

My beloved brothers and sisters: It was almost eight years ago that I had the privilege of addressing an audience at the Brigham Young University about "Education for Eternity." Some things were said then that I believe, then and now, could be very timely. I would like to refer to several of those ideas again, as I believe many of them are still very important. I am grateful to those who have passed the Centennial celebration for Brigham Young University, including those who have served the university. A centennial observance is a proper time to reflect on our past, to also review and reform our goals for the future. My task is to take you on a tour of the university in many ways, including the center of the Church Education System. President David O. McKay described the university as "the great banyan tree" and recently it has been designated "the flag tree." He never imagined, I am sure, that the tree would be so large and its influence so wide. We must never let it grow so large that it cannot be controlled. I employ the phrase to describe the Brigham Young University as being in "educational orbit." There are many reasons for this, not only because of its educational campus, but because of the unique light BYU can send from into the educational world. Your light must have a special quality, and these same things can and must be done better here than others do them. You will also do some special things here that are unique. First among these unique features is the fact that education on this campus deliberately and persistently "teach for eternity," not just for time. The faculty has a double heritage, along with the new knowledge taught by scholarship, research, and also the vital and revealed truths that have been sent to us back to the frontiers of knowledge even further, but we also know that through the process of revelation there are things beyond what is taught in any college, or any university, or any faculty, or any administration, that seek to change the language of scholarship, and you must also be literate in the language of spiritual things. We must be more broadminded than we are doing is changing, but because of the encroachment by other universities of the Brigham Young University, and the establishment by the prophet Joseph Smith that BYU can be operated only on the principles of the gospel of Jesus Christ, the standards of the Church are understood to be the standards of BYU students. The first standard of Christian morality, as taught at BYU is a simple one: "Hold the line" regarding gospel standards and values and to draw men and women into the fold. Some of our critics say we are too conservative, but individual freedom, freedom from worldliness, must become the last remaining vestige of freedom in the educational institutions that seek control of the world. This century, must continue to resist false fashions in education, staying with those basic principles that have been taught for centuries. In hundred years we must do it even better. When the pressures mount for us to do otherwise, we must not let our trustees to follow false ways. We want, therefore, to keep the domain of the Brigham Young University as it is, and as it has been for many years.



"TO GO TO BYU IS SOMETHING SPECIAL"

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THE DAILY UNIVERSE

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Timing plays an interesting role in a student's experience. Each semester has its scholastic time markers, like class essays, projects and exams. These indicate moments where finals feel so far away, when all-nighters result in semi-decent essays, feelings of fury over attendance being taken, and the realizations that if we don't actually start working on that big final project, we really will fail the class.

Trusting in the Lord's timing becomes a consistent goal for students, as years of a rigorous BYU education are filled with ups and downs. We're blessed with spiritual time markers, such as devotionals and forums each Tuesday, to encourage and uplift us as we grow our faith in God's plan.

This issue of The Daily Universe Magazine explores the combination of spiritual and academic time markers. President Spencer W. Kimball gave an address at BYU in 1975 commemorating the school's 100-year anniversary. President Kimball included his vision for the next 100 years of the university in both the spiritual and secular.

Nearly half a century after this address, BYU has come a long way in both academic and spiritual development. Goals to improve are always in place as we deal with the complexities of teaching diverse topics in a spiritual setting. Yet we hope to look back on the last 50 years since President Kimball's landmark address with objectivity and fairness as we assess our progress as a BYU community.

Allie Richard and Ingrid Sagers

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WHAT IS THE SECOND CENTURY ADDRESS?

BY MADDIE SELCHO



YOUTUBE/BYU SPEECHES

President Spencer W. Kimball delivers the Second Century address at the Oct. 15, 1975 devotional. Dignitaries on the front row include Elder Neal A. Maxwell, Church Commissioner of Education and Assistant to the Twelve; BYU President Dallin H. Oaks; President Ezra Taft Benson, president of the Quorum of the Twelve; Elder Thomas S. Monson, Quorum of the Twelve; Elder Paul H. Dunn, First Council of the Seventy; President Barbara B. Smith, Relief Society general president.

When President Spencer W. Kimball, 12th president of The Church of Jesus Christ of Latter-day Saints, took the stand to address the students of Brigham Young University on October 10, 1975, he did not give a normal address. In commemorating BYU's centennial, President Kimball gave a monumental address that would change the future of the school.

As the 150th anniversary of BYU's founding approaches in 2025, this issue of The Daily Universe Magazine looks at the remarks given by President Kimball nearly a half-century ago.

The address overall was to be a reaffirmation of the school's unique capabilities and responsibilities as a private, religious institution. It also expressed a vision for BYU's next 100 years.

"My task is to talk about BYU's second century.... There are many ways in which BYU can tower above other universities—not simply because of the size of its student body or the beautiful campus, but because of the unique light BYU can send forth into the educational world," President Kimball said.

He separated his remarks into three different sections to explain what BYU should do to become what he envisioned.

Education for the eternities

The first principle that President Kimball identified was that a BYU education was not only for secular knowledge but also spiritual enlightenment.

He explained it as being bilingual in secular and spiritual knowledge.

"BYU is being made more unique, not because what we are doing is changing, but because of the general abandonment by other universities of their efforts to lift the daily behavior and morality of their students," President Kimball said.

A part of the reason for this particular pillar of the

Second Century address is that the school is Church-owned and funded through tithing dollars.

"Members of the Church are willing to doubly tax themselves to support the Church Educational System, including this university.... We must do special things that would justify the special financial outpouring that supports this," President Kimball said.

"This university is not of the world any more than the Church is of the world, and it must not be made over in the image of the world," President Kimball said.

Pursuit of academic excellence

In congruence with being bilingual as a student body and faculty, the charge to learn and become more is the next topic addressed by President Kimball.

The pursuit of academic excellence, according to President Kimball, isn't to make individuals look good to the world but to help make real impacts in the world for good.

