

EVERY EMPLOYEE A TEACHER: FOCUSING ON STUDENTS

*Training for Employees at
Brigham Young University–Idaho*

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“If we work upon marble, it will perish. If we work upon brass, time will efface it...
But if we work upon men’s immortal minds, if we imbue them with high principles,
with the just fear of God and love of their fellow men, we engrave on those tablets
something which no time can efface, and which will brighten and brighten to all eternity.”

Daniel Webster

INTRODUCTION

Many times employees in *non-faculty* positions assume that they are not teachers and therefore have little impact on students. Meanwhile, some *faculty* members believe that the teaching of students ends when class is dismissed. Yet, some of the most powerful teaching and learning experiences occur *outside* of the classroom.

The purpose of this course is to help employees who associate with students, regardless of the setting, to understand that they *are* teachers and to help them improve their teaching skills thereby profoundly influencing for good the students who attend BYU–Idaho.

COURSE CONTENT

- ▶ You Make a Difference
- ▶ Defining “Teacher”
- ▶ The Seven Guiding Principles for BYU–Idaho
- ▶ BYU–Idaho Mission Statement
- ▶ Expectations for *Employees* (Honor Code, Dress and Grooming Standards)
- ▶ Expectations for *Students* (Honor Code, Dress and Grooming Standards)
- ▶ Giving Corrective Feedback
- ▶ Student Employment
- ▶ Orienting New Student Employees
- ▶ Training Student Employees
- ▶ Principles of Delegation
- ▶ Counseling Students
- ▶ Serving Students with Dignity and Respect
- ▶ Example of “Every Employee a Teacher”
- ▶ Appendix
 - A) To the Teacher (*David O. McKay*)
 - B) The Charted Course of the Church in Education (*J. Reuben Clark, Jr.*)
 - C) The Teacher’s Divine Commission (*Bruce R. McConkie*)
 - D) BYU–Idaho: Who Are We? (*BYU–Idaho*)
 - E) My Daughter, My Sister, My Friend (*Jane McBride Choate*)

YOU MAKE A DIFFERENCE

There once was a young man walking down a deserted beach just before dawn. In the distance he saw a frail old man. As he approached the old man, he saw him picking up stranded starfish and throwing them back into the sea. The young man gazed in wonder as the old man again and again threw the small starfish from the sand to the water. He asked him, "Why do you spend so much energy doing what seems to be a waste of time?" The old man explained that the stranded starfish would die if left in the morning sun. "But there must be thousands of beaches and millions of starfish," exclaimed the young man. "How can your effort make any difference?" The old man looked down at the small starfish in his hand and as he threw it to safety in the sea he said... "*it makes a difference to this one.*" (author unknown)

DEFINING "TEACHER"

Question: What is a teacher?

Question: When was the last time you were a teacher? What did you teach?

DEFINITION
<p><u>TEACH</u>: [ME. <i>techen</i> < OE. <i>tacan</i> < base of <i>tacn</i>, a sign, symbol (see TOKEN); basic sense "to show, demonstrate" ...</p> <ol style="list-style-type: none">1. to show or help to learn how to do something; give instructions to2. to give lessons to; to guide the study of; instruct3. to give lessons in4. to provide with knowledge, insight, etc.; cause to know, understand, etc. <p>SYN: instruct, educate, train, school</p> <p>(Reference: <u>Webster's New World Dictionary</u>, 1970)</p>

Teaching Methods:

- ▶ Articles
- ▶ Assignments (including work-related, e.g. delegation of a task)
- ▶ Books, workbooks
- ▶ Brainstorming
- ▶ Charts, graphs
- ▶ Checklists
- ▶ Conversation (casual, as well as formal, e.g. a classroom lecture)
- ▶ Demonstrations
- ▶ Discussion
- ▶ Example (“*example is the best teacher*”)
- ▶ Games
- ▶ Guest speakers
- ▶ Handouts
- ▶ Multi-media (videos, computers, audio, etc.)
- ▶ Photos
- ▶ Presentations
- ▶ Projects (group or individual)
- ▶ Questions
- ▶ Reports
- ▶ Role play
- ▶ Skills practice
- ▶ Stories
- ▶ Tests
- ▶ Tours, field trips
- ▶ Training

Quotation:

The wonderful pedagogy of the temple service, especially appealing to me as a professional teacher, carries with it evidence of the truth of temple work. We go to the temple to be informed and directed, to be built up and to be blessed. How is all this accomplished? First by the spoken word, through the lectures and conversations, just as we do in the class room, except with more elaborate care, then by the appeal to the eye by representations by living, moving beings; and by pictorial representations in the wonderfully decorated rooms.... Meanwhile the recipients themselves, the candidates for blessings, engage actively in temple service.... Altogether our temple worship follows a most excellent pedagogical system. I wish instruction were given so well in every school room throughout the land, for we would then teach with more effect than we now do. (John Widtsoe, “Temple Worship,” The Utah Genealogical Magazine, April 1921, p. 59)

THE SEVEN GUIDING PRINCIPLES FOR BYU–IDAHO

(Reference: David A. Bednar, Inaugural Address, BYU–Idaho, Rexburg, Idaho, February 27, 1998)

1. True teaching is done by and with the Spirit of the Holy Ghost.
2. Every person at [BYU–Idaho] is a teacher.
3. The most effective teaching and learning experiences occur “one by one.”
4. More students must be blessed.
5. Righteous sociality (D&C 130:2) is essential to individual development.
6. Service provides opportunities for growth.
7. A [BYU–Idaho] experience must be affordable for students and families.

GUIDING PRINCIPLE NO. 1

(True teaching is done by and with the Spirit of the Holy Ghost.)

President David Bednar stated: “All truth, spiritual as well as secular, is manifested through the spirit of the Holy Ghost. The Holy Ghost is a revelator, a teacher, a comforter, and a sanctifier. To create an environment where the Holy Ghost can teach, everything done at [BYU–Idaho] must be in harmony with the principles of the restored gospel of Jesus Christ.”

Question: How do we teach by and with the Holy Ghost?

GUIDING PRINCIPLE NO. 2

(Every person at [BYU–Idaho] is a teacher.)

President David Bednar stated: “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.”

Question: How can you be a teacher at BYU–Idaho?

Activity: List three people that have had a significant influence in your life. Beside each person's name explain why.

- ▶
- ▶
- ▶

GUIDING PRINCIPLE NO. 3

(The most effective teaching and learning experiences occur “one by one.”)

President David Bednar stated: “Perhaps the defining characteristic of the Savior’s ministry was His ability to teach “one by one.” For example, following His resurrection, he visited the Nephites on the American continent. He invited the 2,500 gathered near the temple in the Land of Bountiful to come forward “one by one” to feel the prints in His hands and feet and to thrust their hands into His side (3 Nephi 11). In one of the most moving stories in all of holy writ, He blessed the children “one by one” (3 Nephi 17). He touched and tutored His Nephite disciples “one by one” (3 Nephi 18; 3 Nephi 28)...

[BYU–Idaho] is uniquely positioned as an institution of higher education to show and lead the way in applying the principle of “one by one.” This [university] is legendary for the individualized and nurturing attention given to students by the faculty and staff....”

GUIDING PRINCIPLE NO. 4

(More students must be blessed.)

President David Bednar stated: “All worthy youth of the Church deserve a [BYU–Idaho] experience, yet an increasingly smaller percentage of them will ever have that opportunity.... It will be necessary for us at [BYU–Idaho] to serve ever better the thousands of students we have on campus while simultaneously reaching out to bless the lives of tens of thousands of young Latter-day Saints throughout the world. We must learn how to assist and bless institute students and other LDS youth in Rhode Island and Rome while effectively serving our students on campus in Rexburg.”

GUIDING PRINCIPLE NO. 5

(Righteous sociality (D&C 130:2) is essential to individual development.)

President David Bednar stated: “Participation in all types of wholesome activities – spiritual, academic, social, and cultural – promotes the positive interactions that bring about a righteous sociality capable of enduring throughout eternity.”

Question: Pride can destroy righteous sociality; what is “pride” and what can it do?

Quotation: “Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.... The central feature of pride is enmity – enmity toward God and enmity toward our fellowmen. *Enmity* means “hatred toward, hostility to, or a state of opposition.” It is the power by which Satan wishes to reign over us.... Pride is the universal sin, the great vice. Yes, pride *is* the universal sin, the great vice.” (*Ezra Taft Benson, Ensign, May 1989, p. 4, 6*)

Scriptural References:

1. Matthew 22:36-40
2. Matthew 25:31-40
3. Moroni 7:45-48
4. D&C 88:123-125

GUIDING PRINCIPLE NO. 6

(Service provides opportunities for growth.)

President David Bednar stated: “Only those individuals who lose themselves in meaningful service to others can ever discover who they really are. True service both blesses the one being served and provides unparalleled opportunities for personal growth and development to the one doing the serving.”

Question: What opportunities do you have to provide service to students?

GUIDING PRINCIPLE NO. 7

(A [BYU–Idaho] experience must be affordable for students and families.)

President David Bednar stated: “The efforts to provide unique teaching and learning experiences at [BYU–Idaho] are of no avail if only an elite group, academically and economically, can ever come here. The cost of a [BYU–Idaho] experience must be kept within reasonable and affordable limits.”

Question: What can you do, in the job that you perform here at BYU–Idaho, to keep costs down without compromising quality?

BYU–IDAHO MISSION STATEMENT

Brigham Young University–Idaho is owned and operated by The Church of Jesus Christ of Latter-day Saints. Its mission is to:

1. Build testimonies of the restored gospel of Jesus Christ and encourage living its principles.
2. Provide a quality education for students of diverse interests and abilities.
3. Prepare students for lifelong learning, for employment, and for their roles as citizens and parents.
4. Maintain a wholesome academic, cultural, social, and spiritual environment.

Question: How can we “build testimonies of the restored gospel” in the students with whom we associate?

Question: How can we appropriately work with and encourage “students of diverse interests and abilities?”

Question: How can we “prepare students for lifelong learning, for employment, and for their roles as citizens and parents?”

Question: How can we contribute to, or detract from, a wholesome environment?

