Coming Together to Learn
One of the greatest benefits derived from meeting together is the experiencing of new and beautiful thoughts and feelings. These thoughts and feelings are not always those expressed by the speaker. Words do not convey thought—they only call up thought, but those who, while listening, experience new thoughts, or noble feelings, always derive one of the greatest blessings that come to those who meet together.

—David O. McKay
Dear Alumni, Faculty, Staff, Students, and Friends,

Having been associated as either a student or a professor with seven universities before coming to BYU, I found one of the many distinguishing aspects at BYU to be coming together to learn in the weekly devotionals and forums.

At BYU we set aside one hour each week to unite in learning spiritual and academic truths. I have been impressed throughout the years with the inspirational talks delivered by General Authorities and BYU employees. Similarly, forum speakers from both within and outside the university have shared their thought-provoking work, which enriches our lives.

Over the years a substantial number of faculty and staff in the David O. McKay School of Education have participated as devotional and forum speakers. These talks are worth revisiting. In this issue two talks are featured and quotations from others are provided in the hope that you will read the full addresses. Through this issue we can come together to learn as a community of McKay School alumni and friends, wherever each of us might be geographically located.

Mary Anne Prater
Christ is sufficient (see Ether 12:27, D&C 17:8, 2 Corinthians 12:9)—sufficient to cover us, sufficient to transform us, and sufficient to help us as long as that transformation process takes.

CHRIST’S GRACE IS SUFFICIENT TO COVER US
A BYU student once came to me and asked if we could talk. I said, “Of course. How can I help you?”
She said, “I just don’t get grace.”
I responded, “What is it that you don’t understand?”
She said, “I know I need to do my best and then Jesus does the rest, but I can’t even do my best.”
She then went on to tell me all the things she should be doing because she’s a Mormon that she wasn’t doing.
She continued, “I know that I have to do my part and then Jesus makes up the difference and fills the gap that stands between my part and perfection. But who fills the gap that stands between where I am now and my part?”
She then went on to tell me all the things that she shouldn’t be doing because she’s a Mormon, but she was doing them anyway.

Finally I said, “Jesus doesn’t make up the difference. Jesus makes all the difference. Grace is not about filling gaps. It is about filling us.”

Seeing that she was still confused, I took a piece of paper and drew two dots—one at the top representing God and one at the bottom representing us. I then said, “Go ahead. Draw the line. How much is our part? How much is Christ’s part?”
She went right to the center of the page and began to draw a line. Then, considering what we had been speaking about, she went to the bottom of the page and drew a line just above the bottom dot.

I said, “Wrong.”
She said, “I knew it was higher. I should have just drawn it, because I knew it.”
I said, “No. The truth is, there is no line. Jesus filled the whole space. He paid our debt in full. He didn’t pay it all except for a few coins. He paid it all. It is finished.”
She said, “Right! Like I don’t have to do anything!”

“Oh no,” I said, “you have plenty to do, but it is not to fill that gap. We will all be resurrected. We will all go back to God’s..."
yet comprehended what He is trying to make of us. Because we do not yet see through Christ’s eyes. We have not missions, serve in callings, and do temple work! “Maybe it is being way too much to ask (‘Gosh! None of the other Christians commandments’ (John 14:15). If we see His requirements as In the same way, because Jesus has paid justice He can

put it, “While many Christians view Christ’s suffering as only a huge favor He did for us, Latter-day Saints also recognize it as a huge investment He made in us.” As Moroni puts it, grace isn’t just about being saved. It is also about becoming like the Savior (see Moroni 7:48). The miracle of the Atonement is not just that we can live after we die but that we can live more abundantly (see John 10:10). The miracle of the Atonement is not just that we can be cleansed and consoled but that we can be transformed (see Romans 8). Scriptures make it clear that no unclean thing can dwell with God (see Alma 40:26), but, brothers and sisters, no unchanging thing will even want to. I know a young man who just got out of prison—again. Each time two roads diverge in a yellow wood, he takes the wrong one—every time. When he was a teenager dealing with every bad habit a teenage boy can have, I said to his father, “We need to get him to EFY.” I have worked with that program since 1985. I know the good it can do. His dad said, “I can’t afford that.” I said, “I can’t afford it either, but you put some in, and I’ll put some in, and then we’ll go to my mom, because she is a real softy.” We finally got the kid to EFY, but how long do you think he lasted? Not even a day. By the end of the first day he called his mother and said, “Get me out of here!” Heaven will not be heaven for those who have not chosen to be heavenly. In the past I had a picture in my mind of what the final judgment would be like, and it went something like this: Jesus standing there with a clipboard and Brad standing on the other side of the room nervously looking at Jesus. Jesus checks His clipboard and says, “Oh, shoot, Brad. You missed it by two points.”

