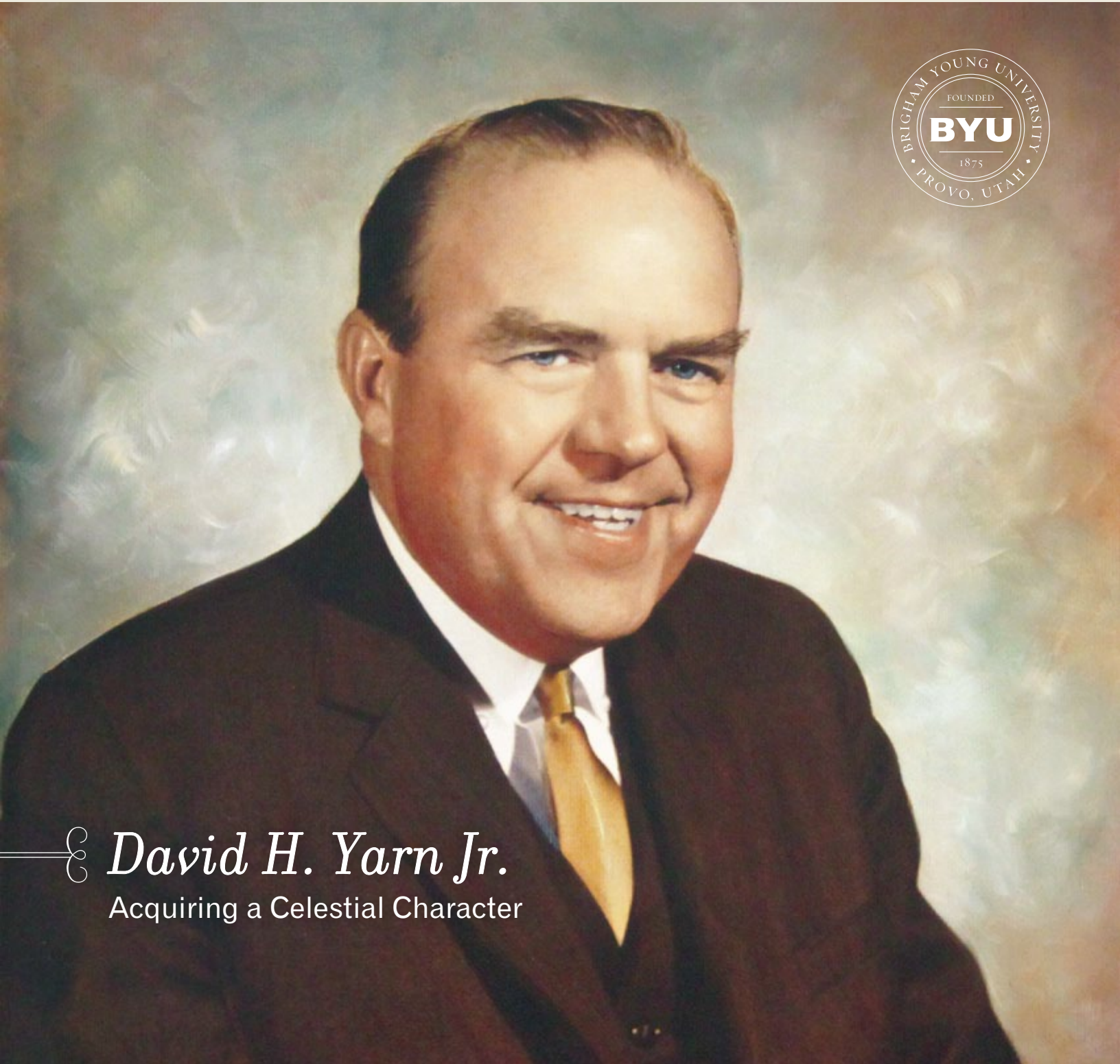


BYU RELIGIOUS EDUCATION

FALL 2012

REVIEW

CALENDAR ✕ COMMENTS ✕ INTERVIEWS & SPOTLIGHTS ✕ STUDENT & TEACHER UPDATES ✕ BOOKS



— *David H. Yarn Jr.*
Acquiring a Celestial Character

Summer Activities of Religious Education Professors



THE PAST FEW MONTHS OUR FACULTY MEMBERS have researched and explored, preparing to teach with renewed vigor. Here is a quick review of their activities.