"This university can be the refining host for many such individuals who will touch men and women the world over long after they have left this campus," President Kimball said.

This component was explained to be a process and will take some time but no matter the time, the benefits are worth the labor.

"We must be patient, however, in this effort, because just as the city of Enoch took decades to reach its pinnacle of performance in what the Lord described as occurring 'in process of time', so the quest for excellence at BYU must also occur in the 'process of time.'"

President Kimball went on to explain that the variety of educational pursuits that BYU offers to students

are a large part of this aspect of what is going to occur during the second century.

While the structure of the school is important for fostering academic excellence, ultimately the students have to uphold this standard.

"We must be certain that the lessons are not only taught but are also absorbed and learned," President Kimball said.

Cultivation of spiritual values

The final component in the second century of BYU is that the students learn to cultivate spiritual values and that the faculty fosters an environment for spiritual values.

Learning to incorporate spiritual values within the students is a responsibility that both the faculty and students share.

"We must be concerned with the spiritual worthiness, as well as the academic and professional competency, of all those who come here to teach," President Kimball said.

While the world is continuing to move further and further away from gospel principles, President Kimball stressed it is important for those who come to BYU to not abandon gospel ideals and instead choose to uphold them.

"It will take just as much sacrifice and dedication to preserve these principles in the second century of BYU.... If we were to abandon our ideas, would there be any left to take up the torch?" President Kimball said.

The Second Century address laid out the vision for BYU and refocused the University on the things of God in congruence with strengthening secular knowledge.

Read President Kimball's Second Century address at unvr.se/secondcentury



MEASURING BYU'S SUCCESS

LYLE BINGHAM

Hot air balloon pilot Lyle Bingham's view of campus in June 2013. On the lower left the road was being removed between the J. Reuben Clark Building and the Wilkinson Student Center.

By Ingrid Sagers

Four years ago, BYU law student Kekai "Kiki" Cram had an experience on the BYU campus she has pondered over ever since. It is a cemented, crystal-clear memory. As she walked past the library, she saw a grounds maintenance worker do something peculiar.

"I watched this grown man move a garbage can, bend over and take a toothbrush-sized brush to clean a small stain off the cement ground that had been underneath the garbage can," Cram said. "Maybe he thought, 'out of all the things that are messed up, at least this is something I can do.' I don't know who that man was, but he was a piece of this institution."

BYU is approaching its 150-year anniversary and the 50-year anniversary of President Spencer W. Kimball's Second Century address. BYU's dual credentials as a university and as a religious insti-

tution are increasingly rare in the higher education landscape.

But that also means it is increasingly important—and difficult—to determine exactly what makes BYU "successful."

Who decides whether BYU is successful or not? Is BYU's success based on students having testimonies of Jesus Christ's gospel? Or are secular measures like rankings, accreditation, outside funding and alumni achievements more important?

Components of success

While talking to The Daily Universe, Cram reflected on that grounds worker cleaning the stain. "BYU is bright, clean and beautiful—we know this. We look good on the outside, but do we look inward often enough to make sure real people and students are taken care of?"

The measure of success at BYU is how well the

university meets the BYU mission and AIMS, said Susan Rugh, dean of Undergraduate Education.

BYU's mission "is to assist individuals in their quest for perfection and eternal life. That assistance should provide a period of intensive learning in a stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued." A BYU education aims to be spiritually strengthening, intellectually enlarging and character building. BYU aims to set students up for successful lifelong learning and service.

BYU is recognized by outsiders as a high-performing institution. This includes its quality of education, athletics, peer reviews of faculty scholarship and alumni success in jobs and grad schools. Forbes magazine has repeatedly recognized BYU as the best value college in America. This takes into account BYU's quality of education along with its relatively low tuition, which is subsidized heavily by



DECKER WESTENBURG

Kiki Cram studies outside of the J. Reuben Clark Law School.

The Church of Jesus Christ of Latter-day Saints. Yet, according to its mission and aims, high rankings do not fully represent BYU's success.

BYU is unique in its intertwining of rigorous scholarship with the foundation of faith. Negative critiques of that spiritual foundation, or outsider perspectives on BYU's imperfections, are also not fully representative of how BYU measures its failure.

In President Kimball's address, he emphasized the BYU faculty's double heritage to "speak with authority and excellence ... in the language of scholarship" and to teach students vital and revealed truths.

"I think we can ask students to do the same; to come here and be committed to the gospel and to learn. To not separate those two things," Rugh said.

The literal usage of BYU's building space is an indication of BYU's singular priority and purpose: to prepare people for eternal life and to teach them how to seek truth through study and faith, Rugh said. On Sunday, a professor's office can become an office for a bishop of a young single adult ward. An auditorium usually used for American Heritage lectures can become a sacrament meeting place where students renew their baptismal covenants.

Justin Collings is a professor and associate dean of the BYU Law School.

"It's important to realize we don't just have a campus filled with multipurpose buildings," he said. "We shouldn't think of whisking out the devotional stage to replace the basketball floor as completely different activities."

What happens on the Sabbath and what happens during the weekdays are two parts of the same work inside of BYU's mission.

In a recent BYU devotional, Collings paraphrased words from former BYU-Hawaii president John Tanner, who said, "at BYU, we nurture a temple-like school in the shadow of a school-like temple." For those at BYU, a "temple of learning" is not just a metaphor—it's an act of worship.

"I always want to be a disciple of Christ who

teaches law, not a law professor who goes to church on Sunday," Collings said.

John Hilton III is a BYU ancient scripture professor and author of the book, *Considering the Cross*. He has seen the successful connection between intellectual and spiritual learning firsthand. A few years ago, he worked with a colleague to look at thousands of student course evaluations. They found that when students ranked a course intellectually engaging, they also tended to rank it spiritually strengthening.

A student recently told Hilton of her chemistry professor's advice to read *The Book of Mormon* before she starts working on her homework. She told him she was getting much more out of her chemistry homework ever since she adopted the practice.