EXPECTATIONS FOR EMPLOYEES

Honor Code (Including “Dress and Grooming” Standards)

(Reference: BYU–Idaho Policies and Procedures, “Honor Code”)

Church Educational System Honor Code (November 2000)

Brigham Young University, Brigham Young University-Hawaii, Brigham Young University-Idaho, and LDS Business College exist to provide an education in an atmosphere consistent with the ideals and principles of The Church of Jesus Christ of Latter-day Saints. That atmosphere is created and preserved through commitment to conduct that reflects those ideals and principles. Members of the faculty, administration, staff, and student body at BYU, BYU-H, BYU-I, and LDSBC are selected and retained from among individuals who voluntarily live the principles of the gospel of Jesus Christ. Observance of such is a specific condition of employment and admission. Those individuals who are not members of The Church of Jesus Christ of Latter-day Saints are also expected to maintain the same standards of conduct, except church attendance. All who represent BYU, BYU-H, BYU-I, and LDSBC are to maintain the highest standards of honor, integrity, morality, and consideration of others in personal behavior. By accepting employment, continuing in employment, or continuing class enrollment, individuals evidence their commitment to observe the Honor Code standards approved by the Board of Trustees “at all times and... in all places” (Mosiah 18:9).

Honor Code Statement

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)

As a matter of personal commitment, the faculty, administration, staff, and students of Brigham Young University, Brigham Young University-Hawaii, Brigham Young University-Idaho, and LDS Business College seek to demonstrate in daily living on and off-campus those moral virtues encompassed in the gospel of Jesus Christ and will:

1. Abide by the standards of Christian living taught by The Church of Jesus Christ of Latter-day Saints. This includes graciousness and consideration for others and the observance of high principles of honor, integrity, and morality.
2. Be honest in all behavior. This means to refrain from cheating, plagiarizing, or knowingly giving false information.

3. Live a chaste and virtuous life. This includes abstinence from all sexual relations outside the bonds of marriage.
4. Obey, honor, and sustain the law.
5. Comply with all of the employing unit's regulations. This includes compliance with rules relating to campus organizations and to the use of the employing unit or off-campus housing or other facilities.
6. Use clean language.
7. Respect others. This includes:
 - a. Not physically or verbally abusing any person and not engaging in conduct which threatens or endangers the health or safety of others; &
 - b. Not obstructing or disrupting the study of others, the performance of official duties by officers or employees, the teaching, research, disciplinary, administrative or other functions of the university or other authorized activities on the premises of the university.
8. Respect property rights. This includes refraining from theft, concealment, damage, or misuse of the property of others.
9. Abstain from alcoholic beverages, tobacco, tea, coffee, and substance abuse. This includes refraining from the possession, use, or distribution of any narcotic or dangerous drug (as defined by applicable law), except as prescribed by a licensed medical practitioner.
10. Participate regularly in church services.
11. Observe BYU–Idaho standards of dress and grooming. See dress and grooming standards below.
12. Observe high standards of taste and decency. This includes refraining from disorderly, lewd, indecent, or obscene conduct or expression.
13. Help others to fulfill their responsibilities under this Code.

Specific policies embodied in the Honor Code include the continuing employee and student ecclesiastical endorsement requirements (refer to these policies for more detailed information).

Dress and Grooming Standards

Employees of BYU–Idaho are expected, in matters of dress and grooming, to observe high standards of modesty, taste, and propriety. Observance of these standards is a specific condition of employment. These standards apply to all employees while they are on the job. Except when circumstances make it impractical to do so, student employees should dress and groom themselves according to these same standards.

Inasmuch as employees occupy a position of role model for the students, a more formal appearance is expected in certain areas of dress and grooming than is expected of students. The attire and grooming of both men and women should always be modest, neat, clean, and consistent with the dignity of a representative of BYU–Idaho and The Church of Jesus Christ of Latter-day Saints. Clothing must be modest in fabric, fit, and style.

1. Male Employees. Male employees are expected to wear a shirt and tie with dress slacks. In areas where shirts, ties, and dress slacks are not appropriate for the work environment, the division chair or director reporting directly to a vice president, and in consultation with that vice president, will determine satisfactory attire, including the wearing of uniforms where appropriate. Extreme or immodest clothing styles are unacceptable. These include such styles as tight-fitting trousers and shirts unbuttoned below the collar button. Jeans are not appropriate professional attire.

Beards are not acceptable. Mustaches are not encouraged, but if worn, should not extend beyond or below the corners of the mouth. Long or bushy sideburns are not acceptable. Men's hair styles should be clean, neat, and trim. Hair that covers part of the ear is not encouraged. Hair must, in any case, be cut and styled so that it leaves the major portion of the ear uncovered and visible. Hair must be above the collar in the back. Earrings and other body piercing are not acceptable. Shoes should be worn in all public campus areas.

2. Female Employees. Women should wear dresses or blouses and skirts with hemlines below the knee. This is the expected dress standard in the majority of circumstances. Dresses or skirts above the knee or those with slits above the knee are considered immodest and inappropriate. Women should wear appropriate hosiery. Extreme or immodest clothing styles are unacceptable. Excessive ear piercing (more than one per ear) and other body piercing are not acceptable. Shoes should be worn in all public campus areas.

Dress slacks and pant suits may be worn occasionally. Dress slacks or pantsuits must meet the following definition: “A coordinated pantsuit or dress slacks and top that complement each other with similar dressy-style fabric, design, and appropriate pattern. This could be a two- or three-piece outfit of a dressy nature that is appropriate for meeting the public.” This definition does not include casual type slacks with casual sweaters or blouses.

The wearing of dress slacks was approved strictly to relieve possible economic burdens and for extreme weather conditions. Jeans of any color or fabric are not appropriate professional attire. In areas where dresses or skirts are not appropriate for the work environment, the division chair or director who reports directly to a vice president, and in consultation with that vice president, will determine satisfactory attire, including the wearing of uniforms where appropriate.

3. Safety Clothing. In those situations where dress standards may require modification for safety reasons, e.g. working with machinery or chemicals, the department should follow OSHA’s approved safety clothing guidelines. For those situations requiring safety clothing, approval should be obtained from the department head and the appropriate vice president. Where specific safety clothing or uniforms are required by management, it will be provided by the department in question.

4. Dress Standards Enforcement. Supervisors have the responsibility of maintaining dress and grooming standards in their departments. They are also responsible to interpret, as appropriate for the circumstances in which their employees work, the meaning and terms of the dress and grooming standards.

References to Additional Reading:

- ▶ David A. Bednar, “In the Path of Their Duty,” BYU–Idaho Devotional Address, September 1, 1998, BYU–Idaho, Rexburg, Idaho.
(See: http://www.byui.edu/Presentations/Transcripts/Devotionals/1998_09_01_Bednar.htm)

- ▶ Susan K. Bednar, “Reverencing Womanhood,” BYU–Idaho Six-Stake Fireside Address, September 16, 2001, BYU–Idaho, Rexburg, Idaho.
(See: http://www.byui.edu/Presentations/Transcripts/Devotionals/2001_09_16_Bednarsusan.htm)

EXPECTATIONS FOR STUDENTS

Honor Code Statement in Student Handbook

(Reference: BYU–Idaho Student Handbook)

BYU–Idaho, BYU, BYU–Hawaii, and LDS Business College exist to provide an education in an atmosphere consistent with the ideals and principles of The Church of Jesus Christ of Latter-day Saints. That atmosphere is created and preserved through commitment to conduct that reflects those ideals and principles. Members of the faculty, administration, staff, and student body at BYU–Idaho, BYU, BYU–Hawaii, and LDS Business College are selected and retained from among individuals who voluntarily live the principles of the gospel of Jesus Christ. Observance of such is a specific condition of employment and admission. Those individuals who are not members of The Church of Jesus Christ of Latter-day Saints are also expected to maintain the same standards of conduct. All who represent BYU–Idaho, BYU, BYU–Hawaii, and LDS Business College are to maintain the highest standards of honor, integrity, morality, and consideration of others in personal behavior. By accepting appointment to the faculty, continuing in employment, or continuing class enrollment, individuals evidence their commitment to observe the Honor Code standards approved by the Board of Trustees “at all times... and in all places” (Mosiah 18:9).

“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.” (13th Article of Faith)

As a matter of personal commitment, faculty, staff, and students of BYU–Idaho, BYU, BYU–Hawaii, and LDS Business College seek to demonstrate in daily living on and off campus those moral virtues encompassed in the gospel of Jesus Christ, and will:

- ▶ 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

Specific policies embodied in the Honor Code include: (1) the Academic Honesty Policy, (2) the Dress and Grooming Standards, (3) the Residential Living Standards, and (4) the Continuing Student Ecclesiastical Endorsement Requirement.

Student Dress and Grooming Standards for CES

The dress and grooming of both men and women should always be modest, neat and clean, and consistent with the values and principles of BYU–Idaho and The Church of Jesus Christ of Latter-day Saints.

Modesty and cleanliness are important values that reflect personal dignity and integrity through which members of the BYU–Idaho community represent the principles and standards of the Church. The members of that community commit themselves to observe the following standards which reflect the direction of the BYU–Idaho Board of Trustees and the Church publication “For the Strength of Youth.” These guidelines apply at all CES institutions of higher education. The application of these principles may vary slightly at the various institutions in accordance with local conditions and circumstances.

Men

A clean and well-cared-for appearance should be maintained. Hairstyles should be clean and neat, avoiding extreme styles or colors, and trimmed above the collar leaving the ear uncovered. Sideburns should not extend below the earlobe or onto the cheek. If worn, mustaches should be neatly trimmed and may not extend beyond or below the corners of the mouth. Men are expected to be clean shaven; beards are not acceptable. Earrings and other body piercing are unacceptable. Shoes should be worn in all public campus areas.

Women

A clean and well-cared-for appearance should be maintained. Clothing is inappropriate when it is sleeveless, strapless, backless, or revealing; has slits above the knee; or is form-fitting. Dresses and skirts must be knee length or longer. Hairstyles should be clean and neat, avoiding extreme styles and colors. Excessive ear piercing (more than one per ear) and all other body piercing are inappropriate. Shoes should be worn in all public campus areas.

