting no hypocrisy and no deception before God, but with real intent . . .**” (emphasis added).

Note the specific reference to no hypocrisy and no deception before God. Now, notice the footnote that links the phrase “. . . **with real intent . . .**” to the topical guide. To what topic is the phrase “. . . **with real intent . . .**” linked? Integrity. Thus, we can also read verse 13 as: “. . . ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with **integrity . . .**” repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea,

then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel” (2 Nephi 31:13, emphasis added).

Brothers and sisters, we must learn to follow the Son with real intent, with true integrity, with minds that are firm, and overcome our tendency to be double-minded. Doing so will bring peace, joy, and happiness beyond description. I testify that these principles I have discussed today are true. I know that God the Eternal Father lives. I testify that Jesus Christ is the Son of God and our Savior and Redeemer. And I know and witness that the fullness of the gospel of Jesus Christ has been restored to the earth in this latter-day dispensation through the prophet Joseph Smith. This is a living church directed by a living Savior through true apostles and prophets. These things I know, and of these things I testify in the sacred name of Jesus Christ, amen.

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Notes:

Foundational Talks

Building Zion Together

Kim B. Clark

Excerpt of BYU-Idaho Devotional given September 15, 2009

The full text of this talk can be found online at www.byui.edu/studentliving.

It is another great day at BYU-Idaho, and I am grateful to be with you. For the last few months I have been thinking about you, and I have been thinking about Zion. I pray that the Holy Ghost will be with us today as I talk to you about what we need to do to build Zion together. The Prophet Joseph taught:

“The building up of Zion is a cause that has interested the people of God in every age; . . . but . . . we are the favored people that God has made choice of to bring about the Latter-day glory; . . . We ought to have the building up of Zion as our greatest object.”¹

In the 133rd section of the Doctrine & Covenants, the Lord has given us two great commandments about the building up of Zion:

“Yea, verily . . . the voice of the Lord is unto you: Go ye out of Babylon.

And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion.”²

And so, these are the two great commandments:

1) go out from Babylon; and 2) go forth to Zion. These commandments are in force in our day. We are to flee Babylon and gather to the covenant people of the Lord in The Church of Jesus Christ of Latter-day Saints. We are to leave the towers and the great and spacious buildings of spiritual Babylon, and we are to come to Zion.

As we think about what we need to do to flee Babylon and

come to Zion, it may be helpful to think of Babylon as a great city. In its core, where the neon lights shine bright, there is much wickedness—violence, gross immorality, terrible abuse, and all the values and attitudes that support wickedness on a grand scale. It is the center of debauchery and evil. Outside the core of the city lie the suburbs of Babylon; here there is also sinfulness and wickedness, but they are more subtle. Here we find pornography, drugs, alcohol, love of money and power, and corruption. As we move further, we come to the rolling hills of Babylon. Here, too,

there is sin; but it is in the form of selfishness, laziness, contention, entitlement, and pride.

The command to go out from Babylon is a command to leave not only the core of the city, but the suburbs and the rolling hills.

Elder D. Todd Christofferson said this about fleeing Babylon and coming to Zion:

“To come to Zion, it is not enough for you or me to be somewhat less wicked than others. We are to become not only good but holy men and women. Recalling Elder Neal A. Maxwell’s phrase, let us once and for all establish our residence in Zion and give up the summer cottage in Babylon.”³

You and I face at least two great challenges in fleeing Babylon and establishing Zion.

Challenge #1: Babylon is all around us.

If Babylon were a place, we could just leave; but it is not a place. It is a pattern of worldly doctrines, attitudes, and actions that permeate our culture and our society. It is all around us. Babylon is the world and everything of the world.

If we are to flee Babylon, we must recognize and reject its patterns. The gospel of Jesus Christ must penetrate deep into our hearts. Through repentance, obedience, and the power of the Atonement, we must become new creatures in Christ—the covenant, consecrated people of the Lord . . .

Challenge #2: The attitudes of Babylon are often cleverly disguised, masked, and hidden behind words and images that fight against Zion.

Babylon is not just an alternative way of life; Babylon actively fights against Zion. Some of the attacks on Zion are blatant efforts to lure us into the evil center of Babylon or into the suburbs of pornography and drug abuse. But many of the attacks are

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~D. Todd Christofferson

disguised temptations to adopt the doctrines, attitudes, and behavior of the rolling hills of Babylon.

Behavior and attitudes that violate God's commandments are presented in the doctrines of popular culture with words and images that camouflage their true nature. Attitudes that could lead to wickedness-for example, selfishness and immodesty-are held up as enlightened and advanced, acclaimed in society and popular media. Practices that weaken the family are cloaked in the language of career success, personal pride, and self-realization.

These are the great challenges of Babylon-it is all around us, and its most insidious elements that fight against Zion are hidden and disguised. If you and I are to establish Zion, we must help each other see and flee Babylon and recognize and embrace Zion.

In the words of Elder Christofferson:

"Zion is Zion because of the character, attributes, and faithfulness of her citizens. Remember, "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) . . . We cannot wait until Zion comes for these things to happen-Zion will come only as they happen."⁴

I want to use these three characteristics to frame our discussion of what you and I must do to help each other flee from Babylon, and come to Zion.

1. Unity: The people of Zion are of one heart and one mind-unified in Christ. They are one, and they are His.
2. Pure in heart: The people of Zion are the pure in heart. They dwell in righteousness; the laws of the celestial kingdom prevail in Zion. The people of Zion are a holy people.
3. No poor among them: There are no poor among the people of Zion, neither in food and clothing, nor in spiritual strength and support. Among the people of Zion, "Every man [seeks] the interest of his neighbor."⁵

At the heart of each of these characteristics are patterns of doctrines, attitudes, and actions that help us build Zion. We can't build Zion by passively waiting for someone else to build it for us. We build Zion by acting in

"Obedience to God is the foundation of Zion. It is the pathway to purity of heart and becoming a holy people. An attitude of obedience is essential to building Zion. In its highest form, obedience comes from feeling Christ's love, loving Him, acting in faith in Him, and submitting our will to His."

~Kim B. Clark

faith under the direction of the Holy Ghost to understand, internalize, and apply the doctrines of salvation and to recognize and flee from the corresponding attitudes and practices of Babylon that fight against Zion.

Let me illustrate what I mean with a few examples connected to each of the three characteristics of Zion. Let's begin with "Unity."

Unity

Pattern #1: Forgiveness

We are commanded to forgive all men. Forgiveness is essential to establishing Zion. We all sin; we all make mistakes. If we do not forgive one another, we deny the power of the Atonement. Those hurts fester and become resentments and anger. They destroy unity and dissolve the bonds of charity that are essential to Zion.

In Babylon people always feel like victims. In their pride the people of Babylon are easily offended. They seek blame, punishment, and vindication for even the slightest inconvenience. There is no forgiveness in Babylon.

Pattern #2: Humility; Cooperation

An attitude of humility is central to a life centered in Christ. The people of Zion are of one heart and mind because they are humbly united in Christ. Each seeks the interest of his neighbor, so there is in Zion an attitude and practice of humble cooperation.

Pride rules in Babylon. The basic attitude is: What is in it for me? Babylon thrives on competition, envy, and comparisons with others. Selfishness and materialism breed self-promotion and contention. In modern Babylon we hear the echo of Koriath: "... every man prosper[s] according to his genius, ... every man conquer[s] according to his strength."⁶

Pure in Heart

Let's now turn to the patterns that help us to be pure in heart.

Pattern #3: Obedience to God

Obedience to God is the foundation of Zion. It is the pathway to purity of heart and becoming a holy people. An attitude of obedience is essential to building Zion. In its highest form, obedience comes from feeling Christ's love, loving Him, acting in faith in Him, and submitting our will to His.

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

~Moses 7:18

In Babylon the countervailing pattern is rebellion: “They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god.”⁷

Pattern #4: Modesty

The people of Zion are modest-in dress, in behavior, in language. They know and live the doctrine that our bodies are the temples of the Holy Ghost. The modest people of Zion avoid sensuality in dress and arrogance and brashness in behavior.

Immodesty in dress, language, and behavior is the way of Babylon. For women this is the world of tight-fitting clothing, short skirts, scoop-neck tops, high-slit skirts, short shorts, and the immoral thoughts and actions that go with them. For men, this is the world of low-slung pants; unbuttoned shirts; undisciplined grooming; arrogant, suggestive language; and immoral behavior.

Pattern #5: Personal Responsibility

We have the Light of Christ, and we have moral agency. Each of us is personally accountable and responsible for our actions and our thoughts according to the light and knowledge we have received. Personal responsibility is essential to repentance and, thus, to the building of Zion.

In Babylon the attitude is: Rules don’t apply to me; I am special. The culture of Babylon teaches: “My behavior is not my responsibility. It is socio-economic forces or someone else that makes me do what I do.” In Babylon, no matter what you do, it is always someone else’s fault.

No Poor Among Them

I now turn to the third characteristic of Zion, that there are no poor among them.

Pattern #6: Sacrifice

In Zion, each person “esteem[s] his brother as himself”⁸ and “seek[s] the interest of his neighbor”⁹ even if it means a sacrifice of time, resources, or convenience. Following the example of the Son of God, a willingness to sacrifice so that others may be blessed is a hallmark of Zion.

An attitude of entitlement permeates Babylon. Bred by pride and feelings of “victimhood,” the people of Babylon feel that what they have is theirs by right. Not only do they not have to share what they already have, they have a right to get more of what they want. They are entitled.

“Be aware of those around you. Someone you know may be lonely, or discouraged, or lost. Someone you know may be struggling with the patterns of Zion. A friend, a roommate, a classmate may still be caught up in Babylon. Be aware of those around you, and talk to them. Go into the wilderness after the one that is lost. Walk the Jericho Road and help those who are alone and wounded.”

~Kim B. Clark

Pattern #7: Work

In Zion, work is essential. It is the way we create things of value and take care of each other. It is ennobling and good. In Zion, “the laborer[s] . . . labor for Zion,”¹⁰ and they work hard.

In Babylon, the ideal is something for nothing. Working hard is denigrated. Gambling is celebrated. The people of Babylon look for deals where they can take advantage of someone and get something for nothing.

Be aware of those around you. Someone you know may be lonely, or discouraged, or lost. Someone you know may be struggling with

the patterns of Zion. A friend, a roommate, a classmate may still be caught up in Babylon. Be aware of those around you, and talk to them. Go into the wilderness after the one that is lost. Walk the Jericho Road and help those who are alone and wounded. Act in a spirit of mildness and meekness with a voice full of kindness and love. Have lunch with your friend who is struggling. Visit and listen. Share your feelings and your concern. Pray together. Share your testimony of the Savior, of His love, and of His healing power. Encourage your friend with the doctrines of salvation and the promised blessings. Extend an invitation to act in faith, to pray, to come back, to come in, to flee Babylon and come to Zion.

Before you go, prepare with prayer listening to the Spirit. Trust the Lord, but don’t wait and don’t turn away. Go in faith that the Lord will go before you, that He will guide you to love and set high standards so that your friend will find strength, forgiveness, and healing power in Christ.

When you go to someone who is struggling, your purpose is to help that person come unto Christ. You will feel a sense of responsibility, and love, and hope. But your friend must choose. If your friend is defensive and will not listen, you may need to find others to go with you. If that does not work and the matter is serious, you may need to get the bishop involved. As the Savior taught in Matthew 18:

“If he shall hear thee, thou hast gained thy brother [or sister].

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church.”¹¹

Brothers and sisters, when we take the nurture and admonition of the Lord to those who are wounded, who are

struggling with sin or discouragement, who are confused and lost, we do a great work. It is not an easy work, but it is right and it is good. It is the Lord's work. It is the work we covenant to do all of our lives

This is how we build Zion together. We pray for help and then we reach out to help and strengthen each other, share testimony and doctrine, and invite each other to act in faith in the Lord Jesus Christ. I know this happens often on this campus. The Lord wants it to happen for each one of you. He wants you to flee Babylon, every bit of it. He wants you to come to Zion, to build Zion here and now. It is in part so that this university will accomplish its divinely appointed mission and destiny.

But the Lord's purposes in your lives extend far beyond this campus. Brothers and sisters, I bear witness to you that God our Father lives. His Son, the Lord Jesus Christ, is the Savior and Redeemer. This is His Church and kingdom. He is preparing His kingdom and us for His return in power and glory. This is His promise I will make to you: If you are true to your covenants, if you will act in faith to help your roommates and your friends, you will learn how to build Zion together. The spirit of Zion and the patterns of Zion will get into your hearts, and you will build Zion wherever you go. You will do it in your families with your own children. You will reach out to people who are less active, to the lost, the struggling. You will share the gospel and open the gates of salvation to those who are seeking the truth. You will be in the temple often; and Zion will be in your heart, in your home, in your wards and branches. And the blessings of Zion-the blessings of unity, holiness, righteousness, peace, joy, happiness, and power-will flow into your life and into the lives of your family forever.

I leave you with this promise and invoke the blessings of the Lord upon you as we seek to build Zion together.
In the sacred name of Jesus Christ, amen.

Notes:

1. *Teachings of Presidents of the Church: Joseph Smith [Melchizedek Priesthood and Relief Society Course of Study, 2007], 186*
2. *D&C 133:7, 9*
3. *D. Todd Christofferson, "Come to Zion," Ensign, Nov 2008, 39 (see Neal A. Maxwell, "A Wonderful Flood of Light," 1990, 47)*
4. *D. Todd Christofferson, "Come to Zion," Ensign, Nov 2008, 38*
5. *D&C 82:19*
6. *Alma 30:17*
7. *D&C 1:16*
8. *D&C 38:24*
9. *D&C 82:19*
10. *2 Nephi 26:31*
11. *Matthew 18:15-17*

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Notes:

Foundational Talks

The Power of the Holy Temple

Kim B. Clark

Excerpt from BYU-Idaho Devotional given January 15, 2008

The following is a portion of the original devotional address in which President Clark discusses “the code of silence.”

Oh, how I pray that each one of us will follow the Savior and cut through the mists of darkness with those powerful words: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”¹⁰

These battles are real. The Enemy is clever and resourceful and tries to attack us with many different strategies.

Sometimes he uses deception. He is the father of lies and a master of disguise and camouflage.

At other times he attacks directly by raging in the hearts of “conspiring men”¹¹ and stirring them “up to anger against that which is good.”¹²

And there are times when the Enemy simply tries to distract us, to lull us into complacency, or to get us so caught up in the comings and goings of mortal life that we lose our focus on the things of eternity.

The strategies of the Enemy to deceive, attack, and distract are made even more effective if he can divide us from one another. Division comes in many forms—contention, disunity, gossip, backbiting. But perhaps the most insidious is silence.

The principle of silence, or the code of silence, in the face of evil has been the foundation of secret combinations and the works of darkness since Cain murdered Abel. Please turn with me to Moses, chapter 5, verse 29:

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.¹³

Wherever we find secret combinations, we find the code of silence. But silence has also become part of the culture of society.

The Savior taught us about silence in the parable of the Good Samaritan.¹⁴ When the priest and the Levite came upon a wounded man by the side of the road, they were silent. They took no action to help, nor did they tell anyone of the man in trouble. The Samaritan, in contrast, spoke in word and deed. He bandaged the man’s wounds and took him to an inn. The Samaritan told the innkeeper about the wounded man and arranged for his care.

The man by the road represents so many of our brothers and sisters, so many of us wounded by the perils of mortal life and the battles of the Great War. And yet, in our modern society, the Enemy has spread fear of getting involved when someone is in trouble and has fostered a social stigma that attaches to people who speak up in the face of evil. The Enemy whispers, “Don’t get involved; it’s not your problem. Don’t tell; you will be a tattletale.”

Here is an example: a lonely, confused young man gets addicted to pornography by first starting with the wrong movies and then edging into material that is increasingly sleazy, vile, and immoral. He stops going to church, and there is darkness in his eyes. The young man is spiritually wounded on the battlefield of the Great War. His roommates know. But they are silent. They do nothing to help him, and they say nothing to him or to anyone else as he descends into an earthly hell until he is bound in the chains of awful addiction.

Oh, brothers and sisters, don’t leave the wounded on the battlefield! Stick together. You don’t need to be a more “righteous-than-thou” person. We are all sinners. We all have troubles. We have all been wounded spiritually. But you who have felt the redeeming power of Christ, you who know His love and His grace, you know He can heal all wounds. If you reach out in a spirit of love and humility, you can help the spiritually wounded find the Savior. If you need to, call for the medics: talk to your bishop, call the Dean of Students, tell someone who can do something that you have a friend in trouble. Don’t be silent. Don’t leave the wounded on the battlefield!