Several professors were involved in archaeological digs. Jeffrey R. Chadwick has worked extensively in Israel, most recently at sites in the ancient city of Gath (of Goliath fame). In late June, Matthew J. Grey and recent BYU graduate Bryan Bozung were part of a team that unearthed a beautiful mosaic in the village of Huqoq in the Galilee region. The mosaic dates back to the late Roman period—around the fourth or fifth century (see article on pp. 24–25).

In July, forty faculty members and guests toured Nauvoo, Illinois, and the pioneer sites leading to Utah, visiting well-known and little-known sites both on and off the main route. They also presented their research findings on the 1846–47 exodus. This type of on-site research trip provides a sense of place that cannot be duplicated with classroom lectures. The research helps faculty

members to teach their subject matter more effectively, particularly the topics of Church history and the Doctrine and Covenants.

In addition, Ray L. Huntington, coordinator of the department's graduate degree program, teamed up with Blake Boatright and Vance Theodore, adjunct professors and advisers in the master of arts in religious studies program (emphasis in military chaplaincy), to host the Summer Interfaith Lecture Series. A few of the speakers were Imam Muhammed Mehtar, Khadeeja Islamic Center; Rev. Dr. France A. Davis, Calvary Missionary Baptist Church; Rabbi Benny Zippel, Chabad Lubavitch of Utah; Rev. John C. Wester, bishop of the Catholic Diocese of Salt Lake City; Rev. Michael Imperiale, First Presbyterian Church of Salt Lake City; and Rev. Scott B. Hayashi, bishop of the Episcopal Diocese of Utah. These lectures have better prepared BYU's chaplain candidates to meet the varied needs of their congregations. Another result has been a positive exchange of ideas between other faiths and Latter-day Saints.

It has been a productive summer of research, exploration, and field training that will benefit both our faculty and our students.

A handwritten signature in black ink that reads "Dennis A. Wright".

Dennis A. Wright

Associate Dean of Religious Education

BYU

Religious Education

REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

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GOSPEL SCHOLARSHIP

Gospel scholarship is scholarship that is wrapped in and informed by faith in Jesus Christ as our sole Savior and the principles of the restored gospel—but it is *still* scholarship.

E DUCATION AT BRIGHAM YOUNG University, including courses in Religious Education, is intended to be both intellectually enlarging and spiritually strengthening (<http://aims.byu.edu/>). And Latter-day Saints in general, not just BYU students, are encouraged by the Lord to “seek learning, even by study and also by faith” (D&C 88:118). Such seeking is intended for secular subjects as well as gospel subjects (see D&C 88:118; 90:15; 93:53; 97:1). The outcome of such investigation in gospel-related topics can rightly be termed gospel scholarship. A major mission of the Religious Studies Center and Religious Education is to encourage the production of and engagement with quality gospel scholarship.

When thinking of gospel scholarship, I am reminded of my experience in years past teaching at BYU’s Jerusalem Center for Near Eastern Studies. Most students came for the whole experience—courses, field trips, and interaction with the people, culture, history, and land of Israel and its neighbors. Some students, however, seemed to have come intent on a vacation: “Required courses—why do we have to take these?”; “Who



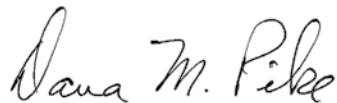
Doc Christensen, *Scripture Study*

wants to do schoolwork in Israel?!” I found myself emphasizing that the Jerusalem Center program existed for “travel study.” Not *just* travel. And not merely the type of study one could do in Provo, but a great combination of these two dimensions of experience—travel and study.

I believe this illustrates well the attributes of gospel scholarship. It is not just talking or writing about the gospel, although it is based on and informed by the perspectives of the restored gospel of Jesus Christ. Gospel scholarship is scholarship that is wrapped in and informed by faith in Jesus Christ as our sole Savior

and the principles of the restored gospel—but it is *still* scholarship. As such, it must be doctrinally sound, as well as intellectually honest, historically accurate, and clearly expressed and developed. It shows that authors have lived with and wrestled with their topics for some time. Thus gospel scholarship is not *less* scholarship because it focuses on gospel-related topics, just as travel study is not less study because it is travel based. Because it *is* scholarship, gospel scholarship demonstrates that authors know and have applied appropriate methodologies in dealing with their topics. Gospel scholarship, like scholarship in general, is based on research and analysis. Just as it sounds, research has to do with *searching*, inquiring, investigating.