Student Dress and Grooming Standards for BYU–Idaho

Good taste, common sense, discretion, consideration, and high moral standards are the watchwords for dress and grooming. Flagrant behavior or extreme dress and grooming at any time or in any place may result in a review of the individual’s understanding of the expected behavior or grooming. Clothing is to be modest in fabric, fit, length, style, and appropriate for the occasion. Men’s and women’s dress should be reflective of their gender, while excessive or extreme styles should be avoided. For women, wardrobe

selection should reflect modesty and femininity [that is] becoming [of] a Latter-day Saint woman. For men, clothing should reflect good taste and masculinity [that is] becoming [of] a priesthood bearer.

The following supplemental information is provided to give students, staff, faculty, and administrators general guidelines in determining appropriate from inappropriate attire and grooming. Because of the constant change in dress and grooming styles, some trends, fads, or fashions common in the world may be determined inappropriate. The Dean of Students, after consulting with his/her staff and the President's Council, may determine that a specific style or fad is inappropriate and thereby is unacceptable at BYU–Idaho.

Failure to comply with the Honor Code or Dress and Grooming Standards could result in dismissal from BYU–Idaho.

DRESS AND GROOMING FOR MEN

Campus Attire and Appearance:

Appropriate:

- ▶ Dress shirts, shirts with collars, and dressy sports shirts
- ▶ Jeans that are neat and clean
- ▶ Slacks or pants must be ankle length
- ▶ Sport coats, blazers, and ties
- ▶ Sweaters
- ▶ Dressy sweatshirts

Inappropriate:

- ▶ Beards (no “5 o’clock shadow”)
- ▶ Bib overalls (all styles)
- ▶ Caps may not be worn in class
- ▶ Earrings and all other body piercing
- ▶ Grubby attire
- ▶ Hair: no ponytails or pigtails, braids, designs, carvings, complete shaving, or extreme styles, multiple colors, or unnatural colors
- ▶ Head bands or bandannas
- ▶ Immodest attire or appearance
- ▶ Patched; faded; frayed; torn; or tight, form-fitting clothing
- ▶ Shorts of any length
- ▶ Sweatsuits or PE-type clothing
- ▶ Suggestive or vulgar wording or pictures on apparel
- ▶ Tank tops

DRESS AND GROOMING FOR WOMEN

Campus Attire and Appearance:

Appropriate:

- ▶ Dresses, skorts, skirts, and blouses or sweaters
- ▶ Modest pants, slacks, or jeans must be ankle length
- ▶ Dressy sweatshirts

Inappropriate:

- ▶ Bib overalls (all styles)
- ▶ Caps may not be worn in class
- ▶ Clothing is inappropriate when it: is above the knee, has slits above the knee, is low cut, is backless, sleeveless
- ▶ Excessive ear piercing (more than one pair) and all other body piercing
- ▶ Hair: extreme styles or unnatural colors
- ▶ Long-johns or underwear styles
- ▶ Low-cut or revealing necklines
- ▶ Patched; faded; frayed; torn; or tight, form-fitting clothing
- ▶ Shorts of any length
- ▶ Sweatsuits or PE-type clothing
- ▶ Suggestive or vulgar wording or pictures on apparel
- ▶ Tank tops or sloppy tops

DRESS STANDARDS FOR MEN AND WOMEN

Activity and Outdoor Events Attire:

Dress standards for each event will be specified prior to the event. If no standard is specified, the minimum standard will be campus attire. Modest length shorts may be worn at specified outdoor activity and recreational events but are otherwise not acceptable campus attire. Modest casual attire may be worn at specified indoor activity or recreational events.

Concert and Drama Attire:

The minimum standard for men will be shirt and tie, no jeans. The minimum standard for women will be dress (or skirt and blouse or sweater). Care should be given to ensure that dress and appearance are compatible with the event attended. Casual dress or clothing will not be permitted.

Campus Dance Attire:

Campus attire is appropriate for the regular weekly dances held on campus.

Semiformal Dance Attire:

Men: A tuxedo is optional, while church attire such as a sport coat or dressy sweater is recommended. A dress shirt and tie, formal half collar shirt without tie, or turtleneck with a sport coat and dress slacks are acceptable. Dress shoes are required. Not acceptable: tennis or athletic shoes, T-shirts, kilts, jeans, or grubby attire.

Women: A formal is optional, while Sunday dress is recommended. A modest dress with the hemline or slits knee-length or below with dress shoes (required). Not acceptable: tennis or athletic shoes, sleeveless dresses, spaghetti straps, low-cut necklines, immodest use of sheer see-through unlined materials, and open back dresses below the shoulder blades.

Special Theme Dances:

Dress should be consistent with university dress standards at all events. Appropriate dress will be specified in the publicity prior to the dance.

Question: How do we most effectively teach students about the Honor Code and appropriate dress and grooming?

Question: How do you approach a student who is violating the Honor Code?

GIVING CORRECTIVE FEEDBACK

(Reference: BYU–Idaho Human Resources, Effective Supervision, 2001)

Scriptural Insights:

(Reference: Doctrine and Covenants 121:39-43)

39. We have learned by sad experience that *it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.*

40. Hence many are called, but few are chosen.

41. *No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;*

42. By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile –

43. Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then *showing forth afterwards an increase of love* toward him whom thou hast reproved, lest he esteem thee to be his enemy;

(Italics added to verses 39, 41, and 43)

DEFINITIONS
<p><u>REPROVE</u>: admonish, correct, advise, point out error</p> <p><u>BETIMES</u>:</p> <ol style="list-style-type: none">1. Early2. Promptly <p><u>SHARPNESS</u>: set forth with clarity (clear, unmistakable, plain, easy to understand); i.e. specific feedback</p> <p>(Reference: <u>Webster’s New World Dictionary</u>, 1970)</p>

Steps for Giving Corrective Feedback:

1. *Develop the Courage to Actually Say Something*

- ▶ Don't assume that people will detect subtle cues.
- ▶ Don't assume that people can "read your mind."
- ▶ Think through what you are going to say; you'll be less inclined to say something to your detriment (or their detriment).
- ▶ If appropriate, consult with a trusted advisor on what to say.

2. *Set Up an Appointment to Meet with the Person*

- ▶ Meet with the person in private.
- ▶ Consider the timing of your approach.
- ▶ Be patient with the overall situation, even though you will most likely want to resolve things quickly.
- ▶ Example of what to say: "I've got a concern that I would like to discuss with you. Do you have a minute?"

3. *Start on a Positive Note*

- ▶ Point out positives about the person and the situation.
- ▶ Positive reinforcement gives reassurance that your intent is honorable. As this happens, the person will be less inclined to retaliate and more inclined to change.
- ▶ Quote: "A spoonful of sugar makes the medicine go down."
(Reference: Mary Poppins, from the movie *Mary Poppins*)

4. *Define the Problem*

- ▶ Be honest (but remember, the goal is to *build* people).
- ▶ Being honest does not imply being careless or hurtful.
- ▶ Don't get emotionally "carried away."
- ▶ When expressing the problem, be careful not to exaggerate.
- ▶ Example of what to say: "I've got a concern with.... Here is what I have seen and how it makes me feel...."

5. *Explain How You Would Like the Situation Altered*

- ▶ In preparation, ask yourself "How do I want the person to behave?" and "What specifically do I want to see happen?"
- ▶ Example of what to say: "This is what I would like to see happen...."

6. *Solicit a Response*

- ▶ Let the person express himself/herself.
- ▶ Let the person defend himself/herself. You may not possess all the facts or be seeing the situation correctly.
- ▶ Defend your position where necessary.
- ▶ Example of what to say: “What do you think?”

7. *Negotiate*

- ▶ Be flexible.
- ▶ Be open-minded. Realize that *you* may be at fault, or partly at fault.
- ▶ Compromise where appropriate.
- ▶ Reiterate your point and your ideas for a positive resolution.

8. *End on a Positive Note*

- ▶ Help the person maintain his/her dignity. Allow the person to “save face,” so to speak.
- ▶ Remember that you will probably be associating with this person in the future. Don’t destroy the relationship.
- ▶ If you embarrass or humiliate the person, the odds are much greater that he/she will retaliate and that the situation will be more destructive.
- ▶ Example of what to say: “I apologize if this has created any undo stress. I appreciate the opportunity of working with you. Thank you for taking the time with me.”

9. *Follow Up*

- ▶ Continue to address the situation where appropriate.
- ▶ Be committed to working through the problem, even if it takes a few weeks or months to resolve.
- ▶ Your relationship with that person may be a little awkward and uncomfortable for a time, but be patient. Invest in the relationship and remember that strong and rewarding relationships take time and effort.
- ▶ Repeat steps 1-8 if necessary.

10. *Keep the Situation Confidential*

- ▶ Don’t gossip or “talk behind the other person’s back.” (The ultimate test of charity is compassion “in absentia.”)
- ▶ Don’t destroy the person’s reputation and good name.
- ▶ Broach the subject only with trusted advisors.

STUDENT EMPLOYMENT

Points to Remember

- ▶ Student employees are part-time employees of BYU–Idaho and are to be treated with the same dignity and respect as any other employee of the university. (Includes the BYU–Idaho “Sexual Harassment” policy)
- ▶ Student employees are covered by employment laws and university employment policies. It is illegal to discriminate based on:
 - Age, sex, race, color, or national origin.
 - Marital status.
 - Pregnancy, childbirth, or number of children.
 - Disabilities (where the person can perform the essential functions of the job).
 - Veteran status.
 - Arrests or convictions where such does not relate to the job.
 - Religion (there are some exceptions with private religious organizations).
- ▶ There are certain questions that are illegal to ask in an interview – *even when hiring student employees*. For more information in appropriate interviewing procedures please go to www.byui.edu/hr/ on the internet or contact the Human Resources office.
- ▶ Please refer to the BYU–Idaho “Discipline and Discharge of Administrative and Staff Employees” policy for information on working through employment-related problems with student employees. The university policies and procedures can be located on the BYU–Idaho home page at www.byui.edu/hr/.
- ▶ The BYU–Idaho “Student Employment” policy can also be found on the internet. See www.byui.edu/hr/ for more information.
- ▶ Please remember that many *teaching opportunities* exist with students in the diverse employment situations found on campus. Take these opportunities to positively influence students through your words and by your example.

ORIENTING NEW STUDENT EMPLOYEES

(Reference: Parlay International, Adapted from “Orienting New Employees,” Copyright Parlay International, Emeryville, CA. Distributed under licensing agreement to BYU–Idaho employees.)