Notes:

10. *Matthew 4:10*

11. *D&C 89:4*

12. *2 Nephi 28:20*

13. *Moses 5:29*

14. *Luke 10:30-37*

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Notes:

Foundational Talks

To Prepare Their Hearts and Be Prepared in All Things

Garth V. Hall

Excerpt from BYU-Idaho Devotional given October 6, 2009

You have grown up being told you are a special generation, held back for the last days, Saturday's Warriors, to help prepare the world for the Lord's Second Coming. I have often wondered why you are considered better than my generation.

I think a powerful insight into your generation was given by Elder Neal A. Maxwell when he said, "The youth of this generation have a greater capacity for obedience than any other previous generation."² I think that statement is so insightful. I hope you fully understand not only your capacity of obedience but how important obedience is in developing and preparing you for your future.

If you would please turn to the scripture that was read, in Doctrine and Covenants Section 29, verse 8. The Lord says: "Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth."³

Although these scriptures refer to gathering to all centers of strength, I will use it to give insight to one of those centers—A Disciple Preparation Center, BYU-Idaho. We have all been gathered here for a very important purpose. It is that purpose and why we are gathered that I wish to discuss with you today.

If you will look at Section 29, verse 7, it reads: "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts."⁴

Everyone who comes to BYU-Idaho comes in different stages of spiritual, academic, and personal development. It doesn't take long to see that there is something different about this place. When I first arrived, two things stood out to me: first, the goodness of the people, and second, how much simpler things were here.

When I was young the prophet was David O. McKay, and I remember a profound statement he made: "The Gospel of Jesus Christ makes bad men good and good men better."

A Disciple Preparation Center is not established to make bad men good. It is designed to make good men and good women better.

BYU-Idaho is not a spiritual hospital; it is not designed to accept the spiritually sick. It is designed

for those who are qualified, prepared, and are spiritually healthy to move forward quickly and intensely on the path of discipleship.

There are those who have misunderstood and have come here unworthily, or while they have been here, have committed transgressions. Then because of the pressures of the world, they feel they can repent and get their lives in order here while they continue their disciple development.

Repentance puts lives in order so that individuals can again qualify for the companionship of the Holy Ghost. The Holy Ghost is essential for spiritual development and confidence to move forward on this sacred path.

Many of our systems in the university are designed to protect these important standards. When a student is dismissed, most of us have been conditioned to feel that the student is being punished, but it is really just the opposite. Certain issues of repentance can be better accomplished away from campus. However, in all we do as students, faculty, mentors, and friends, we must always use the example of the Savior to act in love, mutual respect, and shared responsibility. In making judgments of circumstances where others are involved, we must always consider first, saving souls; second, protecting others; and third, protecting the integrity of the Church and BYU-Idaho.

As we have taught these principles in our Student Living program, there was a young woman who took them to heart. She became aware of her good friend and roommate's problem of a serious sin. They confided, talked, and cried together. Finally, she counseled her roommate to go to the bishop. Reluctantly, the roommate went and confessed. The bishop, as a common judge, held a disciplinary council, and this wonderful sister was disfellowshipped and had to withdraw from school. The young woman that encouraged her to go to her bishop felt guilty. She said, "I encouraged her to go to the bishop, but I didn't want that to happen."

These things are hard, but for this good sister to qualify for her full measure of the Atonement, she needed to go through this process. When she has corrected her life, we hope she will want to return and fulfill her destiny. We will open our arms to her as an institution. She will be clean and better prepared, more confident to

"The youth of this generation have a greater capacity for obedience than any other previous generation."

~Neal A. Maxwell

move along the path of discipleship.

If you will refer back to Doctrine and Covenants Section 29, verse 7: “for mine elect hear my voice and harden not their hearts.”

This scripture refers to our attitudes, even our attitudes about the standards of this university. This university is part of the Lord’s Kingdom. All of the university standards—for admission, student honor, and housing—have been approved by his prophets.

I don’t believe there are any of you who are contrary to all of these things. However, I see some of you have trouble with parts of the standards. It might be curfew, not shaving daily, fashionable clothing that is tight fitting or revealing. For some, the university standards have had unintended results. Some of you are becoming more casual on Sunday. Your attitude seems to be, “I can’t wear these clothes on campus because of the strict standards, so I’ll wear them to church.”

I know you feel the term “hard heart” is a very strong term for this behavior, but some put these things in the category of, “It’s just not that big of a deal.” The scriptures talk about being double minded, double hearted, or having a divided heart. To be obedient to only parts of standards of discipleship is dangerous.

May I remind you of the example of Nephi and his brothers Laman and Lemuel in the Book of Mormon. Laman and Lemuel were always at Home Evening. The fundamental difference between Laman and Lemuel and Nephi is that Laman and Lemuel always found parts of the commandments that irritated them or didn’t agree with their personal preferences.

Listen closely to the account in the third chapter of 1 Nephi where Lehi explains to Nephi that the Lord commanded him to send his sons back to Jerusalem to secure the records.

In verse 5, Lehi says: “And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.”⁵

Then two verses later, Nephi responds, “I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.”⁶

While these two verses serve as a stark contrast of opposing principles, the lesson is sandwiched in between these two

“BYU-Idaho is not a spiritual hospital; it is not designed to accept the spiritually sick. It is designed for those who are qualified, prepared, and are spiritually healthy to move forward quickly and intensely on the path of discipleship.”

~Garth V. Hall

verses. In 1 Nephi, Chapter 3, verse 6: “Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.”⁷

Elder Bednar taught that murmuring is spiritual cowardliness. When you love the Honor Code, not just tolerate it, you will begin to develop power on the path of discipleship.

Shortly after Elder Bednar was called and sustained as an Apostle, he returned to BYU-Idaho and continued serving as our president for a short while. During one of our

Monday meetings, he mentioned that he needed a place to go to church. I was serving as the bishop of a married student ward at the time, so I invited him to come to our ward. Think of it, the newest member of the Quorum of the Twelve at the BYU-Idaho 51st Ward. During his remarks he taught a very powerful and insightful principle: “The world into which you students are going is degenerating so fast that what was required in the past will not be sufficient in the future to provide the necessary spiritual protection. The rapidity with which we respond to prophetic counsel will be an important source of protection.”⁸

Elder Neal A. Maxwell referred to this principle as “spiritual reflex.” When our nature is to immediately respond to spiritual direction, promptings, or commands, there is spiritual protection available that may not be available if we have to take time to debate or evaluate our commitment.

You are being prepared to go into a world of tribulation and desolation stated in verse 8 of Doctrine & Covenants 29. This is a world of affliction, suffering, misery, lack of moral direction, persecution, fear, and danger. Our ability not only to make the right decisions but the speed in which we make them is a powerful principle of spiritual survival in today’s moral decline.

Let’s go back to Doctrine and Covenants Section 29, verse 8: We are gathered “to prepare [our] hearts and be prepared in all things.”⁹

How do we prepare our hearts for discipleship? I look at your greatest capacity— obedience. You have demonstrated that quality, even as far back as the pre-existence and are now in an environment where that capacity will be developed and fine tuned. President James E. Faust taught that the price of discipleship is obedience.¹⁰

Elder Bednar described obedience as a process or progression. “Obedience does not occur quickly or all at once. Nor is it merely a matter of great personal discipline; it is a change of disposition, a change of heart.” He continues, “Closely associated with obeying with a willing heart is

reaching a point where we no longer are driven or directed by rules; instead, we learn to govern our lives by principle.”¹¹

If you turn to Doctrine and Covenants 59:4: “And they shall also be crowned with blessings from above, yea, and with commandments not a few.”

In the Lord’s kingdom, what do we receive for being obedient? Blessings which are new; and more demanding commandments.

We have our agency to obey or not, but it is clear that the Lord gives us commandments in a fashion that helps us grow, develop, progress, and become better disciples. This is how it works in God’s kingdom, and it is the pattern at His University.

Elder Bruce R. McConkie has taught: “Obedience is the first law of heaven, the cornerstone upon which all righteousness and progression rest. It consists in compliance with divine law, in conformity to the mind and will of Deity, in complete subjection to God and His commands. To obey gospel law is to yield obedience to the Lord, to execute the commands of and be ruled by Him whose we are.”¹²

I believe there are two significant dimensions that are essential for spiritual development: the level of our obedience and the level of standards or commandments.

The pattern of complying to commandments and gospel standards allows us to develop spiritual characteristics that change our nature. This change of nature results in a desire to conform to the mind and will of God. As this desire is fully developed, we subject our will to His will. The scriptures refer to this progression as a change of heart.

Now I know some of you are separating university standards from commandments and laws of Deity. Initially there appears to be some justification for that argument. May I share an observation? Many of the university standards we dilute or ignore are in fact very important in our progress as disciple learners. They are foundational for our preparation, progression, and protection.

As you all know, obedience is closely connected with the law of sacrifice. Obedience alone can be just a change in behavior. As commendable as that may be, obedience without sacrifice does not produce the spiritual development required by the Lord’s disciples. Man’s love of God is measured in terms of obedience. Sacrifice is God’s gift to allow us to truly see ourselves as He sees us.

Elder Russell M. Nelson taught: “We are still commanded

to sacrifice, but not by shedding blood of animals. Our highest sense of sacrifice is achieved as we make ourselves more sacred or holy. This we do by our obedience to the commandments of God. Thus, the laws of obedience and sacrifice are indelibly intertwined As we comply with these and other commandments, something wonderful happens to us We become more sacred and holy—like our Lord!”¹³

So maybe, in a sense, those few students and employees who struggle with the standards of the university may have to sacrifice more to be in compliance. At the same time, maybe they are blessed to have more to give and will experience more personal growth.

“The world into which you students are going is degenerating so fast that what was required in the past will not be sufficient in the future to provide the necessary spiritual protection. The rapidity with which we respond to prophetic counsel will be an important source of protection.”

~David A. Bednar

Now returning to Doctrine and Covenants Section 29, verse 8. While preparing their hearts is at the core, you are to be prepared in all things. As a university we have the responsibility to prepare you with skills and knowledge to be successful in your professions, family, and community. In addition, a Disciple Preparation Center develops skills in leadership, analytical thinking, problem solving, decision making, communications, team work, and quantitative analysis.

You are also developing a personal character of integrity, work ethic, positive attitude, service to others, personal health and well-being, and cultural awareness.

Let’s return to Doctrine & Covenants 29:6: “Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.”

When you love the Lord, you will love and serve others. If you truly love others you will pray for them. At a Disciple Preparation Center we should be united—and especially united in prayer. Then as the Lord promises in this scripture, you shall receive.

When we learn how to truly love, serve, and teach others, we develop capacities of discipleship. The following statement by President Henry B. Eyring helps us understand this principle. “I’ll make you a prophecy. I will simply tell you: The day will come that that capacity to influence people around you for good will have you singled out as one of the great leaders in whatever place you’re in. They will not quite know why, but you will know that the reasons you are being singled out is not because of your innate gifts as a leader but because you have done what the Savior would do— . . . reach out to those around you to lift them, to help them to be better, even when it might be a little difficult and you might not have been received very well.”¹⁴

As we have discussed, you have been gathered here to change your hearts and to be prepared in all things to become a disciple leader in God’s kingdom.

President Dieter F. Uchtdorf described this preparation this way. “Discipleship is a journey. We need the refining lessons of the journey to craft our character and purify our hearts. By patiently walking in the path of discipleship, we demonstrate to ourselves the measure of our faith and our willingness to accept God’s will rather than ours.”¹⁵

There will be a time when we will all be required to leave BYU-Idaho. Under the direction of the Spirit, we will be guided to the four corners of the earth to consecrate our time and talents. The talents we have developed here will be key in building God’s kingdom and assisting in establishing Zion.

You will be going into a world of turbulence and tribulation, a world that will challenge and even attack the fundamentals of our faith. God is preparing you in a very special way to stand against the powers of evil.

Elder D. Todd Christofferson described this challenge in these words: “We need strong Christians who can persevere against hardship, who can sustain hope through tragedy, who can lift others by their example and their compassion, and who can consistently overcome temptations. We need strong Christians who can make important things happen by their faith and who can defend the truth of Jesus Christ against moral relativism and militant atheism.”¹⁶

Finally, in closing, let’s return to Doctrine and Covenants Section 29, verse 5: “Lift up your hearts and be glad, for I am in your midst.”

We should all have glad hearts. Jesus Christ knows us, and he knows His work. He has gathered us here for a special and sacred purpose. What happens here is important to Him. So much so He is in our midst, He is among us. I pray that each of you will see yourselves as your Heavenly Father sees you—His elect.

I pray that because of your special capacity of obedience to small and simple things you will develop and flourish at this special, sacred, and set apart place.

You are being prepared to be trusted, consecrated disciples of the Lord Jesus Christ. You will be instruments in His hands to build His kingdom and establish Zion in preparation for His Second Coming. In the name of Jesus Christ, Amen.

Notes:

1. David A. Bednar, “Brigham Young University-Idaho: A Disciple Preparation Center (DPC), BYU-Idaho Devotional, Aug. 2004
2. David A. Bednar, “Things as They Really Are,” CES Fireside, May 2009
3. Doctrine & Covenants 29:8 (emphasis added)
4. Doctrine & Covenants 29:7
5. 1 Nephi 3:3 (emphasis added)
6. 1 Nephi 3:7 (emphasis added)
7. 1 Nephi 3:6 (emphasis added)
8. David A. Bednar, BYU-Idaho 51st Ward Sacrament Meeting, Oct. 2004
9. Doctrine & Covenants 29:8
10. James E. Faust, “The Price of Discipleship,” Ensign, April 1999, 2
11. David A. Bednar, “Heartfelt and Willing Obedience,” BYU-Idaho Education Week Devotional, June 2002
12. Bruce R. McConkie, Mormon Doctrine, April 1958, 539
13. Russell M. Nelson, “Lessons from Eve,” Ensign, Nov. 1987, 86
14. Henry B. Eyring, “A Steady, Upward Course,” BYU-Idaho Devotional, Sept. 2001
15. Dieter F. Uchtdorf, “The Way of the Disciple,” Ensign, May 2009, 75-78
16. D. Todd Christofferson, “The Power of Covenants, Ensign, May 2009, 19-23

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Notes:

Foundational Talks

Out of Small Things Proceedeth That Which is Great

Kim B. Clark

Excerpt from BYU-Idaho Devotional given January 10, 2006

The following is a portion of the original devotional address, in which President Clark introduces the Honor Code Map.

The Honor Code includes many things that we might describe as great: honesty and integrity, avoiding pornography, living the law of chastity, and the Word of Wisdom, indeed, the gospel of Jesus Christ. But it also contains many rules against things that we might describe as small: flip-flops; curfew; torn or ragged jeans; long sideburns; shorts and capris; form-fitting tops and pants and other immodest styles; beards; “underwear styles” of clothing; and much else. Some of you may wonder why we have such small things in the Honor Code.

It is true that flip-flops and an unshaven face are not big things. But it is just like the stories of pride and greed in the Book of Mormon: failure to do the small things can, in a short period of time, lead to failure on the big things. The principle is so very clear: obedience to the small things creates a spirit of obedience in all things, and thus protects against evil and invites the blessings of heaven. Following the rules about the small things establishes a great spirit of obedience on the campus. It creates a context of respect for learning and for the university that encourages a spirit of order and reverence. In that context of obedience and reverence and order, the Holy Ghost can minister on this campus. These blessings come to you individually and to us as a community.

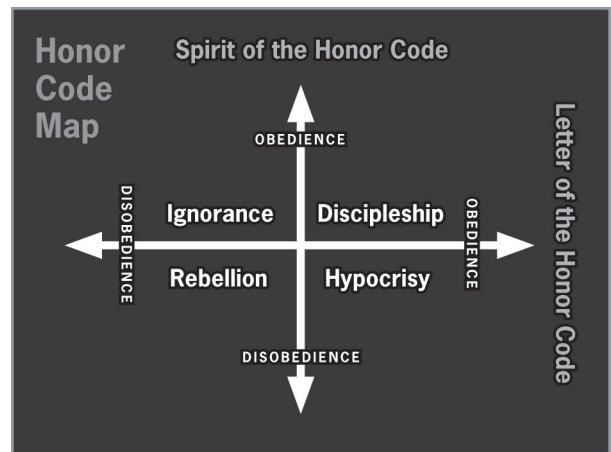
This is why we have such seemingly small things in the Honor Code. This is why such a small thing like wearing flip-flops on campus or going to class with a little beard or breaking curfew is so deadly. This is why if you are on campus and discover that you have on flip-flops, or realize you have not shaved, the images of the great destruction in the Book of Mormon should come to mind. You should immediately think to yourself: my small act of disobedience is opening a crack in the great protective power of the Honor Code. I am personally in great danger; and if everyone behaved like me, the community would be in peril. And then you should immediately turn around, go back to your apartment, repenting as you go, and change your shoes, or shave, and come back living both the letter and the spirit of the Honor Code.