Many professors of Religious Education choose to publish some of their gospel scholarship through the Religious Studies Center. Whether publications originate with professors of Religious Education or other authors, our hope is always that Religious Studies Center publications provide a model of good gospel scholarship and encourage Saints to engage in their own productive study of the gospel and gospel-related topics. The opportunity to participate in such study is a great blessing. ✂



Dana M. Pike
Publications Director,
BYU Religious Studies Center

upcoming events

Open to the campus community and the general public

OCTOBER 2012

Friday and Saturday, October 26–27, 2012

SPERRY SYMPOSIUM

The 41st Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building auditorium on BYU campus. The keynote address will be given Friday, October 26. Please visit <http://rsc.byu.edu/symposia/sperry> for additional information.

FEBRUARY 2013

Friday, February 15, 2013

STUDENT SYMPOSIUM

The 2013 Religious Education Student Symposium will be presented in the Wilkinson Student Center on BYU campus from 9:00 a.m. until 3:00 p.m. Visit <http://rsc.byu.edu/symposia/student-symposium> to learn more.

MARCH 2013

Friday and Saturday, March 8–9, 2013

CHURCH HISTORY SYMPOSIUM

The 2013 BYU Church History Symposium, sponsored by Religious Education and the Church History Library, will be held in two locations. On Friday, March 8, it will be held in the LDS Conference Center Theater in Salt Lake City. On Saturday, March 9, it will be held at the BYU Conference Center on BYU campus. The topic will be Joseph Smith and antiquity. For more information, visit churchhistorysymposium.byu.edu.

Friday, March 29, 2013

EASTER CONFERENCE

The 2013 BYU Religious Education Easter Conference will be held on Good Friday in the Gordon B. Hinckley Alumni and Visitors Center on the BYU campus. Visit easterconference.byu.edu for continuous updates.

These events are free of charge, and registration is not required. Some event details are subject to change. For more information, please contact Brent Nordgren at 801-422-3293.

Faculty Highlight: Richard O. Cowan

RICHARD O. COWAN (richard_cowan@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



RICHARD O. COWAN IS ORIGINALLY from Los Angeles, California. He received his doctorate in history at Stanford University in 1961 and has been a member of the BYU Religious Education faculty since that time. He is author or coauthor of over a dozen books and numerous articles. His research includes temples, recent LDS history, and the Doctrine and Covenants. He was chair of the committee preparing Gospel Doctrine lessons for the Church from 1981 to 1993.

He served as the department chair of Church History and Doctrine at BYU from 1994 to 1997 and taught

at the BYU Jerusalem Center for Near Eastern Studies during fall semester 1989 and on the BYU–Hawaii campus during spring 2007. He was named BYU Professor of the Year for 1964–65 and received the Karl G. Maeser Distinguished Teaching Award in 1969. He received the annual Phi Kappa Phi award in 2003 and was chosen to give a BYU devotional address on April 3, 2007.

He and his wife, Dawn, have six children, twenty-two grandchildren, and two great-grandchildren. Since 2008 he has been serving as stake patriarch. ✂

Faculty Highlight: John Hilton III

JOHN HILTON III (john_hilton@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



JOHAN HILTON III FIRST BECAME INTERESTED IN TEXTUAL ANALYSES OF THE Book of Mormon by listening to his grandfather talk about wordprints, the quantitative study of literary style. John continues to delight in researching the text of the Book of Mormon; recent publications include “Textual Similarities in the Words of Abinadi and Alma’s Counsel to Corianton” (*BYU Studies* 51, no. 2) and “‘Look! And I Looked’: Lessons in Learning and Teaching from Nephi’s Vision” (*Religious Educator* 13, no. 2).

In addition to researching the Book of Mormon, John is passionate about improving gospel instruction. He spent eleven years working with Seminaries and Institutes and has written several articles on religious pedagogy. John’s PhD was in instructional psychology and technology; his dissertation focused on the impact of open educational resources. He was recently awarded a grant from the Hewlett Foundation to continue research in this area. John has also published six books with Deseret Book.