The MIRACLE of the Atonement is not just that we can go home but that—miraculously—we can feel at HOME there.

CHRIST’S GRACE IS SUFFICIENT TO TRANSFORM US Christ’s arrangement with us is similar to a mom providing music lessons for her child. Mom pays the piano teacher. How many know what I am talking about? Because Mom pays the debt in full, she can turn to her child and ask for something. What is it? Practice! Does the child’s practice pay the piano teacher? No. Does the child’s practice repay Mom for paying the piano teacher? No. Practicing is how the child shows appreciation for Mom’s incredible gift. It is how he takes advantage of the amazing opportunity Mom is giving him to live his life at a higher level. Mom must not be waiting for him to get the piano teacher happy. He must practice the piano, but this practice has a different purpose than payment or punishment. Its purpose is change. I have been again Christian friends who say to me, “You Mormons are trying to earn your way to heaven.” I say, “No, we are not earning heaven. We are learning heaven. We are preparing for it (see D&C 88:7). We are practicing for it.” They ask me, “Have you been saved by grace?” I answer, “Yes. Absolutely, totally, completely, thankfully—yes!” Then I ask them a question that perhaps they have not fully considered. “Have you been changed by grace?” They are so excited about being saved that maybe they are not thinking enough about what comes next. They are so happy the debt is paid that they may not have considered why the debt existed in the first place. Latter-day Saints know not only what Jesus has saved us from but also what He has saved us for. As my friend Brett Sanders puts it, “A life impacted by grace eventually begins to look like Christ’s life.” As my friend Omar Canals puts it, “While many Christians view Christ’s suffering as only a huge favor He did for us, Latter-day Saints also recognize it as a huge investment He made in us.” As Moroni puts it, grace isn’t just about being saved. It is also about becoming like the Savior (see Moroni 7:48).

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Brad begs Jesus, “Please, check the essay question one more time! There have to be two points you can squeeze out of that essay.” That’s how I always saw it.

But the older I get, and the more I understand this wonderful plan of redemption, the more I realize that in the final judgment it will not be the unrepentant sinner begging Jesus, “Let me stay.” No, he will probably be saying, “Get me out of here!” Knowing Christ’s character, I believe that if anyone is going to be begging on that occasion, it will probably be Jesus begging the unrepentant sinner, “Please, choose to stay. Please, use my Atonement—not just to be cleansed but to be changed so that you want to stay.”

The miracle of the Atonement is not just that we can go home but that—miraculously—we can feel at home there. If Christ did not require faith and repentance, then there would be no desire to change. Think of your friends and family members who have chosen to live without faith and without repentance. They don’t want to change. They are not trying to abandon sin and become comfortable with God. Rather, they are trying to abandon God and become comfortable with sin. If Jesus did not require covenants and bestow the gift of the Holy Ghost, then there would be no way to change. We would be left forever with only willpower, with no access to His power. If
Jesus did not require endurance to the end, then there would be no internalization of those changes over time. They would forever be surface and cosmetic rather than sinking inside us and becoming part of us—as part of who we are. Put simply, if Jesus didn’t require practice, then we would never become pianists.

Christ’s grace is sufficient to help us “But Brother Wilcox, don’t you realize how hard it is to practice? I’m just not very good at the piano. I hit a lot of wrong notes. ‘But Brother Wilcox, don’t you realize how hard it is to practice? I’m just not very good at the piano. I hit a lot of wrong notes.’ Then suddenly these young men find out how easy it is to not be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, or reverent. They mess up. They say, ‘I’ll never do it again,’ and then they do it again. They say, ‘I’ll never do it again,’ and then they do it again. They say, ‘This is stupid. I will never do it again.’ And then they do it. The guilt is almost unbearable. They don’t dare talk to a bishop. Instead, they hide. They say, ‘I can’t do this Mormon thing. I’re tried, and the expectations are just way too high.’ So they quit. These young men don’t understand grace.