This is also why if you ever hear sarcastic words coming out of your mouth like: “So, what are you, the Honor Code Nazi?” or “Why are you so dressed up?” or any other words of scorn and ridicule directed at your classmates who are living the Honor Code, you should immediately recall the words of Mormon, repent on the spot, apologize to them, and ask their forgiveness.

Because of its importance and its power in this community and in your life, I invite you to take a personal inventory of

your relationship to the Honor Code. In order to help you do this, I have prepared what I call the Honor Code Map. The first dimension of the map is obedience to the letter of the Honor Code, represented by the horizontal line. In the middle of the line, I have marked the boundary between obedience on the right and disobedience on the left. The second dimension of the map is the spirit of the Honor Code, represented by the vertical line. Above the horizontal line are those who live the spirit of the Honor Code; below the line are those who do not. These two dimensions establish the four quadrants of the Honor Code Map. As I explain each one, I want you to reflect on your own situation. I want you to ask yourself: Where am I in the map, and where am I going?

Let’s begin in the upper left-hand quadrant. Students in this part of the map live the spirit, but not the letter of the Honor Code. How is that possible? I believe this occurs when students desire to do what is right, but do not know about or



For a larger Honor Code Map, see Page 67

do not understand the standards. I will call this quadrant the Zone of Ignorance. If you think you might be in this zone, I encourage you to get educated. Go and read the Honor Code carefully. There are many people who will help you. The Zone of Ignorance is not a good place to be.

Moving counterclockwise, we come to the lower left-hand quadrant. Here are students who live neither the letter, nor the spirit of the Honor Code. This is the Zone of Rebellion. Students in this zone know the standards, and yet choose to willfully rebel against them. If you are in this zone, I invite you to do one of two things. Number 1: repent and get out of the zone; in other words, change your ways. You will

find many around you willing to help you and support you, including your bishop and the Lord. If you are in the Zone of Rebellion and do not want to change, I invite you to do Number 2: attend another university. If you are in rebellion against the Honor Code and if you persist in that rebellion, this is not the university for you. You have no right to be here, and there are many worthy students who would like to take your place. It is not good to be in the Zone of Rebellion.

The lower right-hand quadrant is next. In this zone, students are in compliance with the letter of the Honor Code, but they do not live its spirit. Their hearts are not in it. I call this the Zone of Hypocrisy. Students in this zone often live near the edge of compliance. They don't want to be in violation, but they often get as close as they can without going over the line. While it is better to be in compliance than not, it is not good to be in the Zone of Hypocrisy. Such students have "... a form of godliness, but they deny the power thereof" (JSH 1:19). And with that denial, students lose the protection and blessings they might have had. The Zone of Hypocrisy is not a good place to be.

The last quadrant is the one we all should strive to be in. I call this quadrant the Zone of Discipleship. I am happy to say that the vast majority of students are in this quadrant.

Students in the Zone of Discipleship are in compliance with the letter of the Honor Code, and they live its spirit as well. Some, in the lower part of the zone, are at an early stage of their discipleship and are working to live its principles more fully. As they do so, they travel the Path of Discipleship. The same is true of those who take my invitation to get out of the Zones of Ignorance, or Rebellion, or Hypocrisy. All students who seek to increase in obedience to the letter and to the spirit of the Honor Code travel the Path of Discipleship. They see the connection between the small things and the things that are great. They understand the importance of obedience, and they see the Honor Code as a preparation for the higher laws and covenants the Lord desires to give them.

Giving Our Hearts and Minds to the Lord

It is my deep hope that all of you will move forward on the Path of Discipleship. Living the letter and the spirit of the Honor Code requires vigilance

and diligence and obedience. One of the biggest challenges is exactly what the Lord warned us about in the 64th section of the Doctrine and Covenants: we grow "... weary in well-doing ..." (verse 33). There are always temptations to let the Honor Code slide, even if only a little bit. It may be tempting to break curfew just a little bit; to have your girlfriend or boyfriend in your bedroom so you can talk privately for just a little while; to copy that one small paragraph from the Internet and present it as your own; to let your beard grow on the weekends; to wear that stylish but low-cut sweater on Saturday night. It may seem easier to dress down, to not shave, to slip on the flip-flops like an old habit, to wear that old ragged pair of jeans that are so comfortable.

The solution to this problem is also exactly what the Lord said it was: to give our hearts to Him. So, what exactly does this mean, to give our hearts to the Lord? We give our hearts to the Lord through the covenants we make with Him. Paul teaches us that the promises we make to our Heavenly Father are not just words written on paper, or even on plates of gold, or on tablets of stone. If those promises are to be the foundation of our discipleship, they must be written in our hearts. To the Corinthian disciples, Paul said,

"ye are . . . the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart" (2 Corinthians 3:3).

Speaking of the new and everlasting covenant of the gospel of Jesus Christ, Paul wrote to the Hebrews, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts . . ." (Hebrews 8:10).

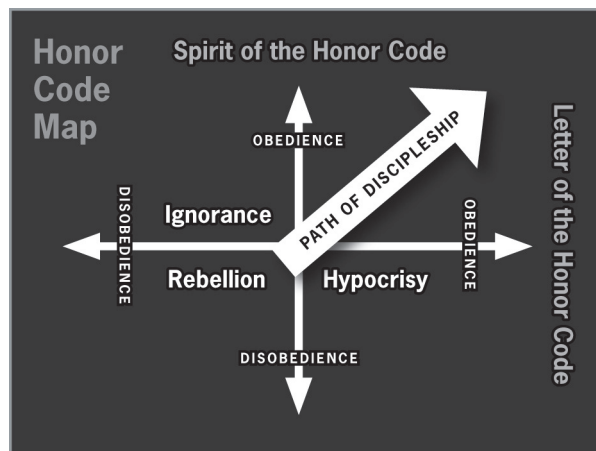
I want you to look very carefully at the words in that verse.

When we give our hearts to the Lord, He writes the covenants and the promises in our heart. Through the power of the Spirit, those promises become our deepest commitments and the motivating force in our lives.

This process of giving your heart to the Lord is the great key to understanding the purpose of the Honor Code and its place in your life. The Honor Code is a preparatory commitment to live the gospel and conduct your lives in a spirit of obedience.

"It is true that flip-flops and an unshaven face are not big things. But it is just like the stories of pride and greed in the Book of Mormon: failure to do the small things can, in a short period of time, lead to failure on the big things. The principle is so very clear: obedience to the small things creates a spirit of obedience in all things, and thus protects against evil and invites the blessings of heaven."

~Kim B. Clark



It not only protects against evil and invites the blessings of heaven here and now, but it will help you to prepare to live the higher law. In that spirit of preparation, you not only need to live the letter, but also the spirit of the Honor Code. You need to be in the Zone and on the Path of Discipleship. For that to happen, the Honor Code needs to get into your heart. Don't let it be just a set of rules written on paper or on the Web that you have to live to be in good standing in this university. I pray that you may give your heart to the Lord and see and feel the Honor Code as a blessing, as a source of strength and protection and a preparatory gateway to the marvelous blessings of the new and everlasting covenant that the Lord desires to give you.

In these higher covenants we promise all that we have or might have to the Lord and His work. We promise all that we are or might become to our eternal companion. There is no room there for a partial or half-hearted commitment. There is no place in these eternal covenants for living at the edge of obedience. The Lord will have all of you, all of your heart, all of your might, all of your mind, and all of your will. But His promise to you is likewise all encompassing: if you are true and faithful to those covenants, you will be endowed with power from on high; you will be joint heirs with Christ; you will receive all that the Father has. Can you understand it? Can you begin to comprehend it?

My brothers and sisters, these promises are yours. Through your faithful obedience you really are laying the foundation of a great work. Small things really do matter. Out of small things proceedeth that which is great. May God our Father bless you to see and know of the power of small things. And may you give your heart to the Lord Jesus Christ. I know that if you do, you will be of good cheer as He leads you along in love and peace on the Path of Discipleship. In the name of Jesus Christ, amen.

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Notes:

Foundational Talks

The Great Commandment

Joseph B. Wirthlin

Ensign, Nov. 2007, 28–31

The following is a portion of the original General Conference address by Elder Wirthlin. The full text of this talk is available at www.byui.edu/studentliving.

Brethren and sisters, I would like to ask one very important question. What quality defines us best as members of The Church of Jesus Christ of Latter-day Saints?

Today I would like to speak about the answer to this question. In the first century A.D., members of the growing Church in Corinth were enthusiastic about the gospel. Almost all were recent converts to the Church. Many were attracted to it through the preaching of the Apostle Paul and others.

But the Saints at Corinth were also contentious. They argued amongst themselves. Some felt superior to others. They took each other to court.

When Paul heard this, feeling a sense of frustration, he wrote them a letter pleading with them to become more unified. He answered many of the questions they had been arguing about. Then, toward the end, he told them that he wanted to show them “a more excellent way.”¹

Do you remember the words he wrote next?

Though I speak with the tongues of men and of angels, and have not charity,” he told them, “I am become as sounding brass, or a tinkling cymbal.”²

Paul’s message to this new body of Saints was simple and direct: Nothing you do makes much of a difference if you do not have charity. You can speak with tongues, have the gift of prophecy, understand all mysteries, and possess all knowledge; even if you have the faith to move mountains, without charity it won’t profit you at all.³

“Charity is the pure love of Christ.”⁴ The Savior exemplified that love and taught it even as He was tormented by those who despised and hated Him.

On one occasion the Pharisees tried to trap Jesus by asking Him a seemingly impossible question: “Master,” they asked, “which is the great commandment in the law?”⁵

The Pharisees had debated this question extensively and had identified more than 600 commandments.⁶ If prioritizing them was such a difficult task for scholars, certainly they thought the question would be impossible for this son of a carpenter from Galilee.

But when the Pharisees heard His answer, they must have been troubled, for it pointed to their great weakness. He replied:

“At the final day the Savior will not ask about the nature of our callings. He will not inquire about our material possessions or fame. He will ask if we ministered to the sick, gave food and drink to the hungry, visited those in prison, or gave succor to the weak. When we reach out to assist the least of Heavenly Father’s children, we do it unto Him. That is the essence of the gospel of Jesus Christ.”

~Joseph B. Wirthlin

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself.

“On these two commandments hang all the law and the prophets.”⁷

Since that day, this inspired pronouncement has been repeated through many generations. Now, for us, the measure of our love is the measure of the greatness of our souls . . .

In 1840 the Prophet Joseph sent an epistle to the Twelve wherein he taught that “love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race.”⁹ As we reach out in love to those around us, we fulfill the other half of the great commandment to “love thy neighbor as thyself.”¹⁰

Both commandments are necessary, for as we bear one another’s burdens, we fulfill the law of Christ.¹¹

Love is the beginning, the middle, and the end of the pathway of discipleship. It comforts, counsels, cures, and consoles. It leads us through valleys of darkness and through the veil of death. In the end love leads us to the glory and grandeur of eternal life.

For me, the Prophet Joseph Smith has always exemplified the pure love of Christ. Many asked why he gained so many followers and retained them. His answer: "It is because I possess the principle of love."¹²

Sometimes the greatest love is not found in the dramatic scenes that poets and writers immortalize. Often, the greatest manifestations of love are the simple acts of kindness and caring we extend to those we meet along the path of life.

True love lasts forever. It is eternally patient and forgiving. It believes, hopes, and endures all things. That is the love our Heavenly Father bears for us.

We all yearn to experience love like this. Even when we make mistakes, we hope others will love us in spite of our shortcomings—even if we don't deserve it.

Oh, it is wonderful to know that our Heavenly Father loves us—even with all our flaws! His love is such that even should we give up on ourselves, He never will.

We see ourselves in terms of yesterday and today. Our Heavenly Father sees us in terms of forever. Although we might settle for less, Heavenly Father won't, for He sees us as the glorious beings we are capable of becoming.

The gospel of Jesus Christ is a gospel of transformation. It takes us as men and women of the earth and refines us into men and women for the eternities.

The means of this refinement is our Christlike love. There is no pain it cannot soften, no bitterness it cannot remove, no hatred it cannot alter. The Greek playwright Sophocles wrote: "One word frees us of all the weight and pain of life: That word is love."¹⁵

The most cherished and sacred moments of our lives are those filled with the spirit of love. The greater the measure of our love, the greater is our joy. In the end, the development of such love is the true measure of success in life.

Do you love the Lord?

Spend time with Him. Meditate on His words. Take His yoke upon you. Seek to understand and obey, because "this is the love of God, that we keep his commandments."¹⁶ When we love the Lord, obedience ceases to be a

"Love is the beginning, the middle, and the end of the pathway of discipleship. It comforts, counsels, cures, and consoles. It leads us through valleys of darkness and through the veil of death. In the end

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burden. Obedience becomes a delight. When we love the Lord, we seek less for things that benefit us and turn our hearts toward things that will bless and uplift others.

As our love for the Lord deepens, our minds and hearts become purified. We experience a "mighty change in ... our hearts, that we have no more disposition to do evil, but to do good continually."¹⁷

Brethren and sisters, as you prayerfully consider what you can do to increase harmony, spirituality, and build up the kingdom of God, consider your sacred duty to teach others to love the Lord and their fellowman. This is the central object of our existence. Without charity—or the pure love of Christ—whatever else we accomplish matters little. With it, all else becomes vibrant and alive.

When we inspire and teach others to fill their hearts with love, obedience flows from the inside out in voluntary acts of self-sacrifice and service. Yes, those who go home teaching out of duty, for example, may fulfill their obligation. But those who home teach out of genuine love for the Lord and for their fellowman will likely approach that task with a very different attitude.

Returning to my original question, What quality defines us best as members of The Church of Jesus Christ of Latter-day Saints? I would answer: we are a people who love the Lord with all our hearts, souls, and minds, and we love our neighbors as ourselves.

That is our signature as a people. It is like a beacon to the world, signaling whose disciples we are.¹⁸

At the final day the Savior will not ask about the nature of our callings. He will not inquire about our material possessions or fame. He will ask if we ministered to the sick, gave food and drink to the hungry, visited those in prison, or gave succor to the weak.¹⁹ When we reach out to assist the least of Heavenly Father's children, we do it unto Him.²⁰ That is the essence of the gospel of Jesus Christ.

If we wish to learn truly how to love, all we need

"When Jesus gave His disciples a new commandment to "love one another; as I have loved you," He gave them the grand key to happiness in this life and glory in the next. Love is the greatest of all the commandments—all others hang upon it. It is our focus as followers of the living Christ. It is the one trait that, if developed, will most improve our lives."

~Joseph B. Wirthlin

to do is reflect on the life of our Savior. When we partake of the sacramental emblems, we are reminded of the greatest example of love in all the world's history. "For God so loved the world, that he gave his only begotten Son."²¹

The Savior's love for us was so great that it caused "even God, the greatest of all, to tremble because of pain, and to bleed at every pore."²²

Because the Savior laid down His life for us,²³ we have a brightness of hope, a confidence and security that when we pass from this worldly existence, we will live again with Him. Through the Atonement of Jesus Christ, we can be cleansed of sin and stand as partakers of the gift of our Almighty Father. Then we will know the glory that God "hath prepared for them that love him."²⁴

This is the transforming power of charity.

When Jesus gave His disciples a new commandment to "love one another; as I have loved you,"²⁵ He gave them the grand key to happiness in this life and glory in the next. Love is the greatest of all the commandments—all others hang upon it. It is our focus as followers of the living Christ. It is the one trait that, if developed, will most improve our lives. I bear testimony that God lives. His love is infinite and eternal. It extends to all of His children. Because He loves us, He has provided prophets and apostles to guide us in our time. He has given us the Holy Ghost, who teaches, comforts, and inspires.

He has given us His scriptures. And I am grateful beyond description that He has given to each of us a heart capable of experiencing the pure love of Christ.