John’s favorite thing to do is spend time with his wife, Lani, and their five children. He also enjoys learning Chinese. ✂

Faculty Highlight: Paul Y. Hoskisson

PAUL Y. HOSKISSON (paul_hoskisson@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



WHILE LOOKING AT THE BEAUTIFUL CYRILLIC SCRIPT ON THE RUSSIAN monument to its unknown soldier in Vienna, young missionary Paul Hoskisson realized how narrow his language skills were. As an undergraduate, he studied some Russian and, after receiving his BA from BYU, some modern Hebrew while living on a kibbutz in Galilee. After finishing his MA in comparative continental literature at BYU and marrying Joaquina Valtierra, he studied with Cyrus H. Gordon at Brandeis University. In addition to biblical Hebrew, Paul studied history and learned Babylonian and Ugaritic, gaining a working knowledge of German, French, Arabic, and Greek. He also took classes in Sumerian and Northwest Semitic inscriptions.

He worked at the University of Tübingen, Germany, and at the University of Zürich, Switzerland. In January 1981, he accepted a temporary position teaching modern Hebrew at BYU. That summer he was offered a full-time position teaching religion at BYU. He has served as coordinator of the Near Eastern Studies Program (through the David M. Kennedy Center), associate dean of Religious Education, Richard L. Evans Professor of Religious Understanding, and director of the Laura F. Willes Center for Book of Mormon Studies in the Neal A. Maxwell Institute for Religious Scholarship. ✂

Staff Highlight: Brent R. Nordgren

BRENT R. NORDGREN (brent_nordgren@byu.edu) IS THE PRODUCTION SUPERVISOR AND MARKETING DIRECTOR FOR THE RELIGIOUS STUDIES CENTER.



BRENT R. NORDGREN IS THE managing editor of the *Religious Education Review* magazine and is the production supervisor, marketing director, and a photographer for the Religious Studies Center (RSC) at BYU. As such, he oversees the design, production, and marketing, including printing, distribution, advertising, and publicity of all the RSC books, journals, and magazines. Each year he also facilitates the coordination and implementation of the BYU Church History Symposium and the BYU Easter Conference. He also

generates awareness for the RSC and BYU's Religious Education. He has an entrepreneurial spirit and has owned and operated a number of businesses throughout his career.

Brent received an AS degree from Utah Valley University, his BS from Brigham Young University, and an MBA from Utah State University. As a youth he received his Eagle Scout Award. He enjoys reading, participating in sports, and traveling. He and his wife, Annette, live in Provo, Utah, and have four children and six grandchildren. ✂

From the Sands of Egypt

RESULTS FROM THE BYU EGYPT EXCAVATION PROJECT

KERRY M. MUHLESTEIN (*kerry_muhlestein@byu.edu*) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

FOR OVER TWO DECADES, BYU HAS BEEN EXCAVATING IN an area of Egypt known as the Fayoum. We are grateful for the ongoing support of the Ministry for Antiquities in Egypt, our university funding, and the generosity of J. Willard Marriott Jr. and other private donors who make our excavation possible. The excavation concession consists of three areas: a huge cemetery, a small pyramid, and a Greco-Roman township.

The pyramid was built by Snefru, the first king of the Fourth Dynasty and father of Khufu, the builder of the Great Pyramid at Giza. It is one of Snefru's four pyramids and may be the first true pyramid ever constructed. Our excavation of this pyramid has allowed us to perform a sophisticated analysis of its dimensions and construction techniques, comparing it to Snefru's other pyramids as well as several others throughout Egypt. We have discovered some startling parallels that, when fully researched, will alter the way the world thinks about pyramids. Our Egyptological colleagues are following our work with great interest.

The cemetery has yielded a number of finds that cast a fascinating light on the lives of the area's ancient inhabitants. We are learning about the diseases and difficulties they endured, the food they consumed, and their clothing and playthings, as well as their religious beliefs. One of the most interesting elements of the cemetery is that it witnessed their conversion to Christianity. We hope to learn more about this early Christian community. Some of the more spectacular finds of the cemetery include a tomb of mummified cats, some jewelry in the shape of the cross, some spectacularly wrapped mummies, and a beautiful golden mummy.

The township of Philadelphia was a thriving center of its area during the Greco-Roman period of Egypt. In June the team did a cursory survey of the site and believes it promises to yield important finds. To this day, however, Philadelphia has not been excavated. More funding is necessary before this project can be undertaken.

Upon the retirement of Dr. C. Wilfred Griggs over a year ago, I took the leadership of the excavation. Throughout this last year, we have strengthened and created new ties with local officials, built good relations with a number of Egyptian entities, and continued our work on-site. We are continuing our extensive outreach activities, including publishing our findings at a greater rate than ever before, working with our Egyptian colleagues, running field schools for young Egyptian archaeologists, lecturing to and collaborating with our academic colleagues in a variety of disciplines throughout the world, and lecturing in high schools, public forums, and private groups. We have had great success in mentoring students on campus as well as in Egypt and in doing academic lectures and publications with them. This training has already helped these students find excellent opportunities as they leave BYU for further activities in places such as Cambridge and Oxford.