A successful orientation is key in developing a new employee’s attitude, performance, and identification with company goals and values. Be sure to cover:

1. Hours of Work

- ▶ Days off
- ▶ Shift requirements

2. Facilities

- ▶ Give a tour of the work area to locate:
 - Washrooms
 - Restrooms
 - First aid stations
 - Lunch facilities
 - Tools and supplies
 - Telephones
 - Areas where important announcements are posted

3. Rules and Procedures

- ▶ Identification requirements
- ▶ Procedures for reporting absences and late arrivals
- ▶ Time sheet procedures
- ▶ General policies and procedures

4. Job Assignment

- ▶ Functions of the department
- ▶ Quality and quantity standards
- ▶ Safety and housekeeping requirements

5. Motivate the New Employee

- ▶ Talk about how their job affects others in the department and the organization as a whole
- ▶ Create a sense of belonging right away with introductions to coworkers and with an overview of the organization’s history
- ▶ Discuss reward programs and career development opportunities

TRAINING STUDENT EMPLOYEES

(Reference: Parlay International, Adapted from “Be Prepared to Train,” Copyright Parlay International, Emeryville, CA. Distributed under licensing agreement to BYU–Idaho employees.)

I. Plan Ahead

Before you begin training an employee, write down what the employee should be able to do as a result of the training. Record each step required to complete a task and list what the employee must know in order to complete the step correctly, safely, and efficiently. Don't make assumptions about what a trainee knows.

II. Use Training Aids

Training aids help the employee learn faster and more permanently. Some possible training aids are:

- ▶ training manuals
- ▶ videotapes
- ▶ photographs of equipment or products
- ▶ flow diagrams of the production process

III. Use the Four-Step Instruction Process

Step 1: Prepare the trainee for learning

Step 2: Teach the task

- ▶ Describe the task
- ▶ Demonstrate the task
- ▶ Explain and reinforce key points of each step

Step 3: Hands-on practice

- ▶ Have the trainee perform each step and explain key points
- ▶ Correct any errors you observe
- ▶ Repeat the process until the employee masters it

Step 4: Follow-up

- ▶ Check frequently with the employee
- ▶ Answer questions
- ▶ Correct errors
- ▶ Praise accomplishments
- ▶ Don't expect immediate perfection

PRINCIPLES OF DELEGATION

(Reference: BYU–Idaho Human Resources, Effective Supervision, 2001)

Quote: “Delegation is not some mysterious art available only to a chosen few. It is a basic management process that can be learned and honed to a fine edge by anyone who is willing to make the effort and able to get some practice.” (Robert B. Maddux)

Question: What is delegation?

Question: Why is it important for a supervisor to delegate?

Why Supervisors Fail to Delegate:

(Reference: Donald C. Mosley, et al, Supervisory Management: The Art of Empowering and Developing People, 1993)

- ▶ Since supervisors are held accountable for results, some of them hesitate to delegate out of fear that their employees will make mistakes.
- ▶ Some supervisors believe that when they delegate, they surrender some of their power, thus decreasing their authority.
- ▶ Some supervisors have a personality that makes them want to dominate things completely.
- ▶ Some supervisors do not delegate because of a lack of trust in others.
- ▶ Some supervisors do not delegate because they are insecure and are afraid that their subordinates will do so well that they will be recognized and promoted ahead of the supervisors.
- ▶ In some cases, some supervisors realize that employees do not have the ability or maturity to handle tasks without close supervision.

What Delegation Is:

“Delegating is the assignment of tasks and responsibilities to help employees make their best contribution to the overall productivity of your department. **When you delegate you become a teacher**.... Delegating takes time, patience, and follow-up to ensure it is done right.” (Reference: Elwood N. Chapman, The New Supervisor, 1992. *Emphasis added.*)

What Delegation Is Not:

- ▶ Being “bossy.”
- ▶ Being overly critical.
- ▶ Merely giving permission.
- ▶ Merely handing out assignments.
- ▶ Giving employees “dirty work” that you do not want to do.
- ▶ Being overly controlling.
- ▶ Quick and easy.
- ▶ A de-motivator for employees.

Additional Information:

- ▶ “People cannot grow and develop if they are over-supervised or not trusted to handle their normal duties and responsibilities.” (*Reference: Donald C. Mosley, et al, Supervisory Management: The Art of Empowering and Developing People, 1993*)
- ▶ “One reason delegation is so difficult is that either over-control or under-control by higher management can hinder the process.” (*Reference: same as above*)
- ▶ “A fault-finding atmosphere – in which higher management is quick to criticize and fails to offer positive feedback for good results – will negate the process of effective delegation.” (*Reference: same as above*)
- ▶ “Most important for the supervisor is training employees so that they can do their jobs without the supervisor’s intervention.” (*Reference: same as above*)
- ▶ “Remember, you are a manager, not an individual contributor. It is your job to utilize your human resources effectively to accomplish organizational goals.... The more you develop your people, and the more you delegate to them, the more they can help you identify key results areas and meet objectives. Let go of tasks that rightfully belong to your employees. That includes troubleshooting and problem solving in their areas of responsibility. Be sure they are properly trained and help them when they flounder, but by all means give them a chance to do the job for which they were hired.” (*Reference: Robert B. Maddux, Delegating for Results, 1997*)
- ▶ Be patient. When you delegate, realize that the quality of the work or product will most likely be *less* at first. But eventually, as the individual learns the job and becomes proficient at it, the high quality will return.

Steps for Effective Delegation:

1. Identify Work Items that Can Be Delegated

- ▶ Decide what to delegate and whom to delegate it to.
- ▶ Be sensitive to the skills and abilities of your subordinates.
- ▶ Be sensitive to the workloads of your subordinates.
- ▶ Remember that not all items can be delegated.

2. Give the Assignment to the Employee

3. Communicate Your Expectations

- ▶ Communicate clearly and in detail what you expect.
- ▶ Give the subordinate a clear vision of the end goal.
- ▶ Detail the end result, not the method for arriving at the end goal.
- ▶ Solicit their questions. Be sure they clearly understand the assignment.
- ▶ Set up a specific time for follow up.

4. Provide Training When Necessary

- ▶ Oftentimes, subordinates will need feedback and/or guidance to become proficient at a particular task.
- ▶ One of your goals in the delegation process is to develop your subordinates. Be patient and provide the necessary training for your subordinates to succeed.

5. Follow Up

- ▶ Provide feedback.
- ▶ Give corrective feedback in an appropriate manner.
- ▶ Provide *positive* feedback as well as *negative* feedback.

COUNSELING STUDENTS

A variety of resources are available to employees who have the opportunity to advise and guide students. In addition to one's own knowledge and experience, resources available to assist students include:

- ▶ Parents
- ▶ Bishop
- ▶ Counseling Center
- ▶ Career and Advising Center
- ▶ Advisor
- ▶ Financial Aid Office
- ▶ Dean of Students Office
- ▶ International Dean of Students
- ▶ Learning Assistance Lab (Tutoring Center, Study Skills Center, etc.)
- ▶ Services for Students with a Disability

SERVING STUDENTS WITH DIGNITY AND RESPECT

(Reference: John Tschohl, Connections, 1989)

Points to Remember:

- ▶ Dealing with people is a special part of our lives.
- ▶ We are not numbers, we are individuals.
- ▶ Treating people like numbers is poor service.
- ▶ We dislike poor service because it makes us feel unimportant.
- ▶ Students we serve notice our attitudes and feelings no matter how hard we try to hide them.
- ▶ Each job in the school contributes in an important way to the well-being and success of students.
- ▶ Everyone should be eager to respond to students regardless of status or position.
- ▶ The words we say are only a small part of how we communicate. Actions also leave lasting impressions. Tone of voice is [also] a big part of communication.
- ▶ Practicing warmth, friendliness, honesty, patience, tact, courtesy, and promptness with others will result in positive responses from them.
- ▶ Although complaints aren't pleasant, they do tell us how we can improve.
- ▶ Don't be afraid to take responsibility. Don't be afraid to apologize.
- ▶ Asking others about their needs is quality service.
- ▶ Listening carefully is one method of providing quality service.
- ▶ Living up to the service expectations of others benefits everyone.
- ▶ We all deserve friendliness.

EXAMPLE OF “EVERY EMPLOYEE A TEACHER”

(Reference: David A. Bednar, Inaugural Address, BYU–Idaho, February 27, 1998)

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....

I recently was assigned to preside at the Brigham City Utah West Stake conference. The stake president, Michael Dustin, is a graduate of [BYU–Idaho]. President Dustin came to [BYU–Idaho] in 1968 with no place to live and not knowing what to expect of college or of himself.

President Dustin found a job on campus and was assigned to shovel snow and clean around the girls dorms. He was hired and supervised by Brother DaVawn Beattie. Today Brother Beattie is the supervisor of Grounds and the Motor Pool at [BYU–Idaho]. It was obvious as I talked with President Dustin that he had a great regard and love for Brother Beattie. In fact, President Dustin named his youngest son Beattie Dustin as a tribute to DaVawn.

I asked President Dustin what DaVawn had done to have such a profound impact on his life and why he would name his son after him. He gave the following answers:

DaVawn gave me direction in my life and helped me learn how to implement into my everyday life the things I was learning in my classes. He helped strengthen my testimony. He built us up and told us we were doing a good job. He was a friend and someone I could talk to.

When I was unsure about continuing in school, he taught me this principle: **If you get an education, you can more effectively serve the Lord.** That principle changed my life, and I have since taught it to many other adults and young people.

DaVawn is but one example of the hundreds of wonderful employees at [BYU–Idaho] who also serve and bless students. Brother Beattie, you may not have attended college or received a degree; but in the curriculum of the eternities, you indeed have earned a Ph.D. You have not been assigned to be a classroom teacher at [BYU–Idaho]; however, in the things that matter most, you are an example of the first-class teaching that takes place at this [university]. Every person at [BYU–Idaho] is a teacher.

(Reference: President David O. McKay, "To the Teacher," Improvement Era, August 1955)

One of the most memorable scenes in all scripture happened presumably when Jesus, after a short stay in Perea, was on his way to Jerusalem to attend the passover feast. We do not know in what village he entered when this beautiful incident occurred, but it is significant to remember that the conditions in Palestine in that day so far as women and children were concerned were entirely different from what they are as we of the Church of Jesus Christ know them now. Women and children were placed in the background, so to speak. But here we have Jesus, the Redeemer, honoring women and children.