"Maybe chemistry isn't an inherently spiritual subject, but the teacher was using his chemistry class to help this student have spiritual and intellectual benefits," Hilton said.

The exemplary quality of BYU's secular and educational components is essential to its character. However, the true distinction of BYU as a university has been made clear. Elder Jeffrey R. Holland has emphatically echoed one of the main themes of President Kimball's address.

"We must have the will to stand alone, if necessary, being a university second to none in its role primarily as an undergraduate teaching institution that is unequivocally true to the gospel of the Lord Jesus Christ in the process," Elder Holland said at University Conference in August 2021. "If at a future time that mission means foregoing some professional affiliations and certifications, then so be it. There may come a day when the price we are asked to pay for such association is simply too high, too inconsistent with who we are."

Working through difficult realities toward a better future

Cram remembers leaving her family and home in Hawaii for her freshman year; since then, her time at BYU has been a stretching experience. At times, she has felt out of place and unattached.

"Everyone was so bright and strong and out of thousands of students, I was just one floating around. I still feel that way every once in a while," she said. "But I think I have my peak moments here when my classmate leaves me a note or I give a friend a ride home or other moments when I feel we're caring for one another. That's the type of 'success' that I've been chasing since being away from

home."

Current BYU president Paul Victor said building caring interpersonal relationships and promoting diversity has made his BYU experience successful. Race and diversity, or the lack thereof, are common discussion points surrounding BYU.

In 2021, President Kevin J Worthen announced the creation of the Office of Belonging to enhance "belonging services and efforts on campus." The office's creation was guided by a report from the Committee on Race, Equity and Belonging (CoREB). The committee worked for several years to interview individuals, host focus groups and receive electronic testimonials on people's experiences as minority members on campus.

However, many felt there had been too much history of inattention towards students of color. After the office's announcement was posted to Twitter, some seemed to feel that creating the office was a reactionary, placating decision.

Rugh deeply appreciates the emphasis Church President Russell M. Nelson has made on "abandoning attitudes and actions of prejudice." Being taught by President Nelson and led by President Worthen, Rugh believes there is goodwill among faculty, administration and staff to make all students feel welcome and equally treated.

She believes that more than any other university, BYU should be excelling in this area and it is currently not.

"If you were to ask me, 'what are the challenges that lay ahead from President Kimball's address?', I would say this is our first big challenge. We're not there yet and we know we're not there yet. But we are doing so many things to try to be there."

As the first Indian BYU president, Victor said he works diligently to promote pride in culture.

"I wear my traditional Indian dress to all devotionals," he said. "Sometimes it's hard for us to wear those things on campus, but it's been meaningful for me."

Alongside many others, he recognizes the difficult reality of micro-aggressions toward students of color. He recounted the deeply hurtful experience of an Indian friend as she walked to class.

"A white girl came up to her and said, 'oh, you smell nice! But aren't Indians supposed to stink?'"

Collings knows BYU's spiritual commitments and convictions are never excuses or reasons for complacency in its treatment of students or its educational objectives.

Rugh watched the CoREB committee live up to the core gospel belief that "all are alike unto God." The committee work that led to the Office of Belonging and the Race, Equity and Belonging report was done with intentional respect and effort to listen.

"It takes time to do something the right way. This is our challenge as administrators and faculty—it's not the challenge of the students coming to BYU. It's our challenge and I know we're on the right path," she said.

Victor respects how much BYU has grown, developed and become the university that it is today. The most concerning things he has seen within the BYU community involve people placing labels on others

or focusing solely on the negatives.

Periodically members of the BYU community have made offensive comments or caused harm. For example, BYU religion professor Brad Wilcox in February 2022 made a statement at a youth fireside about previous Church policy on ordination of Black men. The university expressed concern, Wilcox apologized and expressed gratitude for being shown why his comments were hurtful.

Victor cited that incident as an example of how the BYU community can help each other become more respectful of each other.

Victor encourages students to focus on what they can do to have the best experience and education, as well as what they can do to bless the lives of those around them.

"My biggest wish is that we could be accepting of everyone and also forgiving," he said.

Rugh urged people to remember that universities are not businesses or high schools. Universities change deliberately and carefully.

"We're scholars and we believe in doing research, doing things right, with a lot of patience," she said. "It can be very hard to be patient, especially when you feel you've been wronged and I have complete sympathy for the views of those who have waited too long."

The experiences of LGBT students on campus have been at the forefront during the last several years. Several incidents created emotional discussions across different platforms. In 2020, a change in wording to the Church Educational System Honor Code prompted much discussion. In 2021, a man was recorded using a gay slur and pouring water over LGBT-supportive chalk drawings on campus.

Also, in 2022, the Office of Civil Rights in the U.S. Department of Education dismissed a complaint

filed against BYU about treatment of LGBT students. In connection with that episode, BYU re-emphasized its commitments to following the law, valuing all students and continuing to teach and practice Church doctrine. The federal government acknowledged BYU's religious protections.

"At BYU, where our religious mission is inextricably bound up in the doctrine of Jesus Christ, we simultaneously stand firm in our religious beliefs and reiterate our love and respect for each member of our campus community," President Worthen wrote to the Department of Education last year.

President Kimball expressed his testimony of Church leaders' hearts and minds being open to revelation as they continuously determine the direction of the university and how to improve it.

"No one is more anxious than the brethren who stand at the head of this church to receive such guidance as the Lord would give them for the benefit of mankind and for the people of the Church," President Kimball said.

Collings believes the new emphasis on hiring employees who have current temple recommends is a signal of the Lord wanting a more consecrated faculty.

"That's what we're aiming for — not to just have a collection of friendly people who don't drink coffee," he said.

Consecrated students, faculty and staff desire to be built upon the principles of the gospel of Jesus Christ, eventually building toward a society built on the ways of the celestial kingdom.

"We're not there yet, none of us are. But obviously, if we fail in our spiritual mission, then we fail full stop," Collings said. "No success can compensate for failure in that, BYU is a part of God's kingdom. If it's not advancing the work of the kingdom, it

shouldn't exist."