Publications and presentations have recently been or shortly will be made by David M. Whitchurch, Joyce Smith, Kristin South, R. Paul Evans, Giovanni Tata, Brent Benson, Bethany Jensen (student), Courtney Innes (student), and me. At this time we are beta testing what we believe will be the largest online database of Coptic textiles in the world. Universities are already offering to add their information to



Left: Dr. Giovanni Tata (right) trains Egyptian inspectors on examining textiles. **Below, top to bottom:** A pair of “booties” included with an infant burial; golden mummy; earrings in the shape of a cross; and one layer of mummy wrapping. All photos courtesy of the BYU Egypt Excavation Project.



our collection. With such a rich amount of information on a specific population in Egypt, we are in the process of creating the most comprehensive demographic study of any settlement in the Roman Empire. Having statistics gathered for over eight hundred burials, we can say more about the birth and death rate, state of health, and gender ratio of the local townships than ever before. We are doing DNA, cranial, and dental analyses of the genetic background of the population, allowing us to know more about the characteristics of the society. Using the latest technology and innovative techniques, we are mapping the cemetery, pyramid, and other parallel cemeteries and pyramids. By doing this, we expect to gain a better understanding of the sacred landscape within our area and those of similar sites in Egypt. We are collaborating with other universities to use our findings to better understand families of ancient Egypt, particularly the children. We are working with our Egyptian colleagues to conserve and display some of our most important finds. With funding we hope to create a publication about our pyramid that will become a standard in the study of Egypt.



The great work we have done in the past has been a result of the kindness and generosity of a variety of donors. As we move forward with greater momentum into so many rich areas of research, we have a greater need for and reliance on assistance from generous friends. We look forward to a bright partnership with future benefactors, hoping to share our success and newly gained knowledge with them in a multiplicity of ways. With such support and tireless efforts of an excellent excavation team, we believe our future is even brighter than our past. ✂



“Appoint among Yourselves a Teacher” (D&C 88:122): Religious Education and the Training of Gospel Teachers

SCOTT C. ESPLIN (*scott_esplin@byu.edu*) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

THE TRAINING OF GOSPEL TEACHERS has brightened some of the darkest days in the history of BYU. As the Church was divesting itself of its expansive academy system during the 1920s, replacing it with the current seminary and institute program, Church Commissioner of Education Joseph F. Merrill warned members of the BYU Board of Trustees, “At the Board meeting yesterday it was not definitely stated so, but it seemed to be the minds of most of those present that the BYU as a whole was included in the closing movement.”¹ When questioned about the future of BYU, Church President Heber J. Grant expressed similar concern that “the policy covered all the schools and that eventually BYU would have to be considered as we are now about to consider the individual junior colleges.”²

David O. McKay, a former teacher and administrator at the Church’s Weber Academy prior to his call to the apostleship, was gravely troubled by the decision to close schools. Expressing the desire that he not “be considered as not sustaining the First Presidency,” Elder McKay nevertheless cast a lone dissenting vote against the elimination of Church schools in 1929. In particular, Elder McKay’s defense of Church schools focused on their ability to

train educators. Arguing for their preservation, Elder McKay favored the “retaining of junior colleges at this time because by their elimination the Church would lose its hold on the training of its teachers.”³ His argument ultimately saved BYU when Commissioner Merrill declared in 1930, “The General Church Board of Education has announced the policy of withdrawal from the field of secular education, except that the BYU will be continued.” Echoing Elder McKay’s position, Merrill linked the school’s salvation, in part, to the training of religious educators for the growing seminary program. “The key to the seminary system is a university where the teachers may be trained for the work,” Merrill explained. “We employ no teachers who do not meet the requirements of respective state boards for high school teaching. In addition every teacher must receive the equivalent of a teaching major in the field of religious education. This means, of course, that the Church must maintain an institution where this training in the field of religion may be received.”⁴ When challenged to explain why BYU was preserved, Merrill further connected the school to the training of gospel teachers. “The Church has established a great seminary system—the greatest one in America,” Merrill responded.