Somewhere, sometime, undoubtedly the mothers of that village had heard him. Some irresistible power accompanied that Teacher which they had not felt from any other being, and mother-like, they desired to enjoy no happiness which their children might not share. And so we read that the mothers brought their infants that they might touch him. As they crowded near this divine Teacher, the disciples, still tinged with the prejudice of the Jews, would have pushed them back, rebuked them, as much as to say, "Trouble not the Master." But when Jesus saw this action, he was much displeased and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16.)

Teachers, what more inspiring words can you find in all the world than that! What more sublime lesson can be given than you find in these words!

And then he laid his hands upon them, and blessed them.

Two fundamental principles of teaching, principles indispensable to the success of the teacher, suggest themselves by this incident. One is personality, the other preparation. It was the divine character of Jesus which drew the women of Palestine to him, which drew as a magnet the children to touch him. It was that divine personality which attracted men, honest men, pure men. It was also that divine personality which antagonized the impure, the evil.

In the realm of personality, in the kingdom of character, Christ was supreme. By personality, I mean all that may be included in individuality. Personality is a gift from God. It is indeed a pearl of great price, an eternal blessing.

Fellow teachers, you and I cannot hope to exert, even to a small degree, the personality of our great Teacher, Jesus Christ. Each one's personality may be to the Savior's only as one little sunbeam to the mighty sun itself; and yet, though infinitely less in degree, each teacher's personality should be the same in kind. In the realm of character, each teacher may be superior and be such a magnet as will draw around him in an indescribable way those whom he would teach.

But no matter how attractive his personality may be to the members of the class, that teacher fails in his work who directs the love of the child only to the teacher's personality. It is the teacher's duty to teach the child to love – not the teacher only, but the truth also. Always, everywhere, we find Christ losing himself for his Father's will; and so the teacher, so far as his personality is concerned, should lose himself for the truth he desires to teach.

Now as to preparation – when the people came to Jesus and asked him for bread, they were never turned away with a stone. He always had truth to give. He understood it. It radiated from his being. Second, he understood how to use illustrations, the natural things around him to impress that truth upon his hearers. In other words, he was filled with his subject, and was enabled then, to give that subject to his hearers.

There are five things, among many others, which may characterize the successful teacher in the Church:

First, implicit faith in the gospel of Jesus Christ, and a sincere desire to serve God. This condition of the soul will merit the companionship and guidance of the Holy Spirit.

Second, unfeigned love for the children, guided by a determination to deal justly and impartially with every member of the class. Honor the child, and the child will honor you.

Third, thorough preparation. The successful teacher studies the child, as well as the lesson.

Fourth, cheerfulness, not forced, but natural cheerfulness, springing spontaneously from a hopeful soul.

Fifth, power to act nobly.

“If you want to be a teacher, just watch your acts and walk;
If you want to be a teacher, just be careful how you talk.”

And so, my fellow teachers: I ask that every man, every woman throughout the Church, determine with the help of God to stand and maintain in the midst of the children of the earth a character unpolluted, unsoiled, a character which is in substance the same kind as the Master Teacher, Jesus of Nazareth.

THE CHARTED COURSE OF THE CHURCH IN EDUCATION APPENDIX B

(Reference: J. Reuben Clark, Jr., Educating Zion (Edited by John W. Welch and Don E. Norton), © 1996 by BYU Studies, Published by Brigham Young University, Provo, Utah.)

As a school boy I was thrilled with the great debate between those two giants, Webster and Hayne. The beauty of their oratory, the sublimity of Webster's lofty expression of patriotism, the forecast of the civil struggle to come for the mastery of freedom over slavery – all stirred me to the very depths. The debate began over the Foot Resolution concerning the public lands. It developed into consideration of great fundamental problems of constitutional law. I have never forgotten the opening paragraph of Webster's reply, by which he brought back to its place of beginning this debate that had drifted so far from its course. That paragraph reads:

Mr. President: When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.

Now I hasten to express the hope that you will not think that I think this is a Webster-Hayne occasion or that I think I am a Daniel Webster. If you were to think those things – or either of them – you would make a grievous mistake. I admit I am old, but I am not that old. But Webster seemed to invoke so sensible a procedure for occasions where, after a wandering on the high seas or in the wilderness, effort is to be made to get back to the place of starting, that I thought you would excuse me if I invoked and in a way used this same procedure to restate some of the more outstanding and essential fundamentals underlying our Church school education.

The following are to me those fundamentals: The Church is the organized Priesthood of God; The Priesthood can exist without the Church, but the Church cannot exist without the Priesthood. The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving to live the perfect life, temporally and spiritually, as laid down in the Gospel – “Be ye perfect, even as your Father which is in Heaven is perfect,” said the Master (Matt. 5:48); second, the Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in living the gospel; Third, the Church is militantly to proclaim the truth, calling upon all men to repent, and to live in obedience to the gospel, “for every knee must bow, and every tongue confess (Mosiah 27:31).”

In all this, there are for the Church and for each and all of its members two prime things which may not be overlooked, forgotten, shaded, or discarded.

First, that Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam's transgression; that he was crucified; that his spirit left his body; that he died; that he was laid away in the tomb; that on the third day his spirit was reunited with his body, which again became a living being; that he was raised from the tomb a resurrected being, a perfect being, the Firstfruits of the Resurrection; that he later ascended to the Father; and that because of his death and by and through his resurrection every man born into the world since the beginning will be likewise literally resurrected. This doctrine is as old as the world. Job declared: "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold, and not another" (Job 19: 26-27). The resurrected body is a body of flesh and bones and spirit, and Job was uttering a great and everlasting truth. These positive facts, and all other facts necessarily implied therein, must all be honestly believed, in full faith, by every member of the Church.

The second of the two things to which we must all give full faith is that the Father and Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the gospel and the Holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth, from which they had been lost by the apostasy of the primitive Church; that the Lord again set up his Church, through Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth The Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the gospel and holy priesthood is not a Latter-day Saint; the hundreds of thousands of faithful, God-fearing men and women who compose the great body of the Church membership do believe these things fully and completely; and they support the Church and its institutions because of this belief.

I have set out these matters because they are the latitude and longitude of the actual location and position of the Church, both in this world and in eternity. Knowing our true position, we can change our bearings if they need changing: we can lay down anew our true course. And here we may wisely recall that Paul said, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8).

As I have already said, I am to say something about the religious education of the youth of the Church. I shall bring together what I have to say under two general headings – the student and the teacher. I shall speak very frankly, for we have passed the place where we may wisely talk in ambiguous words and veiled phrases. We must say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as well as the welfare of the whole Church is at stake.

The youth of the Church, your students, are in great majority sound in thought and in spirit. The problem primarily is to keep them sound, not to convert them.

The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted.

They want to know about the fundamentals I have just set out – about our beliefs; they want to gain testimonies of their truth; they are not now doubters, but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. There are few indeed who have not seen the manifestations of its divine power; they not only wish to be the beneficiaries of this faith, but they want to be themselves able to call it forth to work.

They want to believe in the ordinances of the gospel; they wish to understand them so far as they may.

They are prepared to understand the truth which is as old as the gospel and which was expressed thus by Paul (a master of logic and metaphysics unapproached by the modern critics who decry all religion):

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (1 Cor. 2:11-12)

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (Romans 8:5)

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. (Gal. 5:16-18)

Our youth understand, too, the principle declared in modern revelation:

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. (D&C 58:3)

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God – ... And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened and the glory of the Lord shone round about. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father – That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And while we were yet in the Spirit, the Lord commanded us that we should write the vision. (D&C 76:12, 19-24, 28)

These students are prepared, too, to understand what Moses meant when he declared:

But now mine eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. (Moses 1:11)

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason and probably not by any experiment of known physical science.

These students (to put the matter shortly) are prepared to understand and to believe that there is a natural world and there is a spiritual world; that the things of the natural world will not explain the things of the spiritual world; that the things of the spiritual world cannot be understood or comprehended by the things of the natural world; that you cannot rationalize the things of the Spirit, because first, the things of the Spirit are not sufficiently known and comprehended, and secondly, because finite mind and reason cannot comprehend nor explain infinite wisdom and ultimate truth.

These students already know that they must be “honest, true, chaste, benevolent, virtuous, and [do] good to all men” and that “if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things” (A of F 1:13) – these things they have been taught from very birth. They should be encouraged in all proper ways to do these things which they know to be true, but they do not need to have a year’s course of instruction to make them believe and know them.

These students fully sense the hollowness of teachings that would make the gospel plan a mere system of ethics. They know that Christ’s teachings are in the highest degree ethical, but they also know they are more than this. They will see that ethics relate primarily to the doings of this life, and that to make of the gospel a mere system of ethics is to confess a lack of faith, if not a disbelief, in the hereafter. They know that the gospel teachings not only touch this life, but the life that is to come, with its salvation and exaltation as the final goal.

These students hunger and thirst, as did their fathers before them, for a testimony of the things of the Spirit and of the hereafter; and knowing that you cannot rationalize eternity, they seek faith, and the knowledge which follows faith. They sense by the Spirit they have, that the testimony they seek is engendered and nurtured by the testimony of others and that to gain this testimony which they seek for – one living, burning, honest testimony of a righteous God-fearing man that Jesus is the Christ and that Joseph was God’s prophet – is worth a thousand books and lectures aimed at debasing the gospel to a system of ethics or seeking to rationalize infinity.

Two thousand years ago, the Master said, “Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?” (Matt. 7:9-10).

These students, born under the covenant, can understand that age and maturity and intellectual training are not in any way or to any degree necessary to communion with the Lord and his Spirit. They know the story of the youth Samuel in the temple, of Jesus at twelve years confounding the doctors in the temple, of Joseph at fourteen seeing God the Father and the Son in one of the most glorious visions ever beheld by man. They are not as were the Corinthians, of whom Paul said, “I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able” (1 Cor. 3:2).

They are rather as was Paul himself when he declared to the same Corinthians, “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 Cor. 13:11).

These students as they come to you are spiritually working on toward a maturity which they will early reach if you but feed them the right food. They come to you possessing spiritual knowledge and experience the world does not know.

So much for your students and what they are and what they expect and what they are capable of. I am telling you the things that some of you teachers have told me and that many of your youth have told me.