I know returned missionaries who come home and slip back into bad habits they thought were over. They break promises made before God, angels, and witnesses, and they are convinced there is no hope for them now. They say, ‘Well, I’ve blown it. There is no use in even trying any more.’ Seriously! These young people have spent entire missions teaching people about Jesus Christ and His Atonement, and now they think there is no hope for them! These returned missionaries don’t understand grace.

I know young married couples who find out after the sealing ceremony is over that marriage requires adjustments. The pressures of life mount, and stress starts taking its toll financially, spiritually, and even sexually. Mistakes are made. Walls are built. Our fuel supply is exhausted. Rather, it is our constant energy source. It is not the light at the end of the tunnel that moves us through the tunnel. Grace is not achieved somewhere down the road. It is received right here and right now. It is not a finishing touch; it is the Finisher’s touch (see Hebrews 12:2).

In twelve days we celebrate Pioneer Day. The first company of Saints entered the Salt Lake Valley on July 24, 1847. Their journey was difficult and challenging; still they sang: Come, come, ye Saints, no toil nor labor fear; But with joy wield your way.

Though hard to this journey may appear. Grace shall be as your day. (‘Come, Come Ye Saints,’ Hymns, no. 30) “Grace shall be as your day”—what an interesting phrase. We have all sung it hundreds of times, but have we stopped to consider what it means? “Grace shall be as your day” means that transformation takes. The Book of Mormon teaches us to rely solely on “the merits, and mercy, and grace of the Holy Messiah” (2 Nephi 2:8). As we do, we do not discover—as some Christians believe—that Christ requires nothing of us. Rather, we discover that He requires so much and the strength to do all He asks (see Philippians 4:13). Grace is not the absence of God’s high expectations. Grace is the presence of God’s power (see Luke 1:37). With Elder Maxwell, I testify that God’s grace is sufficient. Jesus’ grace is sufficient. It is enough. It is all we need. Oh, young people, don’t quit. Keep trying. Don’t look for escapes and excuses. Look for the Lord and His perfect strength. Don’t search for someone to blame. Search for someone to help you. Seek Christ, and, as you do, I promise you will feel the enabling power we call His amazing grace. I leave this testimony and all my love—for I do love you. As God is my witness, I love the young people of this Church. I believe in you. I’m pulling for you. And I’m not the only one. Parents are pulling for you, leaders are pulling for you, and prophets are pulling for you. And Jesus is pulling with you.

Brad Wilcox was serving as a member of the Sunday School General Board of The Church of Jesus Christ of Latter-day Saints as well as a BYU associate professor in the Department of Teacher Education in the David O. McKay School of Education when this devotional address was given on July 12, 2011.
Coming Together to Learn

MCKAY EDUCATORS BELIEVE and teach the concept of educating the whole individual. This means going beyond the strictly academic to teach and feed the soul. The following are examples of eternal teachings that have been shared by McKay associates in BYU devotionals and forums. The complete text for each speech is available at speeches.byu.edu.

When we eliminate contention, the Spirit of God will return, and we will see each other in a different light and through different eyes.

—EARLINE DURRANT

Love—a Manifestation from God

In this society in which excellence is constantly measured on a comparative and competitive scale, a child needs to understand that it doesn’t matter what anyone else can do or learn. What matters is that each child is a child of God.

—BONNIE BRINTON AND MARTIN FUJIKI

Nobody Wants to Play with a Broken Toy

Patriarchal blessings are a way of knowing in a deeply personal and profound manner that regardless of our circumstance, fortune, or status, we are endowed with the great love of God. This knowledge should encourage, sustain, and lift us.

Even in our times of heart-felt loneliness, discouragement, or trial, we should be able to turn to our blessing and hear the quiet yet reassuring voice of the Lord saying, “I love you.”