Embracing BYU's mission in the second half of the Second Century

Cram expressed her desire for more open conversations between BYU's administration and campus members.

"We make covenants to God and we make promises to the university to live certain ways; when we fall short, we need to repent and right our wrongs. I hope the university will do the same," Cram said.

In his address, President Kimball said, "We should deal statistically and spiritually with root problems, root issues and root causes in BYU's second century. We seek to do so not in arrogance or pride but in the spirit of service."

For someone who may be wrestling with an agonizing issue and feel shattered by it, Collings recognizes they may think, "the leaders of the Church and BYU are talking to me about faith, repentance and personal revelation — but I want them to talk about my issue!" Leaders and teachers are not saying, "don't worry about that issue, it's not a big deal," he said.

Frustrated individuals may feel something along the lines of, "we'd love a 40-minute devotional that dives into detail with what I'm struggling with."

As individuals and the BYU community as a whole wrestle with difficult challenges in the second half of the Second Century, Collings said the person who can give healing is the Lord Jesus Christ. Healing from heart-wrenching concerns comes from Jesus Christ if each child of God turns to Him and repents. It will not help anyone to resist prophetic teachings or rebel against the doctrine of the Church, Collings said.

In the Second Century address, President Kimball said, "we hope that our friends and even our critics will understand why we must resist anything that would rob BYU of its basic uniqueness in its second century."

BYU's mission and success is distinct. President Kimball reiterated this by further stating, "education is a part of being about our Father's business and that the scriptures contain the master concepts for mankind."

Hilton reminds himself of all those around the world who look to BYU with hope and would love to benefit from its scholarly and spiritual community.

"I know there are many people across the world who would love to be at BYU, but can't be," he said. "As a part of the BYU community, I need to have a sense of humility in my heart knowing I need to treat this opportunity to be here in a sacred way."

Cram reflected on why BYU has been a successful place for her, not solely because she is a high-caliber student, but because she was at BYU when she learned to be a wife and be a better sister. At BYU, she met her best friend and met professors she knows genuinely care about her.

"I've found people who are like family and I try to keep my covenants. BYU is a good place because it helps us do those things," she said.



DECKER WESTENBURG

BYUSA President Paul Victor talks with a student at the Wilkinson Student Center.

BECOMING THE LANGUAGE CAPITAL OF THE WORLD

By Allie Richael

Eduarda Santana never took private English classes, since they are expensive in her native Brazil. Instead, her parents printed off lyrics to Disney songs so young Santana could sing along while watching TV.

As she grew older, Santana read gospel materials like the Book of Mormon and Ensign magazines in English. She taught herself grammar and sentence structure in English.

Her missionary service for The Church of Jesus Christ of Latter-day Saints in southern Brazil solidified her English skills. Santana said her missionary companions made learning English conversational skills fun.



71
languages are
taught at BYU

"They would come up with the funniest exercises, like not being allowed to speak Portuguese with them after the sunset, writing fictional stories or singing hymns we loved," Santana said. "I believe that was the key to my fast improvement."

After living in Panama and singing many Disney songs, Santana learned Spanish and English. She currently studies Mandarin in her spare time. She recently got a job, took BYU-Pathway Worldwide classes, and started online classes through BYU-Idaho thanks to her language skills.

President Spencer W. Kimball said in his 1975 Second Century address that BYU should become the "language capital of the world." He included the Language Training Mission that at the time trained missionaries in foreign languages in that statement.

President Kimball said, "There is no reason why this university could not become the place where, perhaps more than anywhere else, the concern for literacy and the teaching of English as a second language is firmly headquartered in terms of unarguable competency as well as deep concern."

Santana accessed this capital of language learning through BYU-Idaho and BYU-Pathway Worldwide. She continues to study and work in Panama while taking virtual classes at BYU-Idaho.

Language learning and spiritual learning have spread across the world in several areas since President Kimball's 1975 address. BYU educational programs and institutions have expanded greatly in the past 47 years, giving opportunities to students from Provo to São Paulo.

Foreign language degrees

In 2019, The Chronicle of Higher Education ranked BYU third in the nation for producing the most graduates with degrees in a foreign language. BYU was the only private nonprofit university listed in the top 10.

Rebecca Marks, assistant director of the BYU Center for Language Studies, said BYU currently teaches 71 languages. The most recent addition is modern Greek, added for Winter Semester 2022. According to Marks, BYU teaches languages that no other university does, such as the Polynesian language Kiribati.

According to a University Communications report, nearly 65 percent of BYU students in 2019 spoke a foreign language, with over 128 different languages found on campus. This is likely due in large part to returned missionaries who served in foreign countries. In addition, the BYU student body was 4.5% international students in 2021,

with over 100 countries represented.

However, linguistics major Rachael Merrill has noticed people in her Japanese classes who attend simply because they want to learn the language. "There's just a contagious desire to learn foreign languages and cultures," Merrill said.

BYU institutions

Merrill lives in the Japanese house of the Foreign Language Student Residence, which was built less than two decades after President Kimball's address. The FLSR provides housing to students who speak foreign languages, with apartments separated by language.

Merrill served for several months in the Japan Kobe Mission before being reassigned to Iowa due to the COVID-19 pandemic. She said the FLSR provided a way for her to immerse herself in the Japanese language and culture again, something she has missed since her mission.

BYU-Pathway Worldwide and BYU-Idaho provided language immersion and cultural connections for Santana. Understanding other languages and cultures has helped Santana to make friends



65%
of BYU students speak
a foreign language

from around the world, and BYU institutions have enabled her to do so without leaving her apartment.

"That helped me to make friends that I could never connect with if I only knew Portuguese," Santana said. "I just can't imagine my life without some of these people."