May I not say now a few words to you teachers?

In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions unless the youth are to be taught and trained in the principles of the gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God’s prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics. The students of seminaries and institutes should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the gospel. But there are the great principles involved in eternal life, the priesthood, the Resurrection, and many other like things, that go beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees can take the place of this testimony, which is the *sine qua non* of the teacher in our Church school system. No Latter-day Saint teacher who does not have a real testimony of the truth of the gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus and of the divine mission of Joseph Smith – including in all its reality the First Vision – has any place in the Church seminary and institute system. If there be any such, and I hope and pray there are none, he should at once resign; if the Commissioner knows of any such and he does not resign, the Commissioner should request his resignation. The First Presidency expect this pruning to be made.

This does not mean that we would cast out such teachers from the Church – not at all. We shall take up with them a labor of love, in all patience and long-suffering, to win them to the knowledge to which as God-fearing men and women they are entitled. But this does mean that our Church schools cannot be staffed by unconverted, untestimonied teachers.

But for you teachers, the mere possession of a testimony is not enough. You must have, besides this, one of the rarest and most precious of all the many elements of human character: moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult, if not impossible, for them to detect it; and the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful instead of helpful.

The successful seminary or institute teacher must also possess another of the rare and valuable elements of character – a twin of moral courage and often mistaken for it. I mean intellectual courage – the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with such knowledge – scientific or otherwise – as teachers or their educational colleagues may believe they possess.

Not unknown are cases where those of presumed faith, holding responsible positions, have felt that, since by affirming their full faith they might call down upon themselves the ridicule of their unbelieving colleagues, they must either modify or explain away their faith, destructively dilute it, or even pretend to cast it away. Such are hypocrites to their colleagues and to their coreligionists.

An object of pity (not of scorn, as some would have it) is that man or woman who, having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order to live with or among unbelievers without inducing their supposed disfavor or derision. Tragic indeed is this situation, for in reality all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid. For there is nothing the world so values and reveres as the person who, having righteous convictions, stands for them in any and all circumstances; there is nothing toward which the world turns more contempt than the person who, having righteous convictions, either slips away from them, abandons them, or repudiates them. For Latter-day Saint psychologists, chemists, physicists, geologists, archeologists, or any other scientists to explain away, misinterpret, evade or elude, or – most of all – repudiate or deny the great fundamental doctrines of the Church in which they profess to believe is to lie to their intellect, to lose their self-respect, to bring sorrow to their friends, to break the hearts of and bring shame to their parents, to besmirch the Church and its members, and to forfeit the respect and honor of those whom they have sought, by their course, to win as friends and helpers.

I prayerfully hope there may not be any such among the teachers of the Church school system, but if there are such, high or low, they must travel the same route as the teacher without the testimony. Sham and pretext and evasion and hypocrisy have, and can have, no place in the Church school system or in the character building and spiritual growth of our youth.

Another thing which must be watched in our Church institutions is this: It must not be possible for people to keep positions of spiritual trust who, not being converted themselves, being really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow, into other paths of education, beliefs, and activities that (though leading where the unbeliever would go) do not bring us to the places where the gospel would take us. That this works as a conscience-balm to the unbeliever who directs it is of no importance. This is the grossest betrayal of trust; and there is too much reason to think it has happened.

I wish to mention another thing that has happened in other lines, as a caution against the same thing happening in the Church educational system. On more than one occasion, our Church members have gone to other places for special training in particular lines; they have had the training which was supposedly the last word, the most modern view; then they have brought it back and dosed it upon us without any thought as to whether we needed it or not. I refrain from mentioning well-known and, I believe, well-recognized instances of this sort of thing. I do not wish to wound any feelings.

But before trying on the newest-fangled ideas in any line of thought, education, activity, or what not, experts should just stop and consider that however backward they think we are, and however backward we may actually be in some things, in other things we are far out in the lead, and therefore these new methods may be old, if not worn out, with us.

In whatever relates to community life and activity in general; to clean group social amusement and entertainment; to closely knit and carefully directed religious worship and activity; to a positive, clear-cut, faith-promoting spirituality; to a real, everyday, practical religion; to a firm-fixed desire and acutely sensed need for faith in God, we are far in the vanguard of on-marching humanity. Before effort is made to inoculate us with new ideas, experts should kindly consider whether the methods, used to spur community spirit or build religious activities among groups that are decadent and maybe dead to these things, are quite applicable to us, and whether their effort to impose these upon us is not a rather crude, even gross anachronism. For example, to apply to our spiritually minded and religiously alert youth a plan evolved to teach religion to youth having no interest or concern in matters of the Spirit, would not only fail in meeting our actual religious needs, but would tend to destroy the best qualities which our youth now possess.

I have already indicated that our youth are not children spiritually; they are well on toward the normal spiritual maturity of the world. To treat them as children spiritually, as the world might treat the same age group, is therefore and likewise an anachronism. I say once more there is scarcely a youth that comes through your seminary or institute door who has not been the conscious beneficiary of spiritual blessings, or who has not seen the efficacy of prayer, or who has not witnessed the power of faith to heal the sick, or who has not beheld spiritual outpourings of which the world at large is today ignorant. You do

not have to sneak up behind these spiritually experienced youth and whisper religion in their ears; you can come right out, face to face, and talk with them. You do not need to disguise religious truths with a cloak of worldly things; you can bring these truths to them openly, in their natural guise. Youth may prove to be not more fearful of them than you are. There is no need for gradual approaches, for “bedtime” stories, for coddling, for patronizing, or for any of the other childish devices used in efforts to reach those spiritually inexperienced and all but spiritually dead.

You teachers have a great mission. As teachers you stand upon the highest peak in education, for what teaching can compare in priceless value and in far-reaching effect with that which deals with humans as they were in the eternity of yesterday, as they are in the mortality of today, and as they will be in the forever of tomorrow. Not only time, but eternity is your field. Salvation not only of yourself, but also of those who come within the purlieu of your temple is the blessing you seek and which, by doing your duty, you will gain. How brilliant will be your crown of glory, with each soul saved an encrusted jewel thereon.

But to get this blessing and to be so crowned, you must, I say once more, you must teach the gospel. You have no other function and no other reason for your presence in a Church school system.

You do have an interest in matters purely cultural and in matters of purely secular knowledge; but I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the gospel of the Lord Jesus Christ as it has been revealed in these latter days. You are to teach this gospel using as your sources and authorities the standard works of the Church and the words of those whom God has called to lead his people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. To do so would be to have as many different churches as we have seminaries – and that is chaos.

You are not, whether high or low, to change the doctrines of the Church or to modify them, as they are declared by and in the standard works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church. The Lord has declared he is “the same yesterday, today, and forever” (2 Ne. 27:23).

I urge you not to fall into that childish error, so common now, of believing that merely because we have gone so far in harnessing the forces of nature and turning them to our own use, therefore the truths of the Spirit have been changed or transformed. It is a vital and significant fact that our conquest of the things of the Spirit has not marched side by side with our conquest of things material. The opposite sometimes seems to be true. Our power to reason has not matched our power to figure. Remember always and cherish the

great truth of the Intercessory Prayer: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). This is an ultimate truth; so are all spiritual truths. They are not changed by the discovery of a new element, a new ethereal wave, nor by clipping off a few seconds, minutes, or hours of a speed record.

You are not to teach the philosophies of the world, ancient or modern, pagan or Christian, for this is the field of the public schools. Your sole field is the gospel, and that is boundless in its own sphere.

We pay taxes to support those state institutions whose function and work it is to teach the arts, the sciences, literature, history, the languages, and so on through the whole secular curriculum. These institutions are to do this work. But we use the tithes of the Church to carry on the Church school system, and these are impressed with a holy trust. The Church seminaries and institutes are to teach the gospel.

In thus stating this function time and time again, and with such continued insistence as I have done, it is fully appreciated that carrying out the function may involve the matter of “released time” for our seminaries and institutes. But our course is clear. If we cannot teach the gospel, the doctrines of the Church, and the standard works of the Church, all of them, on “released time” in our seminaries and institutes, then we must face giving up “released time” and try to work out some other plan of carrying on the gospel work in those institutions. If to work out some other plan be impossible, we shall face the abandonment of the seminaries and institutes and the return to Church colleges and academies. We are not now sure, in the light of developments, that these should ever have been given up. We are clear upon this point, namely, that we shall not feel justified in appropriating one further tithing dollar to the upkeep of our seminaries and institutes unless they can be used to teach the gospel in the manner prescribed. The tithing represents too much toil, too much self-denial, too much sacrifice, too much faith, to be used for the colorless instruction of the youth of the Church in elementary ethics. This decision and situation must be faced when the next budget is considered. In saying this, I am speaking for the First Presidency.

All that has been said regarding the character of religious teaching, and the results which in the very nature of things must follow a failure properly to teach the gospel, applies with full and equal force to seminaries, to institutes, and to any and every other educational institution belonging to the Church school system.

The First Presidency earnestly solicits the wholehearted help and cooperation of all you men and women who, from your work on the firing line, know so well the greatness of the problem which faces us and which so vitally and intimately affects the spiritual health and the salvation of our youth, as well as the future welfare of the whole Church. We

need you, the Church needs you, the Lord needs you. Restrain not yourselves, nor withhold your helping hand.

In closing, I wish to pay a humble, but sincere, tribute to teachers. I pay my tribute to your industry, your loyalty, your sacrifice, your willing eagerness for service in the cause of truth, your faith in God and in his work, and your earnest desire to do the things that our ordained leader and prophet would have you do. And I entreat you not to make the mistake of thrusting aside your leader's counsel, or of failing to carry out his wish, or of refusing to follow his direction.

May God bless you always in all your righteous endeavors; may he quicken your understanding, increase your wisdom, enlighten you by experience, bestow upon you patience and charity and, as among your most precious gifts, endow you with the discernment of spirits that you may certainly know the spirit of righteousness and its opposite as they come to you; may he give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places, which must be neither polluted nor defiled, either by false or corrupting doctrine or by sinful misdeed; may he enrich your knowledge with the skill and power to teach righteousness; may your faith and your testimonies increase, and your ability to encourage and foster them in others grow greater every day – all that the youth of Zion may be taught, built up, encouraged, heartened, that they may not fall by the wayside, but go on to eternal life, that as these blessings come to them, you through them may be blessed also.