—ROBERT S. PATTERSON

A Patriarchal Blessing

A Message of Identity, Promise, and Love

Complete repentance involves more than refraining from discrete acts of sinful behavior that you commit—sometimes in the past. It involves changing your thinking habits and dispositions as well. Changing your thinking patterns will likely lead to changes in your behavioral patterns.

—RICHARD R. SUDWEES

Thinking Habits and Dispositions

When we act with kindness we radiate a special warmth and light that is godlike in its origin and nature.

—in richard young

Kindness: A Celestial Touchstone

When we are consumed with competition, we lose sight of that which God has given to us personally.

We are . . . able to shine with the Light of Christ when we understand that we are children of God. When we worry that we’re not enough—not smart enough, not rich enough, not pretty enough, not buffed enough—then we risk losing the Light of Christ in exchange for our own self-generated light, a light that soon fades.

—TINA TAYLOR DYCIES

“Walk as Children of Light”

In the scriptures the term heart sometimes refers to love, but the term hand is also used to signify love. Whereas heart refers to a feeling, hand refers to an act of giving—putting into action our feelings of love. In that sense, the image of an outreaching hand symbolizes a type of love spoken of in the scriptures.

—TIMOTHY R. SMITH

Love of the Savior

Murmuring is not conducive to feeling the Spirit of the Lord and will, in fact, suppress it . . . Maintaining an eternal perspective can help us in so many ways. It can even help us avoid murmuring. Many of the minor issues in our lives today will all but disappear in time.

—MARY ANNE PRATER

Using Spiritual Maps to Navigate Through Life

When we fail to value our own gifts and instead covet those of others, we risk losing the chance to magnify our own calling in life. We cannot rise to the full measure of our own creation if we are continually trying to be someone else.

—MARLEEN WILLIAMS

A Gospel of Relationships
There is a traditional saying that we judge others based on their actions but we judge ourselves based on our intentions. If we were to give others the benefit of the doubt by looking at their intentions, our lives would be much richer and we would be more tolerant.
—Barbara Culatta
Loving Our Neighbor: Tolerance and Acceptance as We Come Together in Knowing Christ

If there is anything that the gospel teaches us, it is that we can change the conditions in our lives, our homes, our neighborhoods, and our nations, and by doing so we can change the world. The skills we possess, combined with our faith and guided by the power of the Spirit, are what make that possible.
—Andrew S. Gibbons
The Skills of a Saint

I suggest the amount of wickedness and the degree of wickedness are both increasing in our time. This means that staying on the Lord’s side is becoming increasingly difficult.
—Brad Wilcox
His Grace Is Sufficient

God is an attentive Father, and in His eyes all His children possess nobility and greatness.
Michelle Marchant
“My Life Is a Gift; My Life Has a Plan”

Missionary work is exactly what it is: hard, scary, consuming, exciting, fulfilling, and many other words. However, just like the candy M&M’s come in so many colors but all taste the same, missionary work looks different for every person but all leads to the same thing—bringing souls unto Christ.
—Gary E. Arnoldson
The M&M’s of Missionary-Minded Members

He sent a helpless child to a choice and worthy woman and a humble and believing man living in insecure circumstances in a conquered land occupied by a hostile force. The harsh geopolitical and military circumstances of Christ’s birth should remind us that Heavenly Father can bless us even if the external circumstances of our lives aren’t necessarily easy or peaceful.
—Scott E. Ferren
Christmas and Christ’s Invitation to Become as a Little Child. What Manner of Child Ought We to Be?

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Christmas and Christ’s Invitation to Become as a Little Child. What Manner of Child Ought We to Be?
Our eternal education begins with an understanding of where we have come from, why we are here, and where we are going after this life. In many ways these are the same questions we address as educators. We want to know about our students: we want to know where they are from, what their background is, what their home life was like, what cultural experiences they’ve had—anything we can draw from to help us teach them in a language and with examples they will understand. We want to instill in them a vision of where they are going, encourage them to set goals for themselves, and help them to attain those goals.
Today I ask you to think about the purpose of your life here on earth. When asked why you are here, you might say, “To receive a body.” “To learn how to keep the commandments;” or “To become like Christ.”