I pray that our hearts may be filled with that love and that we may reach out to our Heavenly Father and to others with new vision and new faith. I testify that as we do so, we will discover a greater richness in life. In the sacred name of Jesus Christ, amen.

Notes:

1. 1 Corinthians 12:31.
2. 1 Corinthians 13:1.
3. See 1 Corinthians 13:1–2.
4. Moroni 7:47.
5. Matthew 22:36.
6. See Frederic W. Farrar, *The Life of Christ* (Salt Lake City: Bookcraft, 1994), 528–29.
7. Matthew 22:37–40.
8. 1 Corinthians 8:3.
9. *History of the Church*, 4:227.
10. Galatians 5:14.
11. See Galatians 6:2.
12. *History of the Church*, 5:498.
13. Mark L. McConkie, *Remembering Joseph: Personal Recollections of Those Who Knew the Prophet Joseph Smith* (2003), 57.
14. "Selflessness," Sept. 23, 2007, broadcast of *Music and the Spoken Word*; available at www.musicandthespokenword.com/messages.
15. *Oedipus at Colonus*, in *The Oedipus Cycle*, trans. Dudley Fitts and Robert Fitzgerald (New York: Harcourt Brace & Company, 1949), 161–62.
16. 1 John 5:3.
17. *Mosiah* 5:2.
18. See John 13:35.
19. See Matthew 25:31–40.
20. See Matthew 25:40.
21. John 3:16.
22. *D&C* 19:18.
23. See John 15:13.
24. 1 Corinthians 2:9; see also Isaiah 64:4.
25. John 13:34.

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Notes:

LESSON ONE - Building Zion Together

“And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another” (3 Nephi 26:19).

PURPOSE

To increase the understanding of what Zion is and what it takes to build it.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
3. *Prayerfully study “Building Zion Together,” Kim B. Clark, BYU-Idaho Devotional, September 15, 2009, see p. 25 in this guidebook.*
4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*

Doctrine

- “Unity: The people of Zion are of one heart and one mind—unified in Christ. They are one, and they are His.
- “Pure in heart: The people of Zion are the pure in heart. They dwell in righteousness; the laws of the celestial kingdom prevail in Zion. The people of Zion are a holy people.
- “No poor among them: There are no poor among the people of Zion, neither in food and clothing, nor in spiritual strength and support. Among the people of Zion, ‘Every man [seeks] the interest of his neighbor’” (D&C 82:19; Kim B. Clark, “Building Zion Together;” see also Moses 7:18).

Discussion

SECTION ONE

A Zion People

“Zion is Zion because of the character, attributes, and faithfulness of her citizens. Remember, “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) . . . We cannot wait until Zion comes for these things to happen—Zion will come only as they happen.

“To come to Zion, it is not enough for you or me to be somewhat less wicked than others. We are to become not only good, but holy men and women” (D. Todd Christofferson, “Come to Zion,” *Ensign*, Nov. 2008, 37-40).

Activity: Characteristics and Patterns of Zion

According to Moses 7: 18, Zion is characterized by unity, righteousness (i.e., pure in heart), and an absence of the poor. President Clark connected seven patterns to each of these three characteristics of Zion. Write or type word strips for each of the seven patterns and distribute them to members of the group. Take turns attaching the patterns (with tape or putty) to each of the three characteristics of Zion and explain why that pattern reflects the characteristic.

Unity

1. Forgiveness
2. Humility and Cooperation

Pure in Heart

3. Obedience to God
4. Modesty
5. Personal Responsibility

No Poor Among Them

6. Sacrifice
7. Work

You may want to refer to the following quotations as part of the discussion about why each pattern reflects a particular characteristic of Zion.

Forgiveness: “We are commanded to forgive all men. Forgiveness is essential to establishing Zion. We all sin; we all make mistakes. If we do not forgive one another, we deny the power of the Atonement. Those hurts fester and become resentments and anger. They destroy unity and dissolve the bonds of charity that are essential to Zion.”

For Facilitators: Preparation

As you prepare, ask yourself: How do I want others to participate in the lesson? Do I need to make any assignments or invitations beforehand? You may consider asking someone to come prepared with an experience to share during the lesson.

Modesty: “The people of Zion are modest in dress, in behavior, in language. They know and live the doctrine that our bodies are the temples of the Holy Ghost. The modest people of Zion avoid sensuality in dress and arrogance and brashness in behavior.”

Sacrifice: “In Zion, each person “esteem[s] his brother as himself and “seek[s] the interest of his neighbor” even if it means a sacrifice of time, resources, or convenience. Following the example of the Son of God, a willingness to sacrifice so that others may be blessed is a hallmark of Zion” (Kim B. Clark, “Building Zion Together,” *Devotional*, Sept. 2009, see p. 25 in this guidebook).

Questions for discussion:

1. What other characteristics define a Zion people?
2. What are the characteristics of Babylon?
3. How do we identify and eliminate Babylon in our lives, apartments, and families?

SECTION TWO

Never A Happier People

Activity: Liken All Scripture

Modernize Fourth Nephi by looking at the following verses in Fourth Nephi and contrast them with the average student apartment, ward, or BYU-Idaho at large. Consider the ‘modern’ interpretation of these scriptures—what do they look like in today’s world?

(For example: 4 Nephi 1:2—every roommate dealing justly with one another—no disputations among them, all things in common—such as shared responsibility for cleanliness in the apartment.)

4 Nephi 1:2-5	4 Nephi 1:11
4 Nephi 1:12-13	4 Nephi 1:15-17
4 Nephi 1:24-26	4 Nephi 1:34

Questions for discussion:

Contrast the righteousness and fall of the Nephites from “never a happier people” to destruction.

1. How does that happen in our own lives?
2. How can we avoid it?

ADDITIONAL RESOURCES

D. Todd Christofferson, “Come to Zion,” *Ensign*, Nov. 2008, 37-40.
Moses 7: The City of Zion.

Application

A lesson is not complete until a challenge or invitation is extended which inspires and motivates participants to apply what they have learned. “It’s in the doing, not just the thinking, that we accomplish our goals” (Thomas S. Monson, “A Royal Priesthood,” *Ensign*, Nov. 2007, 59-61).

As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
2. Invite participants to write goals specific to what they have felt and learned. How will they apply the principles to their personal lives and apartment life (including roommate relationships)? How will they act on what they have learned as a means of preparation for marriage and family life? In short, what will they do about what they have learned?
3. Follow-up with participants on goals they have set. Regular and consistent follow-up will increase the likelihood that participants actually execute their plan of action.

LESSON TWO - Apartment Unity

“I say unto you, be one, and if ye are not one, ye are not mine” (D&C 38:27).

PURPOSE

To understand that relationships with roommates can be meaningful and rewarding.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “The Great Commandment,” Joseph B. Wirthlin, Ensign, Nov. 2007, see p. 37 in this guidebook.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- The Golden Rule: Do unto others as you would have others do unto you (see Matthew 7:12).
- Love thy neighbor as thyself (see Luke 10:27).
- We are responsible for one another as brothers and sisters.
- We have covenanted to bear one another’s burdens, mourn with those that mourn, and comfort those that stand in need of comfort (see Mosiah 18:8-10).

Discussion

SECTION ONE

Activity: Magic Stick

Use either the following activity or another that would take only about five minutes to accomplish.

The Magic Stick: Get a stick—maybe a broomstick without the head, or a ruler—something about three feet long. Have everyone put their two index fingers under the stick and as a team lower the stick to the ground without touching the top of the stick.

Questions for discussion:

- *What was the goal? Besides completing the activity - what were you trying to achieve?*
- *Why do we sometimes get lost in the outcome rather than the process?*
- *Why is our tendency to blame someone else, give direction, or correct others?*
- *How does that affect unity?*
- *How can we relate this experience to our personal relationships?*

Respect and Responsibility

“Respect is an expression of our sense of universal brotherhood or sisterhood—a testimony of our membership in the human family. It acknowledges our common humanity and shows our reverence for children of God. The gospel teaches us that we are to hold the same esteem for others that we hold for ourselves (see D&C 38:25; Matthew 7:12). Acting disrespectfully suggests that we do not esteem the other person as ourselves . . . true respect, then, comes as we develop our ability to love our brothers and sisters as ourselves” (Terrance D. Olson, “Cultivating Respect,” *Ensign*, Oct. 2001, 46).

“During a lifetime we oscillate repeatedly between being nurturing shepherds and nurtured sheep. That fact underlines our mutual interdependence—for we are all ‘the people of his pasture, and the sheep of his hand’ (Psalms 95:7). We are responsible for each other—not as our brother’s keeper, but as brothers and sisters freely ‘willing to bear one another’s burdens’ and ‘comfort those that stand in need of comfort’ (Mosiah 18:8-9). We cannot escape that responsibility, nor expect someone else to accept it for us” (Alexander B. Morrison, “Fire Where Once Were Ashes,” *Ensign*, Aug. 1990, 7).

For Facilitators: Questions

The Savior often asked questions to encourage people to ponder and apply the principles He taught. When you pose a question, wait patiently for responses. Allow people time to think. The silence gives individuals time to respond with a meaningful, thoughtful comment. Keep in mind that you don’t have to ask all the questions.

Questions for discussion:

1. How can the relationships with your roommates affect:
 - how you feel in your apartment?
 - how you perform academically?
 - how you develop spiritually and the spirit in your apartment?
 - the opportunities and quality of your social experiences?
2. How do you establish meaningful relationships with roommates:
 - With whom you feel you don't have anything in common?
 - Who isolate themselves?
 - Who appear to have little interest in building roommate relationships?

SECTION TWO

Scenario

Matt, Abe, Ben, and Cody found themselves in the same apartment for the spring semester at BYU-Idaho. Matt and Abe had been in the same ward the semester before, but rarely interacted outside of church. Ben and Cody didn't previously know anyone in the apartment. A typical day in the apartment for the four roommates consisted of a casual hello to one another, occasional passings while making meals, and small talk about their involvement in the ward and school functions. Matt and Abe tended to hang out at different complexes; Ben was usually found sitting in his room on the computer doing homework or gaming; and Cody spent most of his time with his girlfriend. As an apartment, the guys were coexisting just fine, but never really got to know each other, and no one felt a pressing need to change the status quo. Besides, there were no conflicts per se, and nothing negative was really occurring.

Learning from Roommates

"Internships are an opportunity for students to gain invaluable hands on experience in the field prior to entering graduate school or the job market. They add depth to the understanding and application of concepts and theories studied in the classroom and serve to polish and refine the educational experience." (Dr. Roberta Magril, Internship Coordinator, BYU) . . . Perhaps some of you have already participated in an academic internship. What you may not recognize is that literally thousands of informal internships which are preparing you for life are already in place and BYU-Idaho. Most of you are participating in one right now. "Oh really," you may say. "So who are the internship providers?" They are your roommates . . .

"For this internship to provide maximum preparing for life benefits, and have the desired results, you must decide what you want to accomplish, what will be your guiding

principles and then strive to apply those principles.

This includes having your eyes wide open to all the opportunities for learning that are available" (Kathleen Gee, "Roommates: Preparation for Marriage and Family," Forum Address, July 2001).

Questions for discussion:

1. Why are we sometimes tempted to just coexist or tolerate roommates? What do we miss out on when we do?
2. What things have you learned from past roommates or living situations?

"Get to know those with whom you live. Attend your meetings together, and plan activities with each other. You may room with people from many different backgrounds. Some will be easier to get to know than others; you will have more in common with some than with others. But working together and striving to create a spirit of harmony and love will bring you some of your happiest moments, and you will be able to say to your roommates...with true conviction, "Ye are they whom my Father had given me; ye are my friend" (D&C 84:63; Babzanne P. Barker, "Ye Are My Friends," *New Era*, Nov. 1979, 15).

ADDITIONAL RESOURCES

Terrance D. Olson "Cultivating Respect," *Ensign*, Oct. 2001, 46.
Babzanne P. Barker, "Ye Are My Friends," *New Era*, Nov. 1979, 15.

Application

A lesson is not complete until a challenge or invitation is extended which inspires and motivates participants to apply what they have learned. "It's in the doing, not just the thinking, that we accomplish our goals" (Thomas S. Monson, "A Royal Priesthood," *Ensign*, Nov. 2007, 59-61).

As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
2. Invite participants to write goals specific to what they have felt and learned. How will they apply the principles to their personal lives and apartment life (including roommate relationships)? How will they act on what they have learned as a means of preparation for marriage and family life? In short, what will they do about what they have learned?
3. Follow-up with participants on goals they have set. Regular and consistent follow-up will increase the likelihood that participants actually execute their plan of action.

Additional teaching resources are available in the "Stake & Ward Leaders" tab at www.byui.edu/studentliving.

LESSON THREE - Conflict Resolution

“And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:32).

Purpose:

To help students understand how to address and manage conflict with roommates and friends in a useful and constructive way.

Preparation:

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “Family Communications,” Marvin J. Ashton, Ensign, May 1976, 52.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- Satan is the father of contention and stirs up the hearts of men to contend with one another (see 3 Nephi 11:29).
- Address conflict face-to-face, “between thee and him alone” (see Matthew 18:15).
- “Ye ought to forgive one another . . . of you it is required to forgive all men” (see D&C 64:9-10).
- “First cast the beam out of thine own eye, then thou shalt see clearly . . .” (see Luke 6:41-42).

Discussion

SECTION ONE

Seek to Understand

“He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

“Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away” (3 Nephi 11:29–30).

Question for discussion:

- *What is the difference between conflict and contention?*

“I have concluded that perhaps one of the principal reasons we fail to relate appropriately with [one another] is because we fail to apply some basics of personal communications. In Hebrews 13:16 we read, ‘But to do good and to communicate forget not; for with such sacrifices God is well pleased.’ Communications in the [apartment] will often be a sacrifice because we are expected to use our time, our means, our talent, and our patience to impart, share, and understand” (Marvin J. Ashton, “Family Communications,” *Ensign*, May 1976, 52).

Activity: Skill Building

Write or copy the following quotations and give them to several members of the group to read and discuss overcoming conflict through positive communication skills.

Open Communication

“As hard as it is to form the words, be swift to say, “I apologize, and please forgive me,” even though you are not the one who is totally at fault. True love is developed by those who are willing to readily admit personal mistakes and offenses.

“When differences do arise, being able to discuss and resolve them is important, but there are instances when it is best to take a time-out. Biting your tongue and counting to ten or even a hundred is important. And occasionally, even letting the sun go down on your wrath can help bring you back to the problem in the morning more rested, calm, and with a better chance for resolution.

“Any intelligent couple will have differences of opinion. Our challenge is to be sure that we know how to resolve them” (Joe J. Christensen, “Marriage and the Great Plan of Happiness,” *Ensign*, May 1995, 64).

Controlling Emotions

“It was said of old that ‘a soft answer turneth away wrath’ (Prov. 15:1) . . . discussions about challenges should be conducted in a respectful way, without loud arguments or contention. We seldom get into trouble when we speak softly. It is only when we raise our voices that the sparks fly and tiny molehills become great mountains of contention.”

For Facilitators: Role Play

Assign roles to the participants and give them information both about their character and about the situation to be enacted. A role play need not be more than two to three minutes. After the role play, lead the class in a debriefing of the experience and the insights gained.

“The voice of heaven is a still small voice; likewise, the voice of domestic peace is a quiet voice” (Gordon B. Hinckley, “Except the Lord Build the House . . .” *Ensign*, June 1971, 72).

Avoid ‘pinpricking’

“Don’t be too critical of each other’s faults. Recognize that none of us is perfect. We all have a long way to go to become as Christ-like as our leaders have urged us to become.

“‘Ceaseless pinpricking’ (as President Kimball called it), can deflate almost any [relationship]. Generally, each of us is painfully aware of our weaknesses, and we don’t need frequent reminders. Few people have ever changed for the better as a result of constant criticism or nagging. If we are not careful, some of what we offer as constructive criticism is actually destructive. At times it is better to leave some things unsaid” (Joe J. Christensen, “Marriage and the Great Plan of Happiness,” *Ensign*, May 1995, 46).

Listening and Understanding

“In [apartment] discussions, differences should not be ignored, but should be weighed and evaluated calmly. One’s point or opinion usually is not as important as a healthy, continued relationship. Courtesy and respect in listening and responding during discussions are basic in proper dialogue. As we learn to participate together in meaningful associations, we are able to convey our thoughts of love, dependence, and interest” (Marvin J. Ashton, “Family Communications,” *Ensign*, May 1976, 52).