(This address was given to Church seminary and institute leaders on August 8, 1938, at the BYU Summer School in Aspen Grove, when J. Reuben Clark, Jr. was First Counselor in the First Presidency.)

(Reference: Bruce R. McConkie, "The Teacher's Divine Commission," Ensign, April 1979)

We have received from the Lord some counsel and instruction relative to the teaching of his gospel, which if accepted and followed will make us the greatest and most influential teachers in the world.

This revealed system for preaching the gospel is simple. It is easy. It can be learned and practiced by every member of the Church. It is the same teaching system used by the Lord Jesus during his mortal ministry among men; and if we learn its principles and apply them in our teaching, we shall strengthen the faithful, reclaim the inactive, and convert the investigator.

I now invite you to open your hearts, to give diligent heed to what I shall say, and then to go forth and put the divine principles in operation in all your teaching.

That which I shall set forth must be presented by the power of the Holy Ghost if it is to have a converting effect in the hearts of those who hear it. And those who hear must do so by the power of that same Holy Spirit if they are to receive the light and understanding that should be theirs as a result of this presentation.

For a text let us take these words of Paul. In them he sets forth some of the essential identifying characteristics of the true church. That is to say where the things he here names are found, there is the Church and kingdom of God on earth; and where these things are not found, there the true church is not found.

Paul says: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" – note the order of priority, the order of importance of those things which identify the true Church.

The churches of the world, the churches of men, have what they have, but as pertaining to the true and living Church, the revealed word is: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28).

If there is a church with apostles who function according to the divine pattern, who hold the keys of the kingdom, who guide the destinies of the Lord's people according to his mind and purposes – there is the true church.

If there is a church with prophets who serve as prophets have always served, revealing to the people the mind and will of Him whose we are – there is the true church.

And in the same sense, as to the third great essential identifying characteristic, if there is a church with teachers who operate within the divine framework, who teach the truth in the way the Lord has appointed – there is the true church.

This means that all those who teach the gospel in the way the Lord ordains that it should be taught become living witnesses of the truth and divinity of his great latter-day work.

In the true church teachers are called of God and are authorized and empowered to present his message, and his message only, as they act in the course of their appointment.

“We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof” (Articles of Faith 1:5).

To gain salvation we must come to a knowledge of the truth. Jesus said, “The true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

“For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.” (Inspired Version, John 4:25-26.)

The world today is full of people who draw near to the Lord with their lips, but whose hearts are far from him. “They teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof” (Joseph Smith–History 1:19).

The same spiritual darkness covered the earth in the day when Jesus ministered among men. Of those who would not hear his voice our Lord said:

“Ye hypocrites, well did Esaias prophesy of you, saying,

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

“But in vain do they worship me, teaching for doctrines the commandments of men.” (Matt. 15: 7-9.)

True worshippers worship the true God according to true principles. There is no salvation in worshipping a false god or in believing a false doctrine. All such worship is in vain. It has no saving virtue or power.

In speaking of this same eternal truth – that men must call upon the true God and worship him in spirit and in truth – Paul asks these questions:

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:14.)

Paul’s logic is perfect. There is no way to worship the Father in spirit and truth until we know who he is and believe in him as God. There is no way to believe in him and his laws unless they are taught to us. And we cannot be taught unless there is a teacher.

Then Paul asks: “And how shall they preach, except they be sent?” (Rom. 10:15.)

That is to say, how can teachers present the mind and will and voice of the Lord to their disciples unless they are called of God and sent forth to carry the Lord’s message? Unless they are called of God, the doctrines they teach will be the commandments of men and the worship that flows therefrom will be in vain.

So Paul reaches this conclusion: “Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

In other words, faith in the Lord Jesus Christ and his holy gospel comes only when the truths of the gospel are taught by legal administrators who have been called of God to present his message to his children.

Now I speak in this plain and emphatic manner because we can never comprehend how we are to teach the gospel unless we first know that in all our teaching we represent the Lord and are appointed to teach his gospel. We are the Lord’s agents, and as such we are empowered to say only those things which he wants said.

Agents represent their principal. They have no power of their own. They act in someone else’s name. They do what they are told to do. They say what they are authorized to say – nothing more, nothing less.

We are the Lord’s agents. We represent him. “As ye are agents,” he says, “ye are on the Lord’s errand and whatever ye do according to the will of the Lord is the Lord’s business” (D&C 64:29).

Our business as teachers is to teach his doctrine and none other. There is no other course we can follow, if we are to save souls. We have no saving power of our own. We cannot create a law or a doctrine that will redeem or resurrect or save another person. The Lord only can do these things and we are appointed to teach what he reveals on these and all gospel doctrines.

What, then, are we authorized to do in teaching the gospel? What is our divine commission?

“The teacher’s divine commission” is summarized under five headings:

1. *We are commanded* – it is something on which we have no choice; there are no alternative courses open to us – we are commanded *to teach the principles of the gospel*.

In the revelation known as “the law of the Church,” the Lord says: “The elders, priests and teachers of this church shall teach the principles of my gospel” (D&C 42:12). Numerous revelations say: Preach my gospel and teach my word, “saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith” (D&C 52:9).

Manifestly we cannot teach that which is unknown to us. A prerequisite to teaching the gospel is studying the gospel. Hence such divine decrees as:

“Search the scriptures” (John 5:39).

“Search these commandments” (D&C 1:37).

“Treasure up my word” (Joseph Smith–History 1:37).

“Study my word” (D&C 11:22).

“Search the prophets” (3 Ne. 23:5).

“Ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.” (3 Ne. 23:1.)

“Seek not to declare my word, but seek first to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men” (D&C 11:21).

We can read all of the standard works of the Church in one year if we proceed at the rate of about six pages a day. To do the sincere searching and the solemn pondering required will take more time.

There is knowledge and there are spiritual experiences to be gained from reading, pondering, and praying about the scriptures which can be gained in no other way. No matter how devoted and active members of the Church are in administrative matters, they will never gain the great blessings which come from scriptural study unless they pay the price of that study and thus make the written word a part of their lives.

2. *We are to teach the principles of the gospel as they are found in the standard works of the Church.*

In the law of the Church the Lord says: “The elders, priests and teachers of this church shall teach the principles of my gospel” – and now note this restriction – “which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel” (D&C 42:12).

Then the Lord speaks of the need to be guided by the Spirit, but comes back to the scriptural source of gospel truth in these words: “And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures is given” (D&C 42:15).

When this revelation was given, the Bible and the Book of Mormon were the only scriptures available to the Latter-day Saints. Now we also have the Doctrine and Covenants and the Pearl of Great Price, and there are, of course, other revelations which shall be given in due course.

3. *We are to teach by the power of the Holy Ghost.*

Having commanded all teachers to teach the principles of the gospel as found in the standard works, the Lord says: “These shall be their teaching, as they shall be directed by the Spirit.”

Then he gives the great directive: “And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.”

Along with this instruction, he gives this promise:

“As ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;

“For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.” (D&C 42:13-14, 16-17.)

Every teacher in every teaching situation might well reason along this line:

If the Lord Jesus were here, what he would say in this situation would be perfect.

But he is not here. Instead he has sent me to represent him.

I should say what he would say if he were here; I should say what he wants said.

The only way I can do this is to have him tell me what to say.

This revealed direction can come to me only by the power of his Spirit.

Therefore I must be guided by the Spirit if I am to teach in my capacity as an agent of the Lord.

These principles of teaching gospel truths by the power of the Spirit are further expounded in another revelation by means of revealed questions and answers in this way:

Question: “I the Lord ask you this question – unto what were ye ordained?”

That is, what is your commission? What have I empowered you to do? What authorization have you received from me?

Answer: “To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth. (D&C 50:13-14.)

That is, your commission, your authorization, the thing you have been ordained to do is to teach my gospel, not any private views, not the philosophies of the world, but my everlasting gospel, and to do it by the power of my Spirit, all in harmony with the commandment I have heretofore given: “If ye receive not the Spirit ye shall not teach” (D&C 42:14).

Question: “He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?” (D&C 50:17.)

Before hearing the revealed answer, let us note that the Lord is here talking about teaching the gospel, the word of truth, the principles of salvation. He is not talking about the doctrines of the world and the commandments of men, the adherence to which is vain and does not lead to salvation.

The question is, when we preach the gospel, when we teach the word of truth, when we set forth the true doctrines of salvation, do we do so by the power of the Holy Ghost or in some other way? Obviously, the “other way” to teach the truth is by the power of the intellect.

Now the revealed answer: “If it be by some other way it is not of God” (D&C 50:18).

Let us make this clear. Even though what we teach is true, it is not of God unless it is taught by the power of the Spirit. There is no conversion, no spiritual experience, unless the Spirit of the Lord is involved.

Question: “And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?”

Answer: “If it be some other way it is not of God.” (D&C 50:19-20)

This is why I said at the beginning that if this presentation was to have converting power, I must present it by the power of the Spirit and you must hear and receive by that same power. Only then can “he that preacheth and he that receiveth, understand one another,” so that “both are edified and rejoice together” (D&C 50:22).

4. *We are to apply the gospel principles taught to the needs and circumstances of our hearers.*

The gospel principles never change. They are the same in all ages. And in general the needs of people are the same in all ages. There are no problems which have befallen us except those which have been the common lot of men from the beginning. And so it is not difficult to take the principles of the everlasting word and apply them to our specific needs. The abstract truth must live in the lives of men if they are to bear fruit.

Nephi quoted from the Book of Moses and the writings of Isaiah and then said: “I did liken all scriptures unto us, that it might be for our profit and learning” (1 Ne. 19:23) – meaning he applied the teachings of Moses and Isaiah to the needs of the Nephites.

5. *We must testify that what we teach is true.*

We are a testimony bearing people, as we should be. Our meetings abound in the solemn assurances that the work in which we are engaged is true. We certify with fervor and conviction that Jesus is the Lord, that Joseph Smith is his prophet, and that The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth” (D&C 1:30).

In all of this we do well. But we ought to do more. The inspired teacher, the one who teaches by the power of the Spirit, is expected to bear testimony that the doctrine he teaches is true.