Elder Dallin H. Oaks wrote:

We are all children of a Heavenly Father who has sent us to earth with the invitation to prepare for eternal life. Every choice, every experience, every action, every word, every thought has consequences attached to it. We discover that there are consequences attached to our actions. He stated:

Brothers and sisters, there are going to be times in our lives when someone will get unexpected blessings or receive some special recognition. I may plead with you not to be hurt—and certainly not to feel envious—when good fortune comes to another person! We are not diminished when someone else is added upon. We are not in a race against each other to see who is the wealthiest or the most talented or the most beautiful or even the most blessed. The race we are really in is the race against sin, and surely envy is one of the most universal of those. (“The Labors in the Vineyard,” Ensign, May 2012, p. emphasis in original)

From a spiritual perspective, are we in a race for eternal life? Elder Neal L. Andersen addressed this issue in his April 2012 conference talk.

Jesus’s call “Come, follow me” (Luke 18:22) is not only for those prepared to compete in a spiritual Olympics. In fact, discipleship is not a competition at all but an invitation to all. Our journey of discipleship is not a dash around the track, nor is it fully comparable to a lengthy marathon. In truth, it is a lifelong migration toward a more celestial world. Wherever you now find yourself on the road of discipleship, you are on the right road, the road toward eternal life. Together we can lift and strengthen one another in the great and important days ahead. (“What Thinks Christ of Me?” Ensign, May 2012, p. emphasis in original)

One more area of importance for me in the race metaphor is the role of the coach and the role of the athlete. The athletes at the Olympics were grateful to their coaches, who recognized their natural abilities, helped them know which race would best suit their natural talents, helped them improve, advised them about a strength that needed to be built, and encouraged them as they repeated a skill until their performance and their time improved.

I have asked my education students if they have ever had a really good coach. If so, how did that coach help them improve? Students have talked about how a coach helped them see what they needed to do to improve. A coach saw that to get off the blocks faster, a runner needed to strengthen a particular muscle. The coach gave the runner an assignment to spend time in the weight room to strengthen that muscle. Students have also talked about how they were the ones who needed to do the work. It is one thing to have a great coach who can see just what an athlete needs to do, but if the athlete does not follow the coach’s guidance, then the muscle does not get stronger. And so it is in the classroom. The teacher can help the student know what he needs to do to improve his skill in reading or mathematics, but if the student does not do the work, then there is no improvement.

How does this apply to our eternal education? The scriptures are replete with stories of “coaches” who have advised and guided and taught others how they might better their performance as they strive to become disciples of Christ.

In Alma 39:41 we learn about the way Alma coached his son Corianton about the plan of salvation, about his current abilities and practices, and about what he needed to do to succeed in this life.

In chapter 39, Alma pointed out to Corianton the concerns he had with his performance:

Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things, for except ye do this ye can in nowise inherit the kingdom of God. Oh, repent, repent, and take it upon you, and cross yourselves in these things. (Alma 39:9)

Alma then helped Corianton see what he needed to do next to improve:

And I command you to take it upon you to counsel with your elder brothers in your undertakings, for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel. (Alma 39:10)

In verses 11 and 12 Alma reminded Corianton that he had sinned and that he needed to turn away from that activity:

Wherever you now find yourself on the road of discipleship, you are on the right road, the road toward eternal life. Together we can lift and strengthen one another in the great and important days ahead. (“What Thinks Christ of Me?” Ensign, May 2012, p. emphasis in original)

In verses 15 Alma was very direct with Corianton when he told him:

Turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly, but rather return unto them, and acknowledge your faults and that wrong which ye have done. (Alma 39:15)

Alma seems to have understood the role of a coach. He provided clear instruction, helped them know which race would best suit their natural talents, helped them improve, advised them about a strength that needed to be built, and encouraged them as they repeated a skill until their performance and their time improved.

As teachers we try to encourage growth, not just winning.
Education as a Garden

How do we grow spiritually? What does that mean to us? Perhaps we can learn about that from the garden metaphor.