While the number of students admitted to BYU has grown by about 8,000 since 1975, the BYU-Pathway Worldwide program has expanded even further the reach of the Church Educational System. BYU-Pathway Worldwide started in 2017 and now serves more than 60,000 students in 160 countries. Pathway Connect provides an introductory online education curriculum to about 35,000 students currently, and about 27,000 students have moved through the initial Pathway Connect program and are now involved in online degrees and certificates through BYU-Idaho.

During the March 2022 inauguration ceremony for BYU-Pathway Worldwide's second president, Brian K. Ashton, Elder Jeffrey R. Holland of the Church's Quorum of the Twelve Apostles addressed the expanding reach of Church education. Elder Holland is a former president of BYU.

"I consider the creation of BYU-Pathway Worldwide to be the most important and most far-reaching development in the Church Educational System of this Church since the creation of seminaries and institutes of religion over a century ago," he said.

Santana is just one of nearly one million students across the globe who has benefitted from



NICOLE BERRIMAN

Nicole Berriman, second from right, spent a summer term in Kenya.

this expansive educational system through BYU.

The Missionary Training Center

President Kimball uses the word "bilingual" in his Second Century address as a metaphor for combining secular and spiritual learning. These two languages are uniquely brought together at BYU. President Kimball included missionary language training as part of BYU's mission to become a language capital of the world.

Merrill works as a Japanese tutor at the Missionary Training Center. Through her mission, her job at the MTC and her life experiences, Merrill has learned to feel the spirit no matter what topic she is learning. For example, she often connected the meaning of Japanese characters to spiritual concepts while serving as a missionary in Iowa, she said.

Merrill described the recent change in curriculum at the MTC that combines spiritual and language learning. During their first two weeks of training, missionaries are taught principles of discipleship in their native language. The rest of their time in the MTC is spent learning spiritual concepts in their assigned mission language.

"But the spirit should be the same in both experiences," Merrill said.

Bilingual in spiritual and secular language

"Learning a new language is spiritual

128

different languages are spoken on campus

learning," Santana said. "People tend to categorize knowledge as secular and spiritual when, at the very end, it's just knowledge."

Santana said she learned through her studies at BYU-I that all things are spiritual to God, and His power is what enables her to learn anything, from English grammar to gospel doctrine.

BYU Center for Language Studies director Ray Clifford emphasized this point in a 2017 devotional. He explained how a prompting from the spirit led him to accept his current role at BYU when doing so made no logical sense to him.

"Of all the world's languages, it is the language of the Spirit that best satisfies the aims of a BYU education," Clifford said.

Elder Holland recently echoed President Kimball's thoughts on the importance of an education. Whether addressing worldwide or individual problems, Elder Holland said at Ashton's inauguration, "an education — especially an education in discipleship of the Lord Jesus Christ — should be a central, majestic part of the solution."

Professors across campus open their classes with prayer. The Marriott Center hosts regular devotionals on Tuesdays with spiritual messages delivered by Church leaders and BYU professors. Students are required to take religion courses to increase spiritual learning along with their other GE classes. These and other evidences show how BYU attempts to combine spiritual and secular learning to create students fluent in both languages.

BYU FORUMS BUILD



ADDIE BLACKER

September 28

Martin Luther King III is a lawyer and American human rights advocate. King is the son of Martin Luther King Jr. He emphasized inviting diverse groups into one's circle.

As BYU seeks to fulfill its dual academic and religious mission, the 2021-22 academic year forum series has focused on building a beloved community by replacing prejudice and judgment with compassion, understanding and kindness.

A half-dozen forum speakers have addressed topics such as combating racism, pursuing nonviolent activism and increasing understanding for others. Forum messages this year have urged students to love their enemies and exemplify Christlike love in their attitudes. BYU forums play an important role as BYU nears its 150th anniversary in 2025.

Rev. Dr. Andrew Teal of Oxford University in England spoke at a campus forum in October 2021. He told students to listen, learn and love. Teal

October 26

Rev. Dr. Andrew Teal is a chaplain and Oxford University lecturer. Teal encouraged students to have Christlike love for one another.



ADDIE BLACKER

described what a beloved community looks like, explaining that it is a safe place where all community members feel seen. Through a well-rounded education, students will broaden their understanding of what a beloved community is and how to establish one.

"I profoundly believe that scholarship can help us reach beyond factionalism and beyond brittle apologetics. The basis of this? Friendship, commitment, trust and truth," Teal said.

The BYU community was encouraged to love their oppressors by Shankar Vedantam, creator and host of the "Hidden Brain" podcast. Vedantam shared examples of nonviolent campaigns led by Mahatma Ghandi and Martin Luther King, Jr., and their



ADDIE BLACKER

November 30

William Barber II is an author, pastor and president of Repairers of the Breach. Barber told the BYU community to reject prejudiced attitudes and use love to lead and promote change.

connection to Jesus Christ.

"I want you to love your enemies," Vedantam said. "Be good to them, love them and let them know you love them."

Some of this year's other speakers have been authors and journalists James and Deborah Fallows, as well as author, Protestant minister and activist William Barber II. Forum messages have followed the theme closely with many of the speakers rejecting prejudice and calling on students to lift one another up with love.

Martin Luther King III, the oldest living child of Martin Luther King Jr., addressed the BYU community in September. King shared his belief that his father's dream is still alive and achievable through

THE BELOVED COMMUNITY

By Margaret Darby

January 25

Shankar Vedantam is a journalist. He has written for the Washington Post and created the podcast "Hidden Brain." Vedantam spoke of compassion and understanding.



MELISSA COLADO

acceptance and respect towards all members of the BYU community.

"Let us come forward...with a vibrant spirit of inclusiveness and say no to racism, sexism and all forms of bigotry and discrimination and say yes to sisterhood and brotherhood of all humankind," King said.

For decades, BYU has provided its campus with weekly speeches that enhance the BYU experience. This long-held tradition exemplifies BYU's desire to provide students with a diverse education that goes beyond the classroom. Forums introduce academic conversations that cultivate a culture of open-mindedness and deeper learning even after graduation. In recent years, forums have focused on a specific topic, and this year's theme has focused on building the beloved community, a concept borrowed from King.