Questions for discussion:

1. *In what ways do expressions of appreciation, support, and affection influence a relationship? How does negative communication—such as criticism, nagging, and fault-finding—affect a relationship?*
2. *What can get in the way of really listening to each other?*
3. *Why is it important that we talk openly to each other about the challenges we face in our relationships?*
4. *How does the counsel to “never speak loudly with one another” apply to roommates, and how does it prepare us to resolve future marital disagreements?*

SECTION TWO

Scenario

Tim, Matt, and Brian are excited for the semester and are getting three new roommates: David, Tanner, and Rob—all three are freshman from different states. As the weeks pass, the freshman roommates regularly leave dishes in the sink. Matt, a senior, also contributes to the mess in the kitchen. Brian is also having trouble with Tanner. He can’t stand that Tanner sleeps all day, blasts his music, and has poor hygiene. Tim and Brian try their best to keep things orderly and the lack of help from their roommates is frustrating. As a result, Tim and Brian spend as much time as they can away from their roommates. There is a lot of silent tension building in the apartment.

Questions for discussion:

1. *What are the most common sources of conflict in an apartment?*
2. *How can regular apartment councils and appropriate communication help to address these conflicts?*
3. *How does blame and gossip escalate conflict?*
4. *Look up Matthew 18:15. How can we apply this principle to roommate conflict?*

Counsel Together

“Conflicts can be reduced if roommates hold weekly council meetings in addition to the weekly home evening lesson and activity. These meetings can provide training for future family and church councils as well as team building work experiences” (Kathleen Gee, “Roommates: Preparation for Marriage and Family,” BYU-Idaho Forum, July 2001).

“To those not yet married I counsel: those who marry in the hope of forming a permanent partnership require certain skills and attitudes of mind. They must be skillful in adapting to each other; they need capacity to work out mutual problems; they need willingness to give and take in the search for harmony; and they need unselfishness in the highest sort—thought for their partners taking the place of desire for themselves. This is respect. It is part of our quest for the abundant life” (Thomas S. Monson, “In Quest of the Abundant Life,” *Ensign*, March 1988, 2).

Application

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As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
2. Invite participants to write goals specific to what they have felt and learned. How will they apply the principles to their personal lives and apartment life (including roommate relationships)? How will they act on what they have learned as a means of preparation for marriage and family life? In short, what will they do about what they have learned?
3. Follow-up with participants on goals they have set. Regular and consistent follow-up will increase the likelihood that participants actually execute their plan of action.

LESSON FOUR - Neither Offend Nor Take Offense

“And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and, if he or she confess thou shalt be reconciled” (D&C 42:88).

Purpose

To strengthen understanding of the power of Christ-like communication and empower students to resolve concerns without giving or taking offense.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “And Nothing Shall Offend Them,” David A. Bednar, Ensign, November 2006, 89.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- It is fundamentally impossible for another person to offend you or me.
- To be offended is a choice we make.
- Love and pray for them who spitefully use you (see 3 Nephi 12:38-44).
- “Of you it is required to forgive all men” (D&C 64:10).

Discussion

SECTION ONE

Neither Offend Nor Take Offense

“It is ultimately impossible for another person to offend you or to offend me. Indeed, believing that another person offended us is fundamentally false. To be offended is a choice we make; it is not a condition inflicted or imposed upon us by someone or something else” (David A. Bednar, “And Nothing Shall Offend Them,” *Ensign*, Nov. 2006, 89).

Scenario

Frank and Alyssa are engaged with a wedding date just three weeks away. As the time of their marriage draws near, they spend as much time together as they can—at one another’s apartments, on campus, and at church. One day, Frank and Alyssa come to Frank’s apartment to hang out and find all his roommates in the living room watching a movie. Frank decides to take Alyssa back to his room where they can talk and be alone. Frank’s roommates freeze as they watch him and Alyssa go down the hall to his bedroom. To their knowledge, Frank had never done anything like that before. While they didn’t say anything to him, they did do something. Two of Frank’s roommates, Brian and Jordan, made a sign that read “No Girls Allowed” and put it on Frank’s door. When Frank and Alyssa came out of the bedroom and found the sign, Frank tore it off the door and threw it into the living room at his roommates.

He and Alyssa stormed out of the apartment. Frank didn’t come home that night until an hour past curfew.

Frank and Alyssa’s behavior didn’t seem to change as they continued to go back into Frank’s bedroom over the next few days to avoid any contention with Frank’s roommates. Zach, who had been out of town over the weekend the night Frank stormed out, returned to the apartment and was immediately debriefed of the situation. Zach decided to approach Frank.

Questions for discussion:

1. *How can you avoid giving offense?*
2. *What can we do to avoid pride and justification when addressing a concern?*
3. *What can we do to not take offense, even if the offense was intentional?*
4. *When we find ourselves taking offense, what can we do to adjust our attitude?*

Seek to Understand

“Although we sometimes don’t like to admit it, the intent of someone’s criticism may be to help us. We should be gracious enough to receive the criticism, understanding that the person may be trying to help. When you feel you have been improperly judged, falsely accused, or offended

For Facilitators: Listen

Listen attentively as people respond. Avoid thinking about what you will say or do next. As you listen, the spirit will guide your response in order to enhance the discussion so that “all may be edified of all” (D&C 88:122).

in some way, pause to reflect upon the person's intentions. Frequently, you'll discover that the intent behind the criticism was constructive and was offered in an effort to help" (Perry M. Christensen, "That Ye Not Be Offended," *Ensign*, March 1991, 16).

SECTION TWO

Address an Issue Directly

"The strategies of the Enemy to deceive, attack, and distract are made even more effective if he can divide us from one another. Division comes in many forms – contention, disunity, gossip, back-biting. But perhaps the most insidious is silence" (Kim B. Clark, "The Power of the Holy Temple," *BYU-Idaho Devotional*, Jan. 15, 2008, *see p. 29 in this guidebook*).

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled' (D&C 42:88). We need to take the initiative by seeking reconciliation with the person who offended us. The best way to do so is to quietly take the person aside and openly discuss the situation" (Perry M. Christensen, "That Ye Not Be Offended," *Ensign*, March 1991, 16).

"May we be found communicating with each other in a manner in which the Savior would communicate. Christ-like communications are expressed in tones of love rather than loudness. They are intended to be helpful rather than hurtful. They tend to bind us together rather than to drive us apart. They tend to build rather than to belittle. Christ-like communications are expressions of affection and not anger, truth and not fabrication, compassion and not contention, respect and not ridicule, counsel and not criticism, correction and not condemnation. They are spoken with clarity and not with confusion. They may be tender or they may be tough, but they must always be tempered. The real challenge that we face in our communications with others is to condition our hearts to have Christ-like feelings for all of Heavenly Father's children. When we develop this concern for the condition of others, we then will communicate with them as the Savior would" (L. Lionel Kendrick, "Christ-like Communications," *Ensign*, Nov. 1998, 23).

Scenario

"He is driving me crazy!" Marianne blurted.

"Who is?" Stephanie asked.

"Lisa's boyfriend. He's always over here—eating, watching TV, doing his laundry—I could go on and on! C'mon you've seen it. There are five other girls that live here; it's hard enough to find time to watch a little TV or do our laundry without him around. I just can't take it anymore."

"Wow, you seem rather bent out of shape about this," Stephanie acknowledged.

"Well, it has been going on all semester," Marianne replied.

"I guess it just hasn't been that big of a deal for me," Stephanie confessed. "But if you're so troubled, why don't you just say something to him or Lisa?"

Marianne sat on her bed pondering Stephanie's suggestion and finally said, "Well he should just know! He doesn't even live here! What's his big problem anyway?"

Questions for discussion:

1. *How do we obtain the courage to act when issues or concerns arise?*
2. *Why does the adversary tempt us to be silent?*
3. *What happens to a relationship, or even the lives of others, as we are silent?*
4. *What can we learn from the Savior's example about the manner in which we should communicate?*

ADDITIONAL RESOURCES

Perry M. Christensen, "That Ye Not Be Offended," *Ensign*, March 1991, 16.

Application

A lesson is not complete until a challenge or invitation is extended which inspires and motivates participants to apply what they have learned. "It's in the doing, not just the thinking, that we accomplish our goals" (Thomas S. Monson, "A Royal Priesthood," *Ensign*, Nov. 2007, 59-61).

As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
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LESSON FIVE - Personal Honor and Integrity

“And they were . . . true at all times in whatsoever thing they were entrusted” (Alma 53:20).

PURPOSE

To increase understanding of personal honor and integrity and inspire participants to be true at all times.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “In the Path of Their Duty,” David A. Bednar, see p.21 in this guidebook.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- Integrity is being “true at all times” and under all conditions regardless of the immediate consequences (see Alma 53:20).
- Personal honor is integrity in fulfilling commitments, responsibilities, and covenants.
- Personal honor begins with willing obedience and is fully developed when we consistently govern ourselves by true principles.
- Personal honor and integrity increase spiritual strength through the ministry of the Holy Ghost.
- A person of integrity will assist others to be honest.

Discussion

SECTION ONE

What is integrity?

“To me, integrity means always doing what is right and good, regardless of the immediate consequences. It means being righteous from the very depth of our soul, not only in our actions but, more importantly, in our thoughts and in our hearts. Personal integrity implies such trustworthiness and incorruptibility that we are incapable of being false to a trust or covenant” (Joseph B. Wirthlin, “Personal Integrity,” *Ensign*, May 1990, 30).

Obedience in All Things

“My dear young brothers and sisters, the honor and dress codes are not obstacles designed by out-of-touch old people to hassle you during your time on the [BYU-Idaho] campus. Rather, the honor code is a lesser law preparation to enter the house of the Lord and make sacred covenants, and the dress code is a lesser law preparation for how you will dress and should act after you have entered into those covenants. If you struggle at [BYU-Idaho] to obey the lesser and preparatory guidelines contained in the honor and dress codes, then may I candidly suggest that you will not be prepared to make those covenants in the temple” (David A. Bednar, “In the Path of Their Duty,” BYU-Idaho Devotional Address, Sept. 1, 1998, *see p. 21 in this guidebook*).

“Obedience to the small things creates a spirit of obedience in all things, and thus protects against evil and invites the blessings of heaven (President Kim B. Clark, “Out of Small Things Proceedeth That Which is Great,” BYU-Idaho Devotional Address, Jan. 10, 2006, *see p. 34 in this guidebook*).

Speak Up

“Oh, brothers and sisters, don’t leave the wounded on the battlefield! Stick together. You don’t need to be a more ‘righteous-than-thou’ person. We are all sinners. We all have troubles. We have all been wounded spiritually. But you who have felt the redeeming power of Christ, you who know His love and His grace, you know He can heal all wounds. If you reach out in a spirit of love and humility, you can help the spiritually wounded find the Savior. If you need to, call for the medics: talk to your bishop, call the Dean of Students, tell someone who can do something that you have a friend in trouble. Don’t be silent. Don’t leave the wounded on the battlefield!” (Kim B. Clark, “The Power of the Holy Temple,” BYU-Idaho Devotional Address, Jan. 15, 2008, *see p. 29 in this guidebook*).

For Facilitators: Scenarios

Scenarios or case studies provide an opportunity for participants to apply the principles discussed to real-life situations. Frequently the lesson content is used as a framework to analyze and solve the problem. Focused questions could be developed to guide the class or groups in their learning experience.

“A person of integrity will assist others to be honest People of integrity will neither foster, nourish, embrace, nor share [a] lie” (Marvin J. Ashton, “This Is No Harm,” *Ensign*, May 1982, 9).

Scriptures

Alma 53:20 “True at all Times”

D&C 64:33-34 “Out of Small Things”

Alma 37:6-7 “Small and Simple Things”

Mosiah 2:41 “Blessed and Happy State”

Activity: Comparing Case Studies

Divide the group in half. Have one group read the scenario about Rachel. Have the other group read about Jared.

Scenario #1: Rachel

Rachel is a new freshman and is excited to be on campus for what she hopes will be a great year at BYU-Idaho. She really felt the Spirit at freshman orientation and was particularly impressed by a forum she attended in which she learned more about the Honor Code, personal honor, and the commitments she had promised to keep while attending the university. Rachel’s roommates, Alea, Jennifer, Mandy, and Becca, are seniors and are living together for the third semester in a row. The first Friday of the semester the four seniors invited a bunch of friends over for a movie. They started the movie a bit later than planned, so it didn’t end by curfew and their friends, including guys, finally trickled out around 1:30 a.m. The next morning Rachel approached Becca about the situation. She reminded Becca that boys and other guests were supposed to be back to their own apartments by 1 a.m. on Friday night. Becca just laughed and said, “Oh, it’s no big deal!” Rachel, surprised by Becca’s response, decided it was probably just a one-time thing. But it happened again two weeks later, and this time one of the guys spent a few minutes back in Becca’s bedroom.

Scenario #2: Jared

As a transfer student, Jared is ecstatic to be at BYU-Idaho where he can live with people who share the same standards. The other five guys in the apartment have known each other for two semesters. They all seem cordial enough as they welcomed Jared into the apartment. Their first night together, Jared’s roommates invited Jared out into the living room for a “roommate meeting.” Jared’s roommate, Andrew, begins by telling Jared how the other guys have grown accustomed to doing things a certain way over the past couple semesters. They have established their own apartment rules and they’re not exactly congruent with the Honor Code. “We’re adults now,” Andrew reasoned, “and are old enough to govern ourselves. Plus, it’s not like we break any of the big rules.” In a way it made sense to Jared, yet he remained quiet and merely nodded his head. *It can’t be that bad*, he thought. His mind changed, however, when one of the other roommates concluded by staring straight into Jared’s eyes and said: “Basically, we’ll have a great semester as long as we’re loyal to one another and no one tries to be the Honor Code rat.”

Questions for discussion:

- How are these scenarios similar? How are they different?
- Have you experienced either disregard or contempt for the Honor Code among roommates, classmates, or neighbors?

Refer to the Honor Code map outlined by Kim B. Clark in his talk “Out of Small Things Proceedeth that which is Great” (see p. 34 in this guidebook).

- In which zone would you place Rachel’s roommates?
- What about Jared’s roommates?
- What can you do to help others move from zones of ignorance, hypocrisy, and/or rebellion to the zone of discipleship?
- Where do you find yourself on this map?

ADDITIONAL RESOURCES

Joseph B. Wirthlin, “Personal Integrity,” *Ensign*, May 1990, 30.

Kim B. Clark, “Out of Small Things Proceedeth That Which is Great,” (see p. 34 in this guidebook).

BYU-Idaho Honor Code and Principles of Personal Honor (see p. 69 and p. 71 in this guidebook).

BYU-Idaho Apartment Living Standards (see p. 73 in this guidebook).

Application

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LESSON SIX - The Family Proclamation

“Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities” (“The Family: A Proclamation to the World”).

PURPOSE

To increase understanding of the family’s role in God’s plan of happiness, encourage the development of a gospel-centered home, and emphasize the joy to be had in the family.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “The Family: A Proclamation to the World” (see p. 65 in this guidebook) and obtain copies for each participant for the activity in the lesson.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- Marriage is central to God’s eternal plan.
- Happiness in family life is achieved when founded on the teachings of Jesus Christ.
- Successful marriages and families are established and maintained on true gospel principles.

Discussion

SECTION ONE

The Family

Activity: Exploring the Proclamation

Provide a copy of “The Family Proclamation” for each person. Invite participants to underline statements in the proclamation that are opposite of what the world would teach or what the world might consider controversial. (e.g., “. . . marriage between a man and a woman is ordained of God.”)

Questions for discussion:

Invite participants to share their thoughts as they underlined the principles that were contrary to the view of the world.

- *How do these doctrines set us apart?*
- *What things can we do to actualize the blessings and heed the warnings contained in “The Family Proclamation?”*
- *How can it bless our lives when we follow the teachings of Jesus Christ?*

“The subject of marriage is debated across the world, where various arrangements exist for conjugal living. My purpose in speaking out on this topic is to declare, as an Apostle of the Lord, that marriage between a man and a woman is sacred—it is ordained of God. I also assert the virtue of a

temple marriage. It is the highest and most enduring type of marriage that our Creator can offer to His children. While salvation is an individual matter, exaltation is a family matter,” (Russell M. Nelson, “Celestial Marriage” *Ensign*, Nov. 2008, 92-95).