My students have enjoyed discussing their views of education through the lens of the garden. They have described the role of the teacher to be like that of the gardener who creates an environment in which children can learn, in which each student can grow into his or her full potential, whether that is an apple or a pumpkin—a scientist, an artist. It is the responsibility of the gardener to create an environment in which the seed can grow and in which students can thrive and develop. We can learn a great deal about the role of the student when we read the parable of the sower in Matthew:

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.

Some fell upon stony places, where they had no much earth: and forthwith they sprang up, because they had no deepness of earth.

And when the sun was up, they scorched; and because they had no root, they withered away.

And some fell among thorns, and the thorns sprung up, and choked them.

But other fell into good ground, and brought forth fruit, one an hundredfold, some an hundredfold, some sixtyfold, some thirtyfold. [Matthew 13:3–8]

When thinking about your eternal education to become a disciple of Christ, how have you prepared yourself to receive the gospel and to grow in your potential during this lifetime? Are you ignoring the gospel and not accepting the seeds, letting the fowls devour them? Are you the stony soil on which the gospel message falls but in which the roots of the gospel do not grow deep? Are you good ground in which the seeds of the gospel can take root and bring forth fruit?

These questions are important for our eternal education. What do we do to plant the seed of faith in our hearts so that we can become disciples of Christ? This is a key question in education: Is a lecture in a classroom the best way to help students gain knowledge? Can students do a few homework problems and feel confident that they know the material? Just listening to others who are experts in a field is not enough to truly know something—to have it planted in your heart.

As educators we want our students to experience learning in multiple ways. We want students to read, to practice skills, and to discuss with others how they understand what they are learning. We want them to have personal experiences with knowledge. Then understanding becomes embedded in them and makes their learning personal and real. If we are to become disciples of Christ, we need to have personal experiences with what that means. What personal experiences have you had that have helped you become like Christ?

Have you ever been asked to do something for someone when you really did not want to do it? If you did it anyway, did you feel good about it? Did you get that feeling that service is a good thing to do? One of the blessings of service is the feeling of becoming like Christ. Initially you might have served others because your mind knew that you should. You might have heard friends or family members talk about serving others, and you might have done service in a group with others. But then one day you experienced service that you desired was worth doing, and the seed was planted in your heart. It was planted deep in your heart, and it began to grow. From that time on it began to help you in your eternal education to become a disciple of Christ.

So our eternal education, that of becoming a disciple of Christ, requires that we plant the seed of the gospel in our hearts—and live it. The garden metaphor helps us understand that we can plant the seed of the gospel in our hearts through our personal experiences.

Education as a Family

The final metaphor that we discussed in my education class is that of education as a family. How does a family help us think about education in a classroom—and about our eternal education?

Elder Paul E. Koelker stated:

“The Father’s plan designated the pattern of the family to help us learn, apply, and understand the power of love.”

Because of the heaven-designed pattern of the family, we more fully understand how our Heavenly Father truly loves each of us equally and fully (“He Truly Loves Us,” Ensign, May 2012, 18).

Children start life so dependent on their parents for everything: food, warmth, and safety. Parents teach their children, and sometimes that means correcting them. A truly loving parent is not demeaning when their children make mistakes. Instead they help their children see what they need to do to make things right or to improve and to grow.

At school children learn many things beyond skills and knowledge. They learn to share, to work hard, to experience new things, to ask questions, and to explore new ideas. They learn to care about people other than themselves. Children in school may not always want to do their homework or practice a skill, but a teacher can help them see how this work will help them grow. Like loving parents, good teachers point out the small successes of their students so that their students will want to keep trying and keep growing.

In a family in which children are taught the gospel, they learn to pray, to read the scriptures, and to go to church. They have experiences in which they feel the Spirit, and those experiences can help them recognize that feeling in the future. They become a disciple of Christ so that they can become a disciple of Christ. In the family is where they experience the gospel.

When I think of a family, I think of love and sacrifice. Parents love their children for many reasons, partly because they serve them every day. They sacrifice for them. They give their lives for them by giving their time and their resources to ensure their children’s growth and success. Parents want the best for their children. I think that most parents would say their acts of love and service are not sacrifices—rather, giving their lives for their children is a joy.