Alma set us an example in this respect. He preached a mighty sermon on being born again. Then he said he had spoken plainly, had been commissioned so to do, had quoted the scriptures, and had taught the truth.

“And this is not all,” he added. “Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true.” (Alma 5:45.)

This is the crowning seal placed on gospel teaching – the personal witness of the teacher that the doctrine he has taught is true!

Who can argue with a testimony? Unbelievers may contend about our doctrine. They may wrest the scriptures to their destruction. They may explain away this or that from a purely intellectual standpoint, but they cannot overpower a testimony.

If I say, this or that messianic prophecy of Isaiah was fulfilled in this or that event in the life of our Lord, many voices are waiting to debate the issue and show that the wise men of the world think otherwise.

But if I say I know by the revelations of the Holy Spirit to my soul that the messianic utterances refer to Jesus of Nazareth who was God’s Son, what is there to debate?

I have then borne personal testimony on the doctrinal point being taught, and every hearer who is in tune with the same Spirit knows in his heart that what I have said is true.

Alma, having borne testimony that the things he had taught are true, then asked: “And how do ye suppose that I know of their surety?”

His answer, which sets a pattern for all teachers, is: “Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.” (Alma 5:45-46.)

And so we have now before us an exposition of our status as the Lord’s agents and of the teacher’s divine commission.

We are appointed –

1. *To teach the principles of the gospel,*
2. *Out of the standard works,*
3. *By the power of the Holy Ghost,*
4. *Always applying the teachings to our needs, and*
5. *To testify that what we have taught is true.*

There remains, then, but one thing more for me to say on these matters and that is to bear testimony that the concepts here presented are true, and that if we follow them we will have power to convert and save the souls of men.

I know –

That the Lord has commanded us to teach the principles of his gospel as they are set forth in his holy scriptures.

That unless we do this by the power of his Holy Spirit, our teaching is not of God.

That he expects us to apply the principles of eternal truth to our lives.

That we should bear testimony to all who will hear that our teachings come from him who is eternal and will lead men to peace in this life and eternal life in the world to come.

That all of us who teach may do so according to this divine pattern, I pray, in the name of the Lord Jesus Christ. Amen.

(Reference: From a document created under the direction of the Vice President of Academics, BYU–Idaho)

Seven guiding principles have been established to ground and direct the activities of all who are associated with Brigham Young University–Idaho:

1. True teaching is done by and with the Spirit of the Holy Ghost.
2. Every person at BYU–Idaho is a teacher.
3. The most effective teaching and learning experiences occur “one by one.”
4. More students must be blessed.
5. Righteous sociality (D&C 130:2) is essential to individual growth.
6. Service provides opportunities for growth.
7. A BYU–Idaho experience must be affordable for students and families.

Organized by the four elements of the Brigham Young University–Idaho mission, the following statements define who we are as an institution:

1. *Build testimonies of the restored gospel of Jesus Christ and encourage living its principles.*
 - ▶ All who are associated with Brigham Young University–Idaho (BYU–Idaho) recognize its Board of Trustees as prophets, seers, and revelators. By acknowledging their inspired leadership, we wholeheartedly accept their insight and wisdom and their vision for the University.
 - ▶ The faculty at BYU–Idaho have the highest commitment to excellence in their disciplines and believe that all truth is in harmony with the gospel of Jesus Christ. Therefore, they openly accept responsibility to teach truth by the Spirit, to fuse secular and spiritual truth into one grand whole, and to help students understand how knowledge “of all things” can enhance their commitment to and understanding of the gospel.
 - ▶ All who teach, work, or study at BYU–Idaho are expected to live by the highest standards of the gospel of Jesus Christ on and off campus and on and off track so that their minds truly can be quickened, their understanding enlarged, their hearts softened, and their testimonies strengthened. We understand that virtue, honor, integrity, kindness, compassion, and hard work are the hallmarks of a Christian life and the proper foundation for all learning, knowledge, wisdom, and service.

2. *Provide a quality education for students of diverse interests and abilities.*

- ▶ The faculty at BYU–Idaho are deeply committed to academic excellence, to continued mastery of the content of their academic disciplines, and to continued professional development in those disciplines.
- ▶ Teaching is the main focus of the faculty at BYU–Idaho. Each member of the faculty is committed to using the best teaching techniques and methods which are appropriate to their disciplines. Each faculty member is also committed to a warm, positive, encouraging classroom environment where high academic expectations can be achieved.
- ▶ Collectively, the faculty are committed to using a variety of teaching methods and strategies which address the full range of student needs and learning styles, and they are committed to exploring new options for teaching based on emerging technologies and on increased understanding of the learning process.
- ▶ The faculty at BYU–Idaho are also committed to standards of fairness in evaluation and assessment of student performance.
- ▶ The University and the Church are committed to adequate funding of the University’s educational programs and related activities. We acknowledge that a majority of that funding comes from the tithes and offerings of members of The Church of Jesus Christ of Latter-day Saints. Therefore, we recognize the faith, confidence, and sacrifice of those who have given, we treat our funding, from all sources, including philanthropic gifts, as “sacred,” and we seek frugality and efficiency in our expenditures and financial commitments.
- ▶ BYU–Idaho is a two-tiered institution, offering specialized associate and baccalaureate degrees, that is committed to a quality general education for all of its students. The University has a commitment to several specialized, technical, and professional programs.
- ▶ BYU–Idaho is committed to providing a physical infrastructure that is adequate for the spiritual, academic, and social needs of its students. The University is also committed to providing some specialized settings for learning at our central campus and at several other satellite facilities that are owned and operated by the University or the Church.

- ▶ Even though we encourage a unity of religious and social ideals at BYU–Idaho, we seek to broaden the cultural and intellectual diversity of our students. As a university community, we respect the vast diversity of our students and offer a wide variety of support services for the academic, emotional, and social well-being of each student. These services include, but are not limited to, the following: tutoring, a Learning Assistance Lab, counseling services, faculty advising, and faculty mentoring.
- ▶ We are committed to making the quality educational opportunities of BYU–Idaho available in appropriate ways to an increasing number of people, particularly to the members of The Church of Jesus Christ of Latter-day Saints throughout the world.

3. *Prepare students for lifelong learning, for employment, and for their roles as citizens and parents.*

- ▶ BYU–Idaho offers course work leading to careers in professional, technical, and skilled areas. We prepare our students for employment, for personal enrichment, and for graduate school.
- ▶ We are committed to a deliberate and well-planned program of faculty advising and encourage family members to help students carefully plan their academic programs.
- ▶ We encourage students to be busily engaged in service to others and to be an influence for good in their families and communities and in the world.
- ▶ We believe in encouraging an atmosphere of freedom where agency and self-will can be properly understood and enjoyed. We encourage students to understand that liberty enlarges the creative genius of the human soul, encourages human productivity, and is enjoyed when people exercise significant self-restraint and take responsibility for their own actions.
- ▶ We believe in teaching that the family is the central institution of human happiness and that happiness, joy, and peace are appropriate and essential goals of human existence. Therefore, we teach the importance of the traditional family as outlined in *The Family: A Proclamation to the World* as it was set forth by The Church of Jesus Christ of Latter-day Saints.

- ▶ We support the democratic ideals of the United States as being inspired by God and based on eternal truths and principles. We encourage students to support those ideals throughout the world and to work for peace and prosperity through voting, public service, and active participation in other aspects of the political process.

4. *Maintain a wholesome academic, cultural, social, and spiritual environment.*

- ▶ All who are associated with BYU–Idaho recognize that there is a special spirit here, a special atmosphere for learning and for righteous living that is closely associated with the gospel and the Church. We are dedicated to preserving this “Spirit of Ricks” by fusing the academic purposes of the University with a complete opportunity to participate in wholesome social and extra-curricular activities and in the ward and stake activities that are an essential part of The Church of Jesus Christ of Latter-day Saints.
- ▶ We believe in living by an honor code that will prepare students to keep themselves morally clean and physically fit, abide by the laws of their own nations, increase their talents by hard work, and be honest in their employment and in all their economic relationships.
- ▶ We believe that everyone in the campus community is a teacher, teaching by word and example those principles of Christian living and good citizenship that are essential to personal and community well-being. We believe that students enjoy many effective learning experiences through personal contact with staff and support personnel as well as with the faculty.

(Reference: Jane McBride Choate, "My Daughter, My Sister, My Friend," Ensign, March 1996, p. 43. *Italics added.*)

I knew I wasn't the only mother who had worried about her daughter's making the transition from childhood to womanhood, but sometimes the challenge seemed overwhelming to me. Recently, however, I was allowed a brief, tantalizing glimpse of the woman inside this nine-year-old child of mine.

I was expecting our fourth baby when our seven-year-old son, Robbie, was unexpectedly diagnosed with osteomyelitis. When I learned that this infectious bone disease would require surgery to scrape the infection away from the bone, I reached an all-time low. He was hospitalized immediately. I spent my days with Robbie in his hospital room, maintaining a brave front that was my only defense against a growing terror. Nights were especially lonely for me because my husband spent them at the hospital with our son. Without extended family nearby to give me support, I fought giving in to an overwhelming depression.

The night before the operation on Robbie's leg, I knelt by my bed and cried as though my heart would break, believing that I was alone. As I heaved with sobs, I felt two slender arms slide around my shoulders. Wordlessly, my daughter, still only a child herself, held me and let me cry away all my fear and pain. *Though I had fought to hide my vulnerability, my daughter had recognized my desperation and had come to help me.* Afterward no words were spoken; only a quiet pressing of her hands upon mine remained of the moment we had shared.

During the next two weeks of Robbie's hospitalization, my daughter found an inner courage and continued to give me what I could not give myself – the strength to continue. During that time, I saw, with a glimmer of insight, what this sweet child-woman would become.

Robbie recovered, the crisis passed, and my daughter and I quickly slipped back into our "roles." We still disagree over the volume of her radio and the amount of eye shadow that she insists is necessary for her survival. I still shudder when I pick my way through the clutter of her room. But our relationship has changed. Now we share special moments when we return to that sweet closeness we shared during the two weeks of Robbie's surgery. We smile together at the antics of our ever curious toddler or shed tears over a touching story.

Watching this chrysalis of a daughter, with her tentative testing of fragile wings in a world that expects so much of her, has been a precious experience for me to behold. I have been blessed to relate to my daughter as my daughter, my sister, and my friend.