BYU PHOTO

February 15

James and Deborah Fallows

are writers and journalists. Together, they wrote the national best-seller, "Our Towns: A 100,000 mile Journey into the Heart of America." They spoke of finding community and the hope that is there.

"There is something magical about being in a full Marriott Center—be that at a game or a devotional or a forum. The 'uni' part of university is about being together, being one community, one city, one people," said John R Rosenberg, Associate Academic Vice President.

Following the speaker's messages, students are given the chance to participate in a Q&A session with the speaker. This gives students the opportunity to participate in an academic discussion and gather insights from people of excellence.

"The forums are intended to build upon the themes of our general education program," Rosenberg said. "We want our speakers to model different ways of asking questions, confirming answers and pursuing questions."

March 29

Amy Chua is a legal scholar and writer. Chua currently teaches at Yale Law and has written several books, including her most recent, "Political Tribes."



BYU PHOTO

Through experiences such as forums, BYU has defined itself as an institution dedicated to teaching its students about more than what they can find in their textbooks.

"Being able to love people who help us to grow and who stand with us in our pain is a beautiful example of the nature and the cost of building a beloved community," Teal said in October 2021.

This academic year, students have been taught through forums what it means to be a part of a community and how to establish one. These are lessons students will carry with them as they go forth and serve in their own communities outside of campus.

"Whoever I am, whoever you are, we are the Lord's," Teal said. "Together let's grow into the full stature of Christ."



Q & A on FAITH

Moises Aguirre is the director of the Multicultural Student Services office. Questions and answers have been lightly edited for clarity and space.

Q *Can you please tell me about yourself?*

A I am from Tijuana, Mexico. I am the youngest of eight children and I was raised in the Church by really great parents. I grew up doing a lot of the traditional Mexican dances and playing volleyball and basketball for my school teams.

I had a great, very unique childhood. Tijuana is overpopulated and difficult. I was raised in a humble, low socioeconomic home. None of my siblings went to high school or college; I was the only one who was interested in pursuing my education.

Growing up, my dad was able to work in the United States and he would go work in Los Angeles for a couple of months and then come home to provide money for our family. One Saturday night, my dad came and told us we would be moving to California the next day. We moved to San Diego and it was pretty scary.

Some sisters from the Relief Society helped get me registered for high school and I was determined to learn English and get my education. A couple months later, my parents decided to go back to Tijuana due to my dad's declining health. I told my parents that I would not go back to Mexico with them.

I told them "I'm going to stay and get my education." I'm very thankful my parents were so strong and allowed me to stay on my own. They went

back and I lived in a little trailer in the backyard of a member's home. We rented that trailer for the next three years while I got my education and I did really well in high school.

Soon after I graduated, I went on my mission to Cincinnati, Ohio and Kentucky- I was the first Spanish speaking missionary to serve there. I didn't know anything about BYU until a kind branch president told me I needed to apply and go to BYU. Being a first generation student, I hadn't even really thought about college. He got me a paper copy of the admissions application, helped me fill it out and we sent it off.

Once I came home, I visited Utah and found out I'd been accepted. I completed both my bachelor's and master's degrees at BYU and I've been working at BYU for almost 10 years. I love working with multicultural, underrepresented students and creating resources and opportunities for them to be successful.

Overseeing the work we do with the multicultural students truly has been a humbling experience for me. Being able to validate and honor students' stories, help them navigate intimidating things and help them change the course of their lives is so rewarding.

Q *How does your faith strengthen your connection to your Mexican heritage and culture?*

A I feel like they are interrelated. My culture is very important to me and my connection to my ancestors has truly prepared me to overcome many challenges.

With Moises Aguirre

Interviewed by Ingrid Sagers

I'm very grateful for those who came before me and for the path they prepared for me to move forward with my goals and get an education.

I come from very faithful spiritual parents who have been an amazing example. My culture has been a way for me to feel the Spirit and a way for me to see the hand of the Lord in many ways. I grew up dancing the traditional folklorico dances since I was six years old and I remember being able to perform and being able to share my testimony through those dances. I just feel very thankful for how my culture has allowed me to strengthen my spirituality.

Since I was a kid I knew that I was special to Heavenly Father and I knew He loved me. Being able to celebrate different aspects of my culture has really allowed me to know that He loves me for who I am and what I represent.

When Christ came to the Americas and visited those people, I've always felt a connection because those are my people, my ancestors. When I read the Book of Mormon, I can feel the power of my people and I'm just grateful for their Christlike attributes, like humility, hard work and kindness.

Q How has your faith and religion guided you in times of struggle as you worked to become an accomplished, professional educator and advisor?

A As a first generation college student, faith has been the biggest motivator, power and reason for me to continue. When I lived on my own to get my high school education at 15, it was a very hard experience.

Not having a family member nearby to rely on when I got sick or something was hard. I learned to rely on my Heavenly Father. I remember when I would struggle, I would kneel down and ask Him for the strength that I needed. I remember opening my scriptures in the morning and reading verses that spoke directly to my circumstance.

I played basketball and volleyball and I got the MVP award every year. I remember, if I got a plaque or a trophy, going back to my little trailer and not having anyone to share it with. During the ceremonies where they would recognize us and give out the trophies, all my friends had their families and were given balloons. And I was just by myself.

I remember many times kneeling down and pleading, "Father, allow me to feel your love and let me know you are aware of me. Let me know that all of this sacrifice is going to be worth it and is for a reason."

Many times, I felt something real embracing me and making me feel that He was there and He was

aware. My faith allowed me to know God knew this huge sacrifice was going to change the chain of poverty and lack of opportunities for my future generations. I waited 22 years to receive my documents. All those years going through high school, going on my mission, coming back, coming to BYU, I didn't have my documents. So it was very difficult to financially support myself and my parents didn't have the money to help me.

But I'll tell you, I was able to rely on the Lord as I worked really hard and put my faith in Him. Nothing is impossible for Him. As the director of the Multicultural Student Services office, I often kneel in my office and ask Heavenly Father to guide me on what services we need to provide and how to let students know they are not alone in this journey.

