

BYU-IDAHO STUDENT LIVING

STUDENT LIVING STEWARDSHIP STATEMENT

Student Living empowers students to develop and live patterns of gospel-centered lives.

A CULTURE OF RIGHTEOUS LIVING

Student Living represents a model of governance within BYU-Idaho approved student 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 and for roommates and neighbors in the apartment complex.

The Student Living model 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 be treated like adults and disciple-leaders that 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 new culture to emerge within apartment life—a culture based on principles of love, shared responsibility, and mutual respect. 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.

GUIDING PRINCIPLES

1. Love—Genuine love and concern for one another invites the spirit, fosters unity, and strengthens obedience in the apartment.
2. Shared responsibility—Roommates share responsibility for creating an atmosphere of righteous living and obedience in the apartment.
3. Mutual respect—Roommates live the Golden Rule and value one another as sons and daughters of God.

THE PARABLE OF THE GOOD SAMARITAN

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

- 33 But a certain Samaritan, as he journeyed (*the moment to serve came naturally as he went about living*), came where he was: and when he saw him (*he was alert to recognize when someone was in need*), he had compassion on him (*he possessed genuine love for the man*),
- 34 And went to him (*he didn't pass by on the other side, he didn't leave it for someone else to do, he didn't wait for the wounded man to ask for help*), and bound up his wounds, pouring in oil and wine (*he gave his best to try to rescue the wounded*), and set him on his own beast, and brought him to an inn (*he 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 prescribed treatment*), and took care of him (*he stayed with the man through the life-threatening stage of the rescue, arranged for him to continue to receive treatment, and determined to check on him later*).

PRINCIPLE ONE: LOVE | “LOVE THY NEIGHBOR AS THYSELF”

“LOVE IS THE BEGINNING, THE MIDDLE, AND THE END OF THE PATHWAY OF DISCIPLESHIP.”

“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.

“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
OUR 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.

“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.

“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.” -Elder Joseph B. Worthlin, “The Great Commandment,” *Ensign*, November 2007, 28

SERVING OTHERS IS A REFLECTION OF LOVE.

“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

“YE OUGHT ALSO TO WASH ONE ANOTHER’S FEET.”

“After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe *them* with the towel wherewith he was girded. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another’s feet.” -John 13: 5, 12, 14

Elder Neal A. Maxwell, who served with President Hunter in the Quorum of the Twelve, 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.” -Elder Neal A. Maxwell, “Meek and Lowly,” *Brigham Young University 1986–87 Devotional and Fireside Speeches* [1987], p. 61; see also *Ensign*, Aug. 1994, p. 9

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.

ROOMMATES GET INVOLVED.

“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.

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!” -President Kim B. Clark, “The Power of the Holy Temple,” BYU-Idaho Devotional, January 15, 2008

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

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

PRINCIPLE THREE: MUTUAL RESPECT | AN EXPRESSION OF CHRIST-LIKE LIVING

*ROOMMATES VALUE AND
RESPECT ONE ANOTHER.*

“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; Matt. 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.

“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 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

*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

*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.” -President Thomas S. Monson, “In Quest of the Abundant Life, *Ensign*, March 1988, 2