There are many ways in which we learn to serve others and sacrifice for them. The Church provides opportunities for us to be of service. Are we learning to serve others? Do we see the needs of others even when Church leaders do not ask us to give service? How does the family metaphor help us answer these questions?

The family metaphor is critical to the way in which we live the gospel. We know that we are all eternal brothers and sisters in an eternal family. We know we share a loving Heavenly Father and a common Savior, who is Jesus Christ. I hope that as we become more like Christ we will want the best for others in the same way we want the best for our earthly families. I hope that we can care and serve everyone around us because we see them as members of our eternal family. If we love and serve others as we do the members of our earthly families, then it is not such a sacrifice to love and serve them any more than it is a sacrifice to be a parent.

“In the Path of Discipleship”

It is my prayer today that you will think about what it means to gain an eternal education—an education in which you become a disciple of Christ.

I pray that you will remember the race metaphor—that you will know you are not in a race with others for eternal life and that you will listen to those who are like coaches and who teach you how to develop as a disciple of Christ.

I pray that you can place the seed of the gospel in your heart and that your experiences living the gospel will help that seed to grow.

I pray that you will prepare for eternal life by loving and serving all of mankind as part of your eternal family—not as a sacrifice but with joy in the service.

In the Priesthood session of general conference in October 2012, President Dieter F. Uchtdorf stated what it means to be a disciple of Christ. Let me close with his remarks:

“Let us deepen our faith in our Lord, Jesus Christ. Let us take upon ourselves His name and commit each single day to walk anew in the path of discipleship. Let our works make our faith perfect. Through discipleship we may be perfected one step at a time by serving our family, our fellowmen, and God. (“The Joy of the Priesthood,” Ensign, November 2012, 64).

Nancy Wentworth was chair of the BYU Department of Teacher Education when this devotional address was given on November 27, 2012.

To view this article online, please visit education.byu.edu/news/magazine/eternaleducation.

For the full version of this excerpted devotional, please visit speeches.byu.edu.
SUMMER 2014 SUMMER 2014 SUMMER 2014 SUMMER 2014

HOMECOMING GATHERING

Come back and rediscover BYU!

Homecoming is a time for all alumni to return and celebrate their exciting years spent on campus. The McKay School of Education (or College of Education, depending on when you graduated) welcomes all of its alumni to the McKay Homecoming Gathering to catch up with old friends and meet new ones. Scheduled between the parade and the football game, this McKay alumni event includes lunch, photo opportunities, and chances to win prizes while children enjoy games. Join us this year on October 18!

HOMECOMING HONORED ALUMNI LECTURE

During Homecoming Week the McKay School invites an outstanding alum to deliver the annual Honored alumni lecture. In 2013 we welcomed back Richard Culatta. As a graduate student Culatta was influential in redesigning the McKay School faculty technology support system. Today he is the director of the Office of Educational Technology for the U.S. Department of Education. He has also served as chief technology officer of the Central Intelligence Agency’s education facilities and as an education policy advisor to U.S. Senator Patty Murray. In his alumni lecture Culatta spoke on “Five Ways to Change the World Through Learning Technologies.”

THIRTIETH ANNIVERSARY OF THE BYU–PUBLIC SCHOOL PARTNERSHIP

In 1984 the Brigham Young University–Public School Partnership began with a simple idea: Improving education for all students would require increased collaboration between the university and local public schools. Working together can more effectively produce, improve, and sustain a complex educational system. Participant schools identified ways in which they could both profit from and contribute to the partnership. Through defining and refining, the partnership today continues to grow and embrace more people, programs, and ideas. Every member’s primary responsibility is to ensure that every student learns. The partnership includes the McKay School of Education along with seven other BYU colleges and five school districts—200 schools, 8,000 teachers, and 173,000 students. This collaboration has become one of the largest and oldest school-university partnerships in the country. The thirtieth-anniversary celebration this year included a conference and dinner featuring local and national speakers who discussed the theme “Public Education in a Democratic Society.”