I've had students come and even ask me for a blessing. To be in an institution where we can utilize the principles of the gospel, the power of the priesthood and the power of the Holy Ghost is such a blessing. Through our faith and commitment to the gospel, we can overcome anything and the Lord can truly manifest Himself to let us know when we're doing the right thing.

Q How has being an administrator at BYU impacted your faith?

A As an administrator, I often pray and fast to know what the Lord wants us to do in the MSS office. I work with a unique team of multicultural advisors who are so invested in the success of their students. Every Monday at 10 a.m., we come together in prayer to identify how we can better serve our students, what are some of the challenges they are facing and how we can foster unity.

I'll be honest, becoming an administrator has become an added opportunity for me to rely on my Heavenly Father and to put my faith in action. We are living in difficult times and there are different things that can shake the students' faith and sense of belonging.

In our office, we're often praying how we can mitigate those challenges, how we can let our students know we are here for them and will advocate for them and walk with them. The advisors here will understand in different ways what it is to be a minority and what it is to have certain challenges. Everyone is so committed to letting students know they're cared for because we truly do love them.

Q What are some things people at BYU could do to better understand the

experiences of minority students on campus?

A I would encourage everyone to take the time to learn each other's stories. There are a lot of emotions that come to me because that's one of the most sacred things that we can do - learning somebody else's story. When we intentionally make time to listen to someone else's story, our love and understanding grows for that person.

I'm very privileged to have many students come to my office and share who they are and their success and struggles. They share where they come from, their heritage and their culture. When I have one of those encounters, I feel like the most enriched individual in that moment and I just want to be better. Sometimes I even have to stop myself from talking with them because they need to go to class.

To be honest, if we all would take the time to learn about our neighbors' stories or our students' stories or our colleagues' stories, we would be better people. The more we learn more about our students and where they come from, the better we will know how to approach them and how to validate another person's experience. It will make us more understanding, patient and loving so we can become a Zion-like community.

Q What has been the most rewarding part of being a member of the Committee on Race, Equity and Belonging?

A Learning of the students' stories. We had the opportunity to have one-on-one visits with different students and invited them to share their experiences as a person of color at BYU. We also had opportunities to host focus groups where more people shared their stories. We also visited with a good number of faculty, staff and alumni who were all willing to share their experiences of being people of color at BYU.

For many of them, if not all, being so vulnerable may have felt scary. It's not easy to be vulnerable. We had the opportunity to honor their experiences, to validate and respect those experiences and not try to justify anything. We just thanked them for their willingness to share. I was so humbled to be part of that, I felt I gained a support system that was so amazing.

The meetings we had with President Worthen were amazing and so enlightening. He is an amazing person and it's so obvious to me that he cares so much for every student. It's been amazing to see so many people who are so committed to the wellbeing of our students and who want to create a better environment for our students of color.

FIRST STEPS IN BYU'S FIRST CENTURY

By Lindsey Reese

As Brigham Young University prepares to wrap up another semester, many faces and graduates will receive their diplomas and continue toward the rest of their lives. Over the past nearly 150 years, BYU has grown in size and acclaim as generations of graduates have attended the university.

1862

The first origins of the school are traced back to the 1860s, under the instruction of Warren and Wilson Dusenberry. The first classes for a Provo school were held in Cluff Hall, located on the northeast corner of 200 East and 200 North.

1869

The school was moved to Center st. and 300 West in a building known as the Lewis Building. Enrollment at the school was high, so much so that the school became a branch of the larger University of Deseret. Soon, however, enrollment began to skyrocket at Provo University to the point that enrollment was around 300, surpassing the enrollment at the University of Deseret.



1870

The Deseret News reported in 1870 about the school that would one day become BYU.

PROVO UNIVERSITY.—We have had a call from our esteemed friend Elder Warren N. Dusenberry, Principal of the Provo Branch of the University of Deseret, who informs us that that institution has 172 students. Elder Dusenberry has procured the Lewis Hall, the most commodious schoolroom in the Territory. We are also pleased to learn that Chancellor Wells has approved of Messrs. Myron Tanner, E. F. Sheets, K. R. Hopkins, Samuel Jones and Peter Stubbs, who were nominated as an executive committee to attend to the interests of the institution. We are glad to note the spirit of improvement and any steps that are taken to advance the educational interests of the Territory. The institution has our best wishes, and we shall be happy to note the prosperity of the same, should the Principal favor us with a line or two occasionally.

1875

President Brigham Young himself owned the Lewis Building and had been allowing the school to hold classes there rent-free. With time, President Young executed a deed on the property in 1875, creating Brigham Young Academy and founding the school.

"For the first few years, attendance declined significantly from the high enrollment but through owning the Lewis Building they were able to make up costs from lost tuition that came through lower enrollment," said university archivist Cory Nimer.

1876

On January 3, 1876, Brigham Young Academy began its first classes. Warren Dusenberry served as temporary principal, but was soon replaced in April of the same year by Karl G. Maeser. Maeser had been selected specifically by President Young to be the founding principal of Brigham Young Academy.

1877

The first graduates from BYA were Anna Kristina "Teenie" Smoot, Samuel Moore, and Carolina Ameilia "Caddie" Daniels, who received their diplomas from Maeser. From the first days of BYA, both women and men attended the university.

1877

Following the death of President Young in 1877, much of the leadership of BYA fell on Abraham O. Smoot, who was serving on the Board of Trustees at the time. Smoot put much of his own money and time into continuing to build up the university, taking debts that amounted to \$100,000 in his last days.

Smoot was also a stake president at the time, and worked with members of the stake and First Presidency to receive additional funds for school, which helped BYA continue, said Nimer.

All photos from the L. Tom Perry Special Collections at the Harold B. Lee Library with the exception of the newspaper clipping, which is from the J. Willard Marriott Library at the University of Utah.