SECTION TWO

Righteous Marriage

“Righteous marriage is a commandment and an essential step in the process of creating a loving family relationship that can be perpetuated beyond the grave” (David A. Bednar, “Marriage Is Essential to His Eternal Plan,” *Liahona*, Jun. 2006, 50–55).

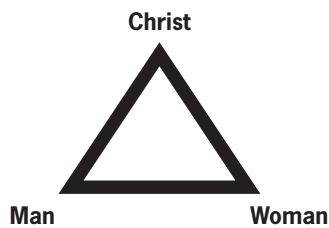
Questions for Discussion

- *What does it mean that “righteous marriage” is a commandment?*
- *What are the barriers to achieving a righteous marriage?*
- *What causes so many young adults to have fears or doubts about marriage?*
- *How do the doctrines of the “The Family Proclamation” help us to achieve successful marriages and families?*

For Facilitators: Framing

When setting up a discussion, take a moment to determine what the desired outcomes are, how the discussion mechanics will flow, and how you will evaluate participant understanding. Framing helps everyone understand the boundaries of the discussion as well as where to focus learning and application.

Triangle Object Lesson



As husband and wife grow closer to Christ, they grow closer together. Explain that the sealing ordinance is a covenant that we not only make with one another, but with the Godhead in each of their divine roles. Continue with the quote and the questions for discussion below.

“Marriage is the foundry for social order, the fountain of virtue, and the fountain for eternal exaltation. Marriage has been divinely designated as an eternal and everlasting covenant. Marriage is sanctified when it is cherished and honored in holiness. That union is not merely between husband and wife; it embraces a partnership with God” (Russell M. Nelson, “Nurturing Marriage,” *Ensign*, May 2006, 36).

Questions for discussion:

- Why is it so important that marriage is a triangle relationship with heaven?
- What are the practices that include our Heavenly Father as part of our relationship?
- What can we do now while we are single to strengthen our relationship with our Heavenly Father?

Different but Equal

“The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other.” (David A. Bednar, “Marriage Is Essential to His Eternal Plan,” *Liahona*, Jun. 2006, 50–55).

“Neither is the man without the woman, neither the woman without the man, in the Lord” (1 Corinthians 11:11).

Questions for discussion:

- What do you think that scripture means?
- What can men and women do to support one another?
- In what ways do men and women complement one another?
- Why would the Lord give us separate and distinct roles?

SECTION THREE

Creating a Gospel-Centered Home

“Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ” (“The Family: A Proclamation to the World”).

Activity: Role of Parents

Divide into two groups. Assign each group one of the following paragraphs to study together: paragraph six from The Proclamation begins with “Husband and wife have a solemn responsibility” and to the other group the seventh paragraph that begins with “The family is ordained of God.”

Have each group write down questions to pose to the other group about **how** to accomplish one of the guidelines or doctrines shared in their paragraph (10 minutes). Examples may include:

- In what ways can we show ‘love and care’ for our spouses?
- How do parents share the responsibility in the love and care of their children?
- What does it mean and what does it look like to ‘honor marital vows with complete fidelity’?
- What does ‘preside’ entail in the responsibilities of a father?

Have the groups trade papers and answer the questions posed through personal experiences, examples, scriptures or from modern revelation.

Questions for discussion:

- Which gospel patterns can we develop and strengthen now that will bless our future families?
- What if you have not come from an ideal home?

Application

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LESSON SEVEN - Our Divine Heritage

“All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny” (“The Family: A Proclamation to the World”).

PURPOSE

To help participants recognize their divine heritage and understand how their relationship with our Father in Heaven affects the choices they make, the lives they lead, and who they will become.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “Cultivating Respect,” Terrance D. Olson, Ensign, Oct. 2001, 46.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- All humans beings are created in the image of God.
- We are beloved spirit sons and daughters of heavenly parents.
- We are all heirs of God, and joint-heirs with Christ (See Romans 8:16-17).

Discussion

SECTION ONE Meant to be a King

“Many years ago I heard the story of the son of King Louis XVI of France. King Louis had been taken from his throne and imprisoned. His young son, the prince, was taken by those who dethroned the king. They thought that inasmuch as the king’s son was heir to the throne, if they could destroy him morally, he would never realize the great and grand destiny that life had bestowed upon him.

“They took him to a community far away, and there they exposed the lad to every filthy and vile thing that life could offer. They exposed him to foods the richness of which would quickly make him a slave to appetite. They used vile language around him constantly. They exposed him to lewd and lusting women. They exposed him to dishonor and distrust. He was surrounded 24 hours a day by everything that could drag the soul of a man as low as one could slip. For over six months he had this treatment—but not once did the young lad buckle under pressure. Finally, after intensive temptation, they questioned him. Why had he not submitted himself to these things—why had he not partaken? These things would provide pleasure, satisfy his lusts, and were desirable; they were all his. The boy said, ‘I cannot do what you ask for I was born to be a king’” (Vaughn J. Featherstone, “The King’s Son,” New Era, Nov 1975, 35).

Questions for discussion:

- *What was it about this particular prince that gave him the strength to not give in to temptation?*
- *In what ways are we like the prince?*
- *How does this story relate to us as sons and daughters of our Heavenly Father?*

SECTION TWO

Scripture Study: Children of God

Romans 8:16-17 “Heirs of God, and joint-heirs with Christ”

Question for discussion:

- *Why is it important for us to recognize and acknowledge our divine heritage as heirs of God and joint-heirs with Christ?*

Moses 1:4-21 “Thou art my son”

Consider the parallels between Moses having a spiritual experience, then being tempted by Satan, and afterward being filled with the Holy Ghost and receiving even greater knowledge (verses 24-27).

- *What is significant in the exchange between Moses and God and then between Moses and Satan, referring to Moses knowing who he is, as a son of God?*
 - *Why did Moses fear in verse 20?*
 - *Why was this sequence important in the education and conversion of Moses?*
 - *How can we relate this to our own experiences?*
-

For Facilitators: Follow-up Questions

While some follow-up questions may be pre-determined, it is important to stay flexible when facilitating a discussion to allow for new discoveries, insights, and inspiration as those participating listen to the Holy Ghost. Keep a balance between following the lesson plan and deviating from that plan when the spirit prompts you.

You have a Divine Heritage

“He who is our Eternal Father has blessed you with miraculous powers of mind and body . . . What marvelous potential lies within you” (Gordon B. Hinckley, “Stand Strong Against the Wiles of the World,” *Ensign*, Nov. 1995, 98).

His Work and His Glory

“In the premortal realm, spirit sons and daughters knew and worshipped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life” (“The Family: A Proclamation to the World”).

SECTION THREE

“Remember, the worth of souls is great in the sight of God;” (D&C 18:10).

Scenario

Chelsea is a second semester freshman at BYU-Idaho. She has always been a “good” girl. She tries to be obedient because she knows she should be and she has a fairly strong testimony of the gospel. In Relief Society one Sunday a comment was made about how our Heavenly Father loves us all and how we are all special in His eyes. Chelsea has heard statements like this her whole life, especially in Young Women’s. As she heard it this time she thought to herself “I don’t really think I’m of great worth. I’m just a plain old girl, nothing spectacular. I have never truly felt the love of my Heavenly Father.” These thoughts keep coming to her as she goes throughout the rest of the day. They grow into feelings of inadequacy and she begins to doubt herself. Soon, she starts to think “why bother?” She cannot see her purpose and where she fits into this world.

Questions for discussion:

- *Have you, or anyone you know ever felt this way?*
- *Why do you think Chelsea feels this way? What is at the root of the problem?*
- *How do our feelings about ourselves determine what we do and who we become?*
- *What can Chelsea’s loved ones do to help her?*

No Ordinary People

“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 talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, 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 the 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. Nations, cultures, arts, civilization—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendours,” (C.S. Lewis “The Weight of Glory” 1942, Saint Mary’s Church).

Activity: Scripture Study

Divide the participants into two or three groups. Assign each of the groups a passage below to read and discuss. (If you have only two groups, choose two of the passages to assign.)

- Passage One: 2 Nephi 4:17-35
- Passage Two: Joseph Smith History 1:15-20
- Passage Three: Ether 3:1-13

Have each group be prepared to share the context of the passage, the insecurities and obstacles each had to face, and how they were able to overcome them. After each group has shared, consider using the questions below or some of your own.

Questions for discussion:

- *In each case, how has their relationship with the Lord affected their beliefs and behaviors?*
- *In what ways can we relate these experience to our own?*
- *How can you increase your reliance and trust in the Lord in overcoming your trials?*

ADDITIONAL RESOURCES

D&C 18:10 “Worth of Souls”

Abraham 3:22-23 “Noble and Great Ones”

Jeremiah 1:5-10 “Before I formed Thee, I knew thee”

Application

A lesson is not complete until a challenge or invitation is extended which inspires and motivates participants to apply what they have learned. “It’s in the doing, not just the thinking, that we accomplish our goals” (Thomas S. Monson, “A Royal Priesthood,” *Ensign*, Nov. 2007, 59-61).

As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
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3. Follow-up with participants on goals they have set. Regular and consistent follow-up will increase the likelihood that participants actually execute their plan of action.

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LESSON EIGHT - Becoming Husbands and Wives

“Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work and wholesome recreational activities” (“The Family: A Proclamation to the World”).

PURPOSE

To learn skills and patterns of living with roommates preparatory to successful marriage relationships.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “Nurturing Marriage,” Russell M. Nelson, Ensign, May 2006, 36.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- Marriage is ordained of God and central to God’s eternal plan.
- “[Marriage] is your divine right and the avenue to the greatest and most supreme happiness” (Spencer W. Kimball, Ensign, Nov. 1978, 103).
- Temple Marriage is necessary to enter into the highest kingdom of heaven (see D&C 131:1-4).
- “This is the theme of Mormonism . . . Marriage, family, home, children, grandchildren, and all that is beautiful and glorious” (Spencer W. Kimball, “Lesson 44: Preparing Now for Temple Marriage,” *Aaronic Priesthood Manual 2*, 168).

Discussion

SECTION ONE

Activity: Strengthening Marriage

The following activity can strengthen the marriage relationship as couples seek for opportunities for growth and improvement in these and other areas. As you prepare to facilitate the activity, please note that the following quotes are directed toward married couples and consider how they relate to single students.

Divide into groups and give each group a section (or two) to discuss and then present to the entire group.

Show and Express Love

“The relationship between love and appropriate action is demonstrated repeatedly in the scriptures and is highlighted by the Savior’s instruction to His Apostles: ‘If ye love me, keep my commandments (John 14:15). Just as our love of and for the Lord is evidenced by walking ever in His ways (see Deut. 19:9), so our love for spouse, parents, and children is reflected most powerfully in our thoughts, our words, and our deeds’ (see Mosiah 4:30; David A. Bednar, “More Diligent and Concerned at Home,” *Ensign*, November 2009, 17-20).

Questions for discussion:

- *In what ways can we specifically show love through our thoughts, words, and deeds?*
- *How can practicing this principle with roommates prepare us to show and express love for our spouse once we are married?*
- *How do we show love toward roommates and family members when we feel awkward, unsure, or perhaps a bit embarrassed?*
- *What about times when it is hard to show and express love because of hurt feelings or unmet expectations?*

Effective Communication

“Good communication includes taking time to plan together. Couples need private time to observe, to talk, and really listen to each other . . . They should strive to elevate and motivate each other. Marital unity is sustained when goals are mutually understood. Good communication is also enhanced by prayer. To pray with specific mention of a spouses’ good deed (or need) nurtures a marriage” (Russell M. Nelson, “Nurturing Marriage,” *Ensign*, May 2006, 36).

For Facilitators: Building Discussion

When leading a discussion and responding to comments, a facilitator’s role is to validate, amplify, and testify of the principles discussed. The facilitator can invite and strengthen the influence of the spirit through thoughtful and inspired responses.

Questions for discussion:

- How can we develop and practice positive communication skills with our roommates?
- Why are we sometimes timid to have crucial conversations?
- In what ways does effective communication unite and bond people together?

Controlling Your Temper

"I plead with you to control your tempers, to put a smile on your faces, which will erase anger; speak out with words of love and peace, appreciation, and respect. If you will do this, your lives will be without regret. Your marriages and family relationships will be preserved. You will be much happier. You will do greater good. You will feel a sense of peace that will be wonderful.

"Divorce too often is the bitter fruit of anger. A man and a woman fall in love, as they say; each is wonderful in the sight of the other; they feel romantic affection for no one else; they stretch their finances to buy a diamond ring; they marry. All is bliss – that is, for a season. Then little inconsequential activities lead to criticism. Little flaws are magnified into great torrents of faultfinding; they fall apart, they separate, and then with rancor and bitterness they divorce.

"It is the cycle which is repeated again and again in thousands of cases. It is tragic, and, as I have said, it is in most cases the bitter fruit of anger" (Gordon B. Hinckley "Slow to Anger," *Ensign*, November 2007, 62-63, 66).

Questions for Discussion

- Conflict is a natural part of relationships, but how do we keep conflict from becoming contention?
- When we feel conflict, what are steps we can take for resolution?
- How do our roommate relationships help us learn about conflict and conflict resolution?
- Do we 'divorce' our roommates in a sense when we disengage, move out in the middle of the semester, or stop talking to one another?
- How does the Atonement help us overcome anger, resentment, faultfinding, and bitterness that we may hold for another person?
- How can overcoming these tendencies help to prepare us to resolve conflict in our marriage?

Quality Time

"Because marriage is such an important relationship in life, it needs and deserves time over less-important commitments. Couples can strengthen their marriage as they take time to talk together and to listen to one another, to be thoughtful and respectful, and to express tender feelings and affection often" (Gospel Topics: Marriage, www.lds.org).

Questions for Discussion

- Why is it important to have our spouse be our friend, recreational companion, and partner in our chosen

activities, hobbies and adventures?

- How does time spent together strengthen a relationship?
- What can you do if you have differing ideas of "wholesome recreational activities" (e.g. she likes to ride bikes and he likes to go bowling)?
- How do you include quality time into your daily and weekly schedules?

Activity: Brainstorm List

Provide a piece of paper and pen for each participant. Invite them to take two to three minutes to consider and list the challenges and potential conflicts that come by living with other people. Take turns sharing answers and marking off duplicates. Counsel together about ways to prevent and resolve the potential misunderstandings.

Repeat the exercise, listing what dating or engaged couples should discuss before getting married in order to establish common goals, expectations, and patterns for a successful relationship.

This activity can be modified for a discussion about quality time. For example, have participants list quality time ideas that can strengthen roommate and marriage relationships.

ADDITIONAL RESOURCES

The Family Guidebook

Marriage and Family Relations Manual

(Both are available at LDS distribution center or www.lds.org.)

Application

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As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
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LESSON NINE - Cleave Unto Thy Spouse and None Else

“Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else” (D&C 42:22).

PURPOSE

To understand and inspire fidelity and loyalty in marriage.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “Oneness in Marriage,” Spencer W. Kimball, *Ensign*, May 1977, 3.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- The Lord requires chastity before marriage and fidelity ever after.
- Husbands and wives shall be one flesh (see Ephesians 5:31).
- Love your spouse as Christ loved the church and gave His life for it (see Ephesians 5:25).

Discussion

SECTION ONE

Cleave Unto Your Spouse

The Lord has said: “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out” (D&C 42:22-23).

“This means just as completely that ‘thou shalt love thy husband with all thy heart and shall cleave unto him and none else.’ Frequently, people continue to cleave unto their mothers and their fathers and their [friends]. Sometimes mothers will not relinquish the hold they have had upon their children, and husbands as well as wives return to their mothers and fathers to obtain advice and counsel and to confide, whereas cleaving should be to the [spouse] in most things” (Spencer W. Kimball, “Oneness in Marriage,” *Ensign* March 1977, 3).

“When Adam and Eve were presented to one another as companions, Adam reacted with delight, as illustrated by his statement, ‘This is now bone of my bones, and flesh of my flesh’ (Gen. 2:23). Adam’s statement is wonderfully symbolic of the closeness he felt with Eve” (James M. Harper, “A Man . . . Shall Cleave Unto His Wife,” *Ensign*, 1990, 28).

Questions for discussion:

- *What are some suggestions you could give to a newlywed couple who are struggling to leave their parents and/or friends and cleave unto their spouse?*

- *What are some boundaries or guidelines they could establish?*
- *How does the term “bone of my bones, and flesh of my flesh” change your perspective on eternal marriage and the way you look at and treat your future spouse?*

None Else & Nothing Else

“It is all too common in modern times for husbands and wives to place various people or activities—work, recreation, extended family, even Church service—above their marital bond” (James M. Harper, “A Man . . . Shall Cleave Unto His Wife,” *Ensign*, Jan. 1990, 28).