THE LEARNING EDGE CONFERENCE

Bringing the arts into students’ learning was the central theme of the Learning Edge Annual Administrator’s Conference held fall 2013. How the arts contribute to the total learning experience was discussed by speakers, addressed by panelists, and talked through during hands-on activities. Attendees included elementary, secondary, and district administrators, who learned how the arts can better prepare students for increased success in STEM (science, technology, engineering, and mathematics) fields. Topics included using arts engagement in classroom management, using filmmaking and digital stories for the classroom, and helping students develop fluency in reading, writing, and critical thinking through the arts. This annual conference for administrators is sponsored by the Center for the Improvement of Teacher Education and Schooling (CITES). The next conference will focus on education of the gifted and talented.
THE POWER OF TEACHING

The Power of Teaching lecture series was created to encourage effective teaching and love of learning. The purpose of the lectures is to validate students who are already education majors as well as recruit more to join the program.

The 2013-14 series featured lecturers Bob Wadley, mathematics education; Ann Madsen, ancient scripture; Janet Losser, teacher education; and Charles Graham, instructional psychology and technology.

Wadley shared insights on the great value of teaching through methods like blended learning, riddles, jokes, and brainteasers in the classroom. The conference begins with a presentation by a prominent author: This year Brandon Sanderson, New York Times best-selling author of epic fantasy books—including the Mistborn and Stormlight Archive series—provided an entertaining and insightful conference kickoff.

DINNER WITH A PRINCIPAL

Most prospective teachers have questions as they complete their practicum experiences, student teaching, or internships and prepare to face graduation and the real world. What should I include on my résumé? How can I prepare for an interview? What can I expect in my first year of teaching? To help answer these and other questions, the McKay School of Education Alumni Society offers students an evening of conversation and dinner with experienced educators, including principals from elementary, middle, junior, high, and alternative schools. Students can discuss their expectations for the field of education, including employment options, career paths, and a myriad of other topics in a relaxed atmosphere. The 2014 Dinner with a Principal event was held in the Skyroom of the Wilkinson Student Center with 100 in attendance.

LITERACY PROMISE CONFERENCE

The David O. McKay School of Education Alumni Society and the Brigham Young University-Public School Partnership hosted the fourth biennial Literacy Promise Conference in March. Geared to teachers of the fourth to the 12th grades, the conference is held in the Salt Palace Convention Center in Salt Lake City with presentations from noted experts in literacy, English-language learning, and technology from around the nation.

Topics range from collaborating through technology and engaging the adolescent brain to using riddles, jokes, and brainteasers in the classroom. The conference begins with a presentation by a prominent author: This year Brandon Sanderson, New York Times best-selling author of epic fantasy books—including the Mistborn and Stormlight Archive series—provided an entertaining and insightful conference kickoff.

CLUFF LECTURE

Benjamin Cluff Jr., second principal of Brigham Young Academy (BYA) and first president of Brigham Young University, entered BYA as a student focused and eager to learn. Within a year he was asked to become an instructor. After returning to Provo following his mission in Hawaii, Cluff was encouraged to attend the University of Michigan for advanced studies in engineering, pedagogy, mathematics, literature, and languages. Although he received offers to teach in the East, he returned to BYA to “help build up the kingdom of God.” As assistant principal he introduced creative innovations and new strategies for teaching, and the institution grew—eventually becoming a university. Cluff is remembered as the educational architect of BYU. To honor this educator and mentor, outstanding scholars from around the country are invited to speak on a wide range of educational topics at the annual David O. McKay School of Education Benjamin Cluff Jr. Lecture Series.

MENTORED RESEARCH CONFERENCE

Mentoring can be a powerful force, beneficial to both professors and students. Every winter semester the McKay School of Education sponsors the Mentored Research Conference, in which students display mentored scholarly work in a poster session. Professor Betty Ashbaker explains that listing presentations or poster sessions on their curriculum vita makes students more competitive in job hunting and future educational opportunities. Not only do students gain experience and knowledge by participating, but creators of the ten winning posters also receive cash prizes.
Now, brothers and sisters, we have come here to be instructed and inspired. We love you and we pray for you. Many messages, covering a variety of gospel topics, will be given. Those men and women who will speak to you have sought heaven’s help concerning the messages they will give.

—Thomas S. Monson

Devotional assembly in the Marriott Center, 2009
A BYU Tradition of Coming Together

Devotional assembly in College Hall, 1920s