1884

A fire started in a chemistry lab in the Lewis Building. The fire completely destroyed the building, forcing the academy to move locations.

1884

Following the fire, BYA was moved to a temporary location while a new building of sandstone was erected for a more permanent space. This location was the ZCMI Warehouse, located at the south end of University Avenue. Classes were held there until 1892. Plans for a more grand building were drawn up during that time, and the building was dedicated in 1892. This building is the now location of the Provo Library.



1892

Maeser delivered a final address on Jan. 4, 1892 and described seeing what would become BYU in a dream following the death of President Young in 1877.

"One night, shortly after the death of President Brigham Young, I found myself entering a spacious hallway with open doors leading into many rooms, and I saw President Brigham Young and a stranger, while ascending the stairs, beckoning me to follow them. Thus they led me into the upper story containing similar rooms and a large assembly hall, where I lost sight of my guides and awoke," Maeser said.

1892



After Maeser's departure, Benjamin Cluff, Jr. took over as principal. Over the next ten years, BYA continued to teach students of both genders and varying ages.

1896

Though the school was originally meant to teach elementary and high school level classes, collegiate level classes were added in 1896 with the College Department.

Nimer mentioned that Cluff had a very different approach to leading BYA than Maeser, but introduced many different traditions we see today such as Founder's Day which later became homecoming and sports. Cluff was a strong advocate for BYA integrating common university traditions while continuing to build off of Maeser's foundation.



1903

BYA officially split into two separate schools: Brigham Young High School and Brigham Young University. This split meant that BYA now ceased to exist, with the two schools officially operating under two separate names. Though it took a few years for enrollment at the university to exceed that of the high school, eventually BYU began to grow in size and merit.

1968

Brigham Young High School closed, though Nimer said that some of the high school has been absorbed into BYU's elementary training school.

Important People

Warren Dusenberry

The founder of Brigham Young Academy, Warren Dusenberry was born in White Haven, Pennsylvania. Shortly after he was born, his family relocated to Illinois where his mother joined the Church. Originally, the family relocated to Los Angeles but Dusenberry moved to Provo with his mother, brother and two sisters in 1862.

Dusenberry and his brother Wilson were the original founders of BYA, and ran it before it was officially founded in 1875. Dusenberry served as a temporary principal of the new school until Karl G. Maeser arrived in April of 1875.

Karl G. Maeser

Karl G. Maeser was born in the town of Meissen, in Saxony, Germany in 1828. The oldest of four sons, Maeser studied in his early young adult years to become a teacher. After his graduation in 1848, Maeser began teaching and tutoring in Bohemia for about three years. He married in 1854, to Anna Mieth with whom he had eight children.

After corresponding through letters with missionaries, Maeser converted to The Church of Jesus Christ of Latter-day Saints. Following his baptism in 1855, his family was forced to leave Germany.

In 1870, he began teaching at the University of Deseret, and eventually was asked to be the principal of BYA. When he arrived he noted, "There were no records, not much system, and certainly no regularity." He also stated that he found the "premises inadequate, the facilities limited, students few in number and poorly prepared, and financial conditions exceedingly discouraging."

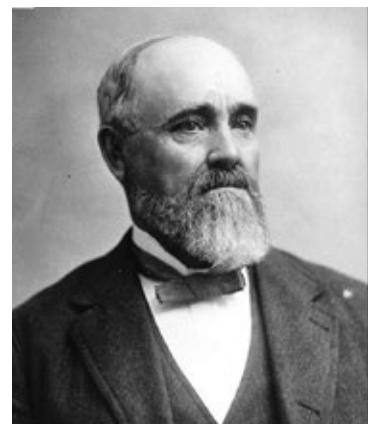
Maeser was a strict man and ran the school on a tight schedule. These conditions ended up helping BYA succeed in its early years. During a time of great financial struggle, Maeser told his wife and daughter to pack their things in order to move so he could accept a higher paying job. When his daughter asked later when they would move, he replied, "I have changed my mind. I have had a dream — I have seen Temple Hill filled with buildings — great temples of learning, and I have decided to remain and do my part in contributing to the fulfillment of that dream."

Benjamin Cluff

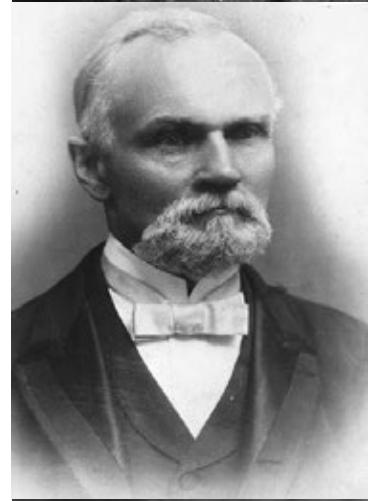
Born in Provo, Benjamin Cluff spent much of his childhood in Hawaii with his parents as they served missions. After returning in 1870, Cluff became a librarian because of his love for reading. He served his own mission in the Hawaiian islands before returning to Brigham Young Academy to teach.

Following a leave of absence in Michigan, Cluff returned to Brigham Young Academy and became the assistant principal. When Maeser was called to oversee the entire Church education system, he stepped down as principal of BYA. Leadership was then passed to Cluff, who eventually became the first president of Brigham Young University in 1903 when it was split from the high school.

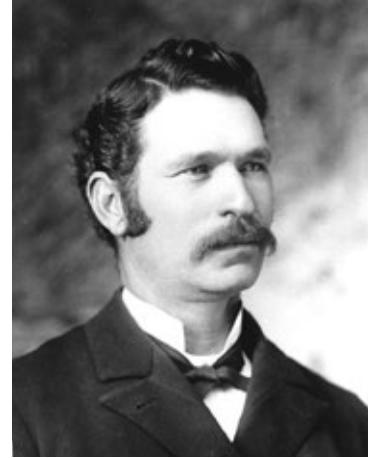
Warren Dusenberry



Karl G. Maeser



Benjamin Cluff



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