“The words none else eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse” (Spencer W. Kimball, *The Miracle of Forgiveness*, Salt Lake City: Bookcraft, 1969, p. 250).

“We should never flirt in any way. As much as possible, we should avoid being alone with anyone of the opposite sex and ask ourselves if our spouse would be pleased if he or she knew of our words or actions. We should remember the Apostle Paul’s counsel to ‘abstain from all appearance of evil’ (1 Thessalonians 5:22). When we stay away from such circumstances, temptation gets no chance to develop” (Chastity, *True to the Faith*, 2004, 29).

For Facilitators: Thought Provoking Questions

Questions that prompt deeper thinking usually promote increased learning. These questions often begin with words such as *how* and *why*.

“We believe in chastity before marriage and fidelity ever after. This requires time, and so we need to counsel together about how much television, how many movies, videos, video games, time on the Internet, or out-of-the-home activities should be allowed”(M. Russell Ballard, “Like a Flame Unquenchable,” *Ensign*, May 1999, 85).

Questions for discussion:

- *How can we reverse the tendency to place various people or activities above our marital bonds?*
- *What are some specific examples of “everyone and everything” that we can assume President Kimball is referring to when he talks about the meaning of none else?*

SECTION TWO

Fidelity in Marriage

“Promise each other, sincerely and solemnly, never to keep a secret from each other, under whatever pretext, and whatever excuse it might be. You must continually, and every moment, see clearly into each other’s bosom. Even when one of you has committed a fault, wait not an instant, but confess it . . . And as you keep nothing from each other . . . you two, with God’s help, [will] build your own quiet world . . . Remember the vow at each temptation . . . Your souls will grow, as it were, to each other, and at last will become as one” (David O. McKay, *CR*, April 1952, pp. 86-87).

Scenario

Camille has always made friends easily and is known for her loyalty in friendships. She has nearly 1,200 friends on Facebook and spends a considerable amount of time communicating with past high school friends, roommates, and even some past boyfriends. Her husband, John, is resentful of her time spent on Facebook and questions her frequent communication with others. Camille thinks John is just jealous and has begun to dialogue in her secure inbox. She feels her intentions are harmless and her relationship with others is purely platonic. She is just friends with a lot of people and cannot imagine dropping those relationships just because she got married.

Questions for discussion:

- *In what ways might Camille’s time on Facebook be a potential hazard for infidelity in her marriage?*
- *What is John’s responsibility in this situation? What is Camille’s?*
- *What are some doctrines and principles from the Proclamation that could help John and Camille counsel together with the Lord to determine a solution?*
- *What are some other media influences similar to Facebook that can be addictive and damaging to a relationship with your spouse?*
- *How might these other hobbies or pursuits create a barrier for security in our marriages?*

The Only Real Control in Life is Self-Control

“Along with filters on computers and a lock on affections, remember that the only real control in life is self-control If a TV show is indecent, turn it off. If a movie is crude, walk out. If an improper relationship is developing, sever it. Many of these influences, at least initially, may not technically be evil, but they can blunt our judgment, dull our spirituality, and lead to something that could be evil” (Jeffrey R. Holland, “Place No More for the Enemy of My Soul,” *Ensign*, May 2010, 45).

ADDITIONAL RESOURCES

Jeffrey R. Holland, “Of Souls, Symbols, and Sacraments,” *BYU Devotional*, Jan. 1, 1988.

Application

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LESSON TEN - Becoming Fathers and Mothers

“Husband and wife have a solemn responsibility to love and care for each other and for their children”
 (“The Family: A Proclamation to the World”).

PURPOSE

To understand the sacred roles of fathers and mothers and be committed to honoring and sustaining one another in fulfilling those roles.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
3. *Prayerfully study the following articles in preparation for the lesson:*
 - “The Family: A Proclamation to the World,” see p. 65 in this guidebook.
 - “To the Fathers in Israel,” Ezra Taft Benson, *Marriage and Family Relations Participant Study Guide*, p. 39.
 - “To the Mothers in Zion,” Ezra Taft Benson, *Marriage and Family Relations Participant Study Guide*, p. 45.
4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
5. *Be prepared to bear your testimony throughout the lesson as the spirit prompts.*

Doctrine

- God’s commandment for His children to multiply and replenish the earth remains in force today.
- Fathers are to preside over their families in love and righteousness and to provide the necessities of life and protection for their families.
- Mothers are primarily responsible for the nurture of their children.

Discussion

SECTION ONE

Multiply and Replenish the Earth

“The first commandment that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God’s commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife” (“The Family: A Proclamation to the World”).

“Do not curtail the number of your children for personal or selfish reasons. Material possessions, social convenience, and so-called professional advantages are nothing compared to a righteous posterity. In the eternal perspective, children—not possessions, not position, not prestige—are our greatest jewels” (Ezra Taft Benson, “To the Mothers in Zion,” *Marriage and Family Relations Participant Study Guide*, 45).

Questions for discussion:

- *What is it that is so important about parenthood that God would make it the first commandment given to Adam and Eve?*
- *What does the world believe in regards to having and raising children?*
- *What are the temptations for Latter-day Saints to subscribe to world views and how do we guard against it when planning our own families?*

SECTION TWO

Fathers are to Preside, Provide, & Protect

Preside

“As a patriarch in your home, you have a serious responsibility to assume leadership in working with your children. You must help create a home where the Spirit of the Lord can abide. Your place is to give direction to all family life. You should take an active part in establishing family rules and discipline” (Ezra Taft Benson, “To the Fathers in Israel,” *Marriage and Family Relations Participant Study Guide*, 39).

For Facilitators: Know Your Audience

Always keep in mind those you are teaching when preparing your lesson. Consider their lives, the decisions they face, and the directions they are going. As you do, you will be more prepared to make the lesson meaningful and relevant to the participants.

“Presiding in righteousness necessitates a shared responsibility between husband and wife; together you act with knowledge and participation in all family matters.” (Howard W. Hunter, “Being a Righteous Husband and Father,” *Ensign*, Nov 1994, 49-51).

Provide

“We urge the husband to do all in his power to allow his wife to remain in the home caring for the children while he continues to provide for his family the best he can, even though the job he is able to secure may not be ideal and family budgeting may have to be tighter” (Ezra Taft Benson, “To the Fathers in Israel,” *Marriage and Family Relations Participant Study Guide*, 39).

Protect

President Hunter said, “A righteous father protects his children with his time and presence in their social, educational, and spiritual activities and responsibilities”... Effective family leadership, brethren, requires both quantity and quality time. Next to your salvation, there is nothing so important to you as the salvation of your wife and children” (Howard W. Hunter, “Being a Righteous Husband and Father,” *Ensign*, Nov 1994, 49-51).

Questions for discussion:

- *In what ways can a father take an active role in the leadership of his family pertaining to spiritual matters?*
- *Under what circumstances might it be appropriate for a mother to provide financial stability for her family?*
- *What do we think of when we hear the words preside, provide, and protect? What do they really mean?*

SECTION THREE

Mothers and the Nurturing of Children

“Catch the teaching moments. This can be done anytime during the day . . . Mothers, you are your children’s best teacher. Don’t shift this precious responsibility to day-care centers or babysitters. A mother’s love and prayerful concern for her children are her most important ingredients in teaching her own.”

“I was recently at a park where I met a group of women with mother hearts. They were young, covenant-keeping women. They were bright and had obtained advanced degrees from respected universities. Now they were devoting their considerable gifts to planning dinner that evening and sharing housekeeping ideas. They were teaching two-year-olds to be kind to one another. They were soothing babies, kissing bruised knees, and wiping tears. I asked one of those mothers how it came about that she could transfer her talents so cheerfully into the role of motherhood. She replied, “I know who I am, and I know what I am supposed to do. The rest just follows” (Julie B. Beck, “A ‘Mother Heart’” *Ensign*, May 2004, 75).

Questions for discussion:

- *In what ways does a mother nurture her children?*
- *How can a woman find fulfillment in her nurturing role?*

SECTION FOUR

Scenario

As sacrament meeting begins, Robert and his expecting wife, Amber, took a look around the chapel: a few benches ahead a mother flicked her teenager in the ear to get her to put away her cell phone. A young family to the left was doing all they could to keep their three-year-old from making a scene. Bishop Carter stood to start the meeting. “We have an unfortunate announcement. Many of you may know the Smith family. Sister Smith went into labor a couple of nights ago and after some complications, they lost their baby.” On that somber note the meeting began.

Later, on their way home, Amber turned to Robert on the brink of tears. “Robert, are we even ready to be parents? How in the world are we supposed to do this? How are we supposed to give our kids a fighting chance in such a crazy world?”

Questions for discussion:

- *How can a couple show faith and confidence in having and raising children?*
- *What can you do now to begin to prepare to be parents?*

ADDITIONAL RESOURCES

J. Ballard Washburn, “Our Mission in Life,” *BYU-Idaho Devotional*, Feb. 2010.

Application

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LESSON ELEVEN - The Oath and Covenant of the Priesthood

“The rights of the priesthood are inseparably connected with the powers of heaven, and . . . the powers of heaven cannot be controlled nor handled only upon the principles of righteousness” (D&C 121:36).

PURPOSE

To increase understanding of the Oath and Covenant of the Priesthood pursuant to one’s sacred responsibilities within an eternal home with spouse and children.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all of the material provided.*
 3. *Prayerfully study D&C 84:33-40 and Abraham 1:2, 2:9-11. Be prepared to use the following addresses:*
 - Boyd K. Packer, “The Power of the Priesthood,” *Ensign*, May 2010, 6-10.
 - “Lesson 13: Women and the Priesthood,” *The Latter-day Saint Woman: Basic Manual for Women, Part A*, 91.
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson at any time the spirit prompts.*
-

Doctrine

- “[The priesthood] is . . . the power of God delegated to man by which man can act in the earth for the salvation of the human family” (Joseph F. Smith, *Gospel Doctrine*, 5th ed. [1939], 139).
- The divine roles of men and women are essential to fulfilling the Oath and Covenant of the Priesthood.
- The priesthood is the power through which families are sealed together forever.

Discussion

SECTION ONE

Priesthood Influence on Families

Divide into gender groups and have each discuss the following quotations and questions.

“The Priesthood does not have the strength that it should have and will not have until the *power* of the priesthood is firmly fixed in the families as it should be . . .

“Every law and principle and power, every belief, every ordinance and ordination, every covenant, every sermon and every sacrament, every counsel and correction, the sealings, the calls, the releases, the service—all these have as their ultimate purpose the perfection of the individual and the family . . .” (Boyd K. Packer, “The Power of the Priesthood,” *Ensign*, May 2010, 6-10).

“The man holds the Priesthood, performs the priestly duties of the Church, but his wife enjoys with him every other privilege derived from the possession of the Priesthood. This is made clear, as an example, in the Temple service of the Church. The ordinances of the Temple are distinctly of Priesthood character, yet women have access to all of them, and the highest blessings of the Temple are conferred only upon a man and his wife jointly” (Lesson 13, *The Latter-day Saint Woman: Basic Manual for Women, Part A*, 91).

Sisters and the Priesthood

Elder Bruce R. McConkie explained the companionship role of the priesthood and women: “In the true Patriarchal Order man holds the priesthood and is the head of the household, . . . but he cannot attain a fulness of joy here or of eternal reward hereafter alone. Woman stands at his side a joint-inheritor with him in the fulness of all things. Exaltation and eternal increase is her lot as well as his (D&C 131:1-4). Godhood is not for men only; it is for men and women together” (D&C 132:19-20; *Mormon Doctrine*, 2nd ed. [1966], 844).

“It is crucial for everyone to understand what is expected of the brethren. Unless we enlist the attention of the mothers and daughters and sisters—who have influence on their husbands, fathers, sons, and brothers—we cannot progress. The priesthood will lose great power if the sisters are neglected. Priesthood is the authority and the power which God has granted to men on earth to act for Him. When priesthood authority is exercised properly, priesthood bearers do what He would do if He were present” (Boyd K. Packer, “The Power of the Priesthood,” *Ensign*, May 2010, 6-10).

For Facilitators: Think-Pair-Share

Using a question, prompt, or observation, invite students to think about the questions. Then pair up and talk about their ideas for a few minutes. Call on pairs to share their thoughts with the rest of the group.

Men: Questions for discussion:

- How can women honor the priesthood of their husbands and fathers?
- What influence does a woman (a mother, a girlfriend, a sister, an HE sister, friend) have on the development and righteous choices of a priesthood holder?
- In what ways do men and women share the responsibilities and blessings of the priesthood?

Women: Questions for discussion:

- How can men become faithful priesthood holders?
- What can you do to facilitate a young man's development into a faithful priesthood holder?
- Why is it important for you to know about the roles and administration of the priesthood?
- In what ways do you participate and receive the blessings of the priesthood?

SECTION TWO

The Oath and Covenant of The Priesthood (D&C 84:33-40)

"There is an oath and covenant of the priesthood. The covenant rests with man; the oath with God. The Melchizedek Priesthood is received by covenant. A man's covenant with God is to:

"Be faithful and magnify his callings in the priesthood; give heed to the words of eternal life; and live by every word that proceedeth forth from the mouth of God" (see D&C 83:33, 43-44).

"God, for his part, declares with an everlasting oath that all who receive the priesthood and obey the covenants that pertain to that priesthood shall receive 'all that [the] Father hath' (see D&C 84:38)

"And this is according to the oath and covenant which belongeth to the priesthood" (Boyd K. Packer, "What Every Elder Should Know—and Every Sister As Well," *Liahona*, Nov. 1994, 7).

Questions for discussion:

- What is the oath and what is the covenant of the priesthood?
- What do you think it means in verse 33 when it speaks of "magnifying their calling"?
- How can one become sanctified and what does that entail?
- What blessings can both men and women gain from fulfilling the Oath and Covenant of the Priesthood?

SECTION THREE

The New and Everlasting Covenant (D&C 131:2-3)

Spencer W. Kimball taught that "no one who rejects the covenant of celestial marriage can reach exaltation in the eternal kingdom of God" (Spencer W. Kimball, "The Importance of Celestial Marriage," *Ensign*, Oct. 1979, 5-6).

"We believe that when a man and a woman are united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eternity itself . . . God has restored the everlasting priesthood, by

which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring . . . husbands and wives will be united together, and they and their children will dwell and associate together eternally and this . . . will constitute one of the chiefest joys of heaven" (George Q. Cannon, *Journal of Discourses*, 14:320-21).

Question for discussion:

- How does the Oath and Covenant of the Priesthood help us fulfill the responsibilities outlined in "The Family Proclamation?"

Activity: Think-Pair-Share

Divide the class into pairs. After reviewing the previous quotes on sisters and the priesthood, invite each participant to think about the following question: "How does fulfilling priesthood responsibilities relate to the New and Everlasting Covenant and exaltation? After a minute of thought, invite them to share with their partners. Give the groups two to three minutes to write down as many ideas as they have on the prompt. Invite each pair to share their top two ideas.

ADDITIONAL RESOURCES

Boyd K. Packer, "What Every Elder Should Know—and Every Sister as Well," *Ensign*, February 1993, 7.
Doctrine & Covenants 132:28-33
Abraham 1:2
Bible Dictionary: Abrahamic Covenant

Application

A lesson is not complete until a challenge or invitation is extended which inspires and motivates participants to apply what they have learned. "It's in the doing, not just the thinking, that we accomplish our goals" (Thomas S. Monson, "A Royal Priesthood," *Ensign*, Nov. 2007, 59-61).

As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
2. Invite participants to write goals specific to what they have felt and learned. How will they apply the principles to their personal lives and apartment life (including roommate relationships)? How will they act on what they have learned as a means of preparation for marriage and family life? In short, what will they do about what they have learned?
3. Follow-up with participants on goals they have set. Regular and consistent follow-up will increase the likelihood that participants actually execute their plan of action.

Additional teaching resources are available in the "Stake & Ward Leaders" tab at www.byui.edu/studentliving.

LESSON TWELVE- Becoming Righteous Men and Women

“Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God” (D&C 121:45).

PURPOSE

To increase understanding of the qualities and attributes of righteous men and women.

Preparation

1. *This lesson is designed to be approximately 20 minutes unless more time is available.*
 2. *Seek the spirit in deciding which sections to emphasize. It is not critical that you cover all the material provided.*
 3. *Prayerfully study “A Sense of the Sacred,” D. Todd Christofferson, New Era, June 2006, 28-31.*
 4. *Consider the needs of the participants and prepare additional questions that promote discussion and connect the principles to apartment and family life.*
 5. *Be prepared to bear your testimony throughout the lesson as the spirit prompts.*
-

Doctrine

- “We believe in being honest, true, chaste, benevolent, virtuous and doing good to all men . . .” (Thirteenth Article of Faith).
- “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (1 Corin. 13:11).

Discussion

SECTION ONE

Personal Righteousness

Activity: At All Times, In All Places

You may want to divide into two or more groups for the following discussion. Read the following verses in Proverbs and Doctrine and Covenants and identify what each of the qualities listed mean in modern days. For example, Proverbs 31:27 states: “She looketh well to the ways of her household, and eateth not the bread of idleness.” In modern terms, this could mean she works hard to keep her house clean and prepare the meals for the family instead of spending too much time in front of the TV or on the Internet.

Read Proverbs 31:10-31 and identify the qualities of a virtuous woman. Read D&C 121:41-46 and identify the qualities of a righteous priesthood holder.

Have each group share what they learned from their readings and then create a discussion on how these particular qualities and attributes pertain to our attitudes and behaviors in the following areas:

- Dress and grooming appropriate for church and temple worship, work, and school;
- Being committed to our callings and loyal in attending the wards to which we are assigned;
- Helping our roommates understand and obey the Honor Code;
- Present and future roles within family relationships.

“We who hold the priesthood of God cannot afford to drift. We have work to do (see Moroni 9:6). We must arise from the dust of self-indulgence and be men! It is a wonderful inspiration for a boy to become a man—strong and capable; someone who can build and create things, run things; and someone who makes a difference in the world. It is a wonderful aspiration for those of us who are older to make the vision of true manhood a reality in our lives and be models for those who look to us for an example” (Elder D. Todd Christofferson, “Let Us Be Men,” *Ensign*, November 2006, 46-48).

“Women of God can never be like women of the world. The world has enough women who are tough; we need women who are tender. There are enough women who are coarse; we need women who are kind. There are enough women who are rude; we need women who are refined. We have enough women of fame and fortune; we need more women of faith. We have enough greed; we need more goodness. We have enough vanity; we need more virtue. We have enough popularity; we need more purity” (Margaret D. Nadauld, “The Joy of Womanhood,” *Ensign*, Nov 2000, 14-16).

“Some say dress and hair don’t matter—it’s what’s inside that counts. I believe that truly it is what’s inside a person

For Facilitators: Seek the Spirit

During your preparation, the spirit can inspire and direct you to the doctrines and principles that will bless the lives of those who participate in the discussion. The spirit will also help you in developing questions for your lesson.

that counts, but that's what worries me. Casual dress at holy places and events is a message about what is inside a person. It may be pride or rebellion or something else, but at a minimum it says, 'I don't get it. I don't understand the difference between the sacred and the profane.' In that condition they are easily drawn away from the Lord. They do not appreciate the value of what they have. I worry about them. Unless they can gain some understanding and capture some feeling for sacred things, they are at risk of eventually losing all that matters most. You are Saints of the great latter-day dispensation—look the part" (D. Todd Christofferson, "A Sense of the Sacred," *New Era*, June 2006, 28-31).

SECTION TWO

Virtue . . . in all its forms

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (The Thirteenth Article of Faith).

- Topical Guide, "Virtue, Virtuous," 557
- Doctrine and Covenants 4:6
- Doctrine and Covenants 46:33
- 2 Peter 1:3–8
- Doctrine and Covenants 121:45–46

Questions for discussion:

- *Why do you think that virtue is mentioned twice in the list of qualities given in the Thirteenth Article of Faith?*
- *Why do you think virtue and chastity are listed separately?*
- *In what ways can having the quality of virtue bless the lives of those with whom you associate?*

SECTION THREE

Casualness

As a missionary, Craig was blessed with answers to prayers and experiences that have led to a personal conversion to the gospel of Jesus Christ. As a result, he has made promises to himself and to God to live as a disciple of Christ should. Challenges have come and gone for Craig since he has been home from his mission. He has found that it is not as easy to have the same spiritual experiences he had before. These days he spends the majority of his discretionary time playing video games and hanging out with friends. Craig has turned a blind eye more than a few times to disobedience among friends and roommates. The valuable morning hours once used for personal revelation have now become hurried as he rushes to get ready for his morning class at school. When Sunday comes, Craig is always eager to attend church with friends. He loves to get compliments on his attire that has become somewhat bold with colorful shirts and ties. When church comes to an end, it's back to the daily grind of life for Craig with work and

school assignments.

Activity: Narrow the Distance

Have participants think of a time when they felt closest to our Heavenly Father, when life was at its best, and the influence of the Holy Ghost was strongest in their lives. Reflect on whether that was as a missionary or during a period of leadership, personal change, growth, etc.

Questions for discussion:

- *What were some of the patterns you were living at that time?*
- *What do you think contributed to your feeling close to Heavenly Father?*
- *Why do we stop participating in behaviors that seem to be successful or bring joy or growth into our lives?*
- *How can we establish or re-commit to patterns that bring us closer to the Spirit?*
- *What does it take to truly live lives of virtue and honor?*

Spencer W. Kimball said: "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns. I find myself loving more intensely those whom I must love with all my heart and mind and strength, and loving them more, I find it easier to abide their counsel" (Garret H. Garff, "Spencer W. Kimball: Man of Action," *Ensign*, Jan. 2007, 46-52).

Additional Resources

"Rise up, O men of God," Hymn #324

Application

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As a result of the lesson, each participant should feel an increased desire to change an attitude or behavior and become a stronger disciple of Jesus Christ. Include the following steps as part of the application process:

1. Summarize what has been learned or ask a member of the group to do so.
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3. ~~Follow up~~ Follow up with participants on goals they have set. Regular and consistent follow-up will increase the likelihood that participants actually execute their plan

Additional teaching resources are available in the "Stake & Ward Leaders" tab at www.byui.edu/studentliving.

THE FAMILY

A PROCLAMATION TO THE WORLD

THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

WE, THE FIRST PRESIDENCY and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

ALL HUMAN BEINGS—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

IN THE PREMORTAL REALM, spirit sons and daughters knew and worshipped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize their divine destiny as heirs of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

WE DECLARE the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God's eternal plan.

HUSBAND AND WIFE have a solemn responsibility to love and care for each other and for their children. "Children are an heritage of the Lord" (Psalm 127:3). Parents have a sacred duty to rear their children in love and righteousness,

to provide for their physical and spiritual needs, and to teach them to love and serve one another, observe the commandments of God, and be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

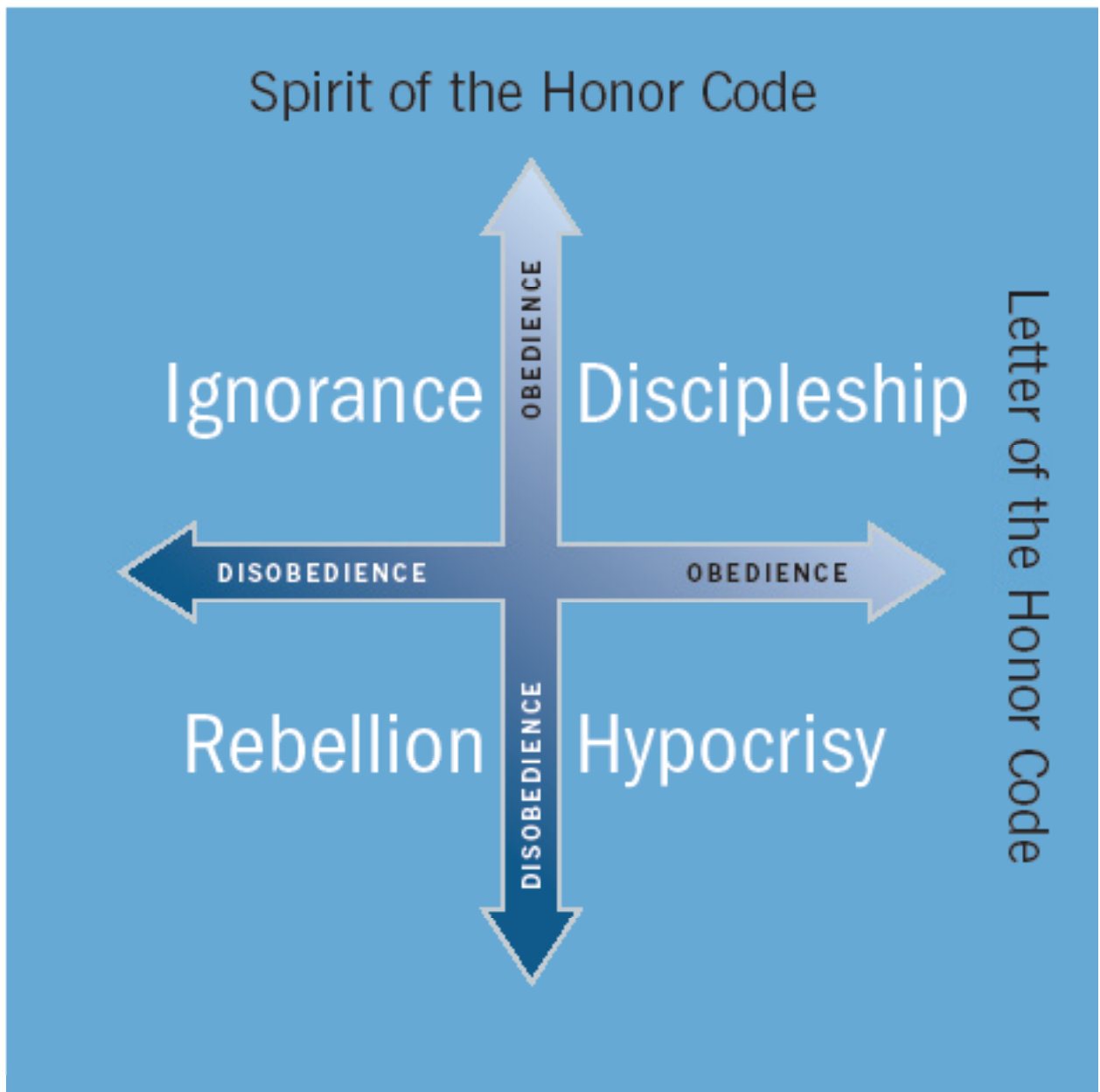
THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

WE WARN that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.

Honor Code Map



HONOR CODE

BRIGHAM YOUNG UNIVERSITY–IDAHO

“We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.” –*Thirteenth Article of Faith*

- Be honest
- Live a chaste and virtuous life
- Obey the law and all campus policies
- Use clean language
- Respect others
- Abstain from alcoholic beverages, tobacco, tea, coffee, and substance abuse
- Participate regularly in church services
- Observe dress and grooming standards
- Encourage others in their commitment to comply with the Honor Code



PRINCIPLES OF PERSONAL HONOR

BRIGHAM YOUNG UNIVERSITY—IDAHO

“True at all Times”

- Personal honor is integrity in fulfilling commitments, responsibilities, and covenants.
- Personal honor begins with willing obedience and is fully developed when we consistently govern ourselves by true principles.
- Personal honor increases spiritual strength through the ministry of the Holy Ghost.
- Personal honor is central to every aspect of our lives, including the BYU–Idaho experience.
- Personal honor brings us joy and happiness; deepens our desire to love, serve, and lift others; and ultimately helps us to become more like the Savior.



BYU-Idaho Apartment Living Standards

The BYU-Idaho Apartment Living Standards are in place to preserve the integrity of the Honor Code and secure the safety and well-being of each student.

The tenant agrees to live the Honor Code, and the landlord agrees to exercise reasonable effort to teach and encourage tenants to embrace the principles in the “For the Strength of Youth” pamphlet, the BYU-Idaho mission, and the BYU-Idaho Housing & Student Living mission.

The following living standards have been established to safeguard and protect the spiritual and physical well-being of the apartment home for all students, the facilities in which they live, and to encourage raising the personal bar of righteousness.

Drugs and Alcohol

Drug paraphernalia is illegal and should be referred to the police. Alcohol containers are not appropriate as decorations and should be removed from the room by the resident. Residents using alcohol or drugs must also be referred to the Student Honor Office.

Firearms

Firearms, knives, ammunitions, explosives, or any devices which intended use is capable of inflicting injury or damaging property, including but not limited to martial arts weapons, BB guns, slingshots, pellet guns, paint-ball guns, wrist rockets, swords, hunting knives & bows, are prohibited in on- or off-campus apartments. Facsimiles of firearms or dangerous and destructive weapons are also prohibited. It is recommended that they be left home unless arrangements are available for approved storage in a gun safe. On- and off-campus approved housing complex owners and managers may assume the responsibility of storing any weapons, firearms, or ammunition on the premises only if these items are kept under lock and key in a gun safe outside of student apartments. Any questions regarding this policy may be directed to the Housing & Student Living Director.

Guests

Because overnight guests often cause interruption and inconvenience to others, all such guests should be cleared with the apartment manager and agreed upon by the roommates. No overnight guests of the opposite sex are permitted at any time.

The tenant shall be responsible for any damage, beyond reasonable wear and tear, to the property by the tenant, members of the tenant’s family, or guests of the tenant.

Hours

Students should be in their own apartment by midnight Saturday through Thursday nights, and 1 a.m. on Fridays. When attending university functions that end later than established curfew hours, such as plays and concerts, students should be in within 30 minutes after the event is over. Curfew during test week will be at midnight.

Literature, Books, Magazines, Posters, and Pictures

All such material must be within the standards of good taste and decency as suggested in the “For the Strength of Youth” pamphlet, and in keeping with a high standard of personal righteousness.

Pets

No pets of any kind are allowed in approved housing.

Prohibitions

Dart boards, Ouija boards, fireworks of any kind, illicit drugs, alcohol, gambling, open flames (or the use of matches, candles, incense, etc.), pets or animals, and vulgarity or any rude and unusual disturbance are not consistent with BYU-Idaho standards.

Quiet Hours

Quiet Hours are from 10 p.m. until 8:30 a.m. Monday through Saturday and all day on Sunday. Quiet hours are designed to help students have adequate time for proper study and sleep. Each resident is expected to refrain from disturbing activities such as loud conversation and laughter or loud playing of music. Residents do not have the right at any time to be so excessively loud that it is an unfair disturbance to other residents.

Reporting of Standards and Safety Violations

For the well-being, safety, and security of everyone, each student and manager has assumed the obligation to “... Encourage others in their commitment to comply with the Honor Code” (see “Student Honor Office” tab). This list includes referral to the Student Honor Office for: unchaste conduct, Word of Wisdom violations, disobeying the law, disruptive behavior, etc.

Media

In keeping with the ideals of BYU-Idaho and the spirit of the Honor Code, “R,” “NC-17,” and “X” rated viewing is not allowed. In addition, Internet access, music, television, or any form of entertainment, including inappropriate or suggestive concerts, movies, and DVD’s, which are vulgar, immoral, inappropriate, suggestive, or pornographic in any way, no matter what the rating, violates the spirit of the Honor Code and is not acceptable (see “For the Strength of Youth” pamphlet, page 17). Off-campus apartment complexes which provide Internet access and/or cable or satellite, television service to their tenants, are expected as a condition of their BYU-Idaho approval to exercise their option as subscribers to provide a filtered Internet service and not provide any channels or services which bring “R” “NC-17”, or “X” rated viewing into the homes of BYU-Idaho students. Most premium movie channels are considered inappropriate. Those that often come with basic service and must be filtered out currently include MTV and VH-1.

The expectation for students who subscribe to cable or Internet service on their own is the same. Students are expected to use filtered Internet service and to refrain from subscribing to or viewing any media which compromises their commitment to the BYU-Idaho Honor Code.

Visitation Guidelines (By the Opposite Sex)

Men and women may visit in apartments of the opposite sex beginning at noon. All must leave in time to arrive at their own apartment by curfew. Visitors need to be in compliance with the following guidelines:

There should always be at least three people in an apartment being visited by a member of the opposite sex.

Drapes must be left open during the visit.

Visitors of the opposite sex are not allowed in bedrooms at any time.

Visitors must have the approval of the roommates before being allowed in the apartment.



Housing & Student Living Office

196 Kimball Building
Rexburg, ID • 83460-1645
Phone: (208) 496-9220