Top: Joseph F. Merrill
Bottom: David O. McKay



“A seminary system without a university to head it would be like a U.S. Navy without Annapolis, without the naval academy. A navy must have officers, and officers must be trained. The

naval academy is therefore an indispensable unit in the navy. And just so is a university an essential unit in our seminary system. For our seminary teachers must be specially trained for their work. The Brigham Young University is our training school.”⁵

Partnering with Seminaries and Institutes, Religious Education at BYU has worked to fulfill the vision of training gospel teachers that saved the school more than eight decades ago. The current seminary training program has its roots in an era when the Church Educational System was headquartered on campus from 1953 to 1970. During the early years of seminary training, Leland Anderson, Marshall Burton, Robert Christensen, Paul R. Warner, and Jay E. Jensen served as some of the university’s earliest teacher trainers, operating a teaching lab and classroom in the McKay Building, the Fletcher Building, and the Smith Family Living Center before occupying rooms in the Joseph Smith Building. Coinciding with an era of dramatic growth for Church Education, these men began a program that annually trained hundreds of students in principles of gospel teaching, with as many as thirty each year receiving full-time appointments in the Church school system upon graduation.

For more than forty years, Religious Education at Brigham Young University has offered a class on gospel teaching, known today as Religion 471—Teaching Seminary. Presently, more than two hundred students enroll in the class each year, with as many as twenty-five of them

continuing in part-time positions at seminaries across Utah Valley. While only a small number eventually receive full-time employment in the seminary system, administrators view the program as a success. Paul Warner, retired religious educator and long-time director of the seminary teacher training program, describes those who were not hired: “Some were disappointed at the time. However, even those teachers we did not hire would often come back and say it was their most important experience at BYU. Taking the seminary teacher training classes prepared them to be teachers across the Church.”⁶

For those hired in Church education, the relationship between Religious Education and Seminaries and Institutes continues. Some participate in the annual Sidney B. Sperry Symposium, an “outreach to the entire religious community” sponsored jointly by Religious Education and Seminaries and Institutes as a benefit for the local community but also as a midyear “in-service enrichment experience for full-time teachers of religion.”⁷ Others return to campus as visiting professors, teaching courses in Religious Education while pursuing graduate degrees at the university. Every two years since 2000, a handful of seminary and institute teachers come to campus to begin study in a master’s degree in Religious Education, a program “designed to help full-time teachers in the Church Educational System (CES) better serve the Lord . . . by providing them with advanced

training and preparation for teaching in the Church Educational System.”⁸

Through these interactions, Religious Education at BYU works hand in hand with Seminaries and Institutes to improve gospel teaching. While the training of religious educators once saved BYU, the program’s reach today extends “far and wide into the Church. It is much bigger than just those who are hired in Church education,” Paul Warner concludes.⁹ By improving gospel teaching in the Church, Religious Education helps members access the Lord’s promised blessing, “Teach ye diligently and my grace shall attend you” (D&C 88:78). ❧

- 1 Joseph F. Merrill to Thomas N. Taylor, February 21, 1929, in Ernest L. Wilkinson, *Brigham Young University: The First Hundred Years* (Provo, UT: Brigham Young University Press, 1975), 2:87.
- 2 General Church Board of Education Minutes, February 20, 1929, in William Peter Miller, Weber College, 1888–1933, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.
- 3 General Church Board of Education Minutes, February 20, 1929.
- 4 Joseph F. Merrill to Bruce E. Millikin, July 14, 1930; Bruce Emanuel Millikin, “The Junior College in Utah: A Survey” (master’s thesis, Stanford University, 1930), 125–26.
- 5 Joseph F. Merrill, “Brigham Young University: Past, Present, and Future,” *Deseret News*, December 20, 1930, 3.
- 6 Interview with Paul R. Warner, July 26, 2012.
- 7 Cited in Richard O. Cowan, *Teaching the Word: Religious Education at Brigham Young University* (Provo, UT: Religious Studies Center, Brigham Young University, 2008), 44, 46.
- 8 “Master of Arts in Religious Education: Program Purpose,” <http://religion.byu.edu/religious-education-ma>.
- 9 Interview with Paul R. Warner, July 26, 2012.

David H. Yarn Jr.

ACQUIRING A **CELESTIAL CHARACTER**

by Brent R. Nordgren

BRENT R. NORDGREN (brent_nordgren@byu.edu) IS MANAGING EDITOR OF
THE BYU RELIGIOUS EDUCATION REVIEW MAGAZINE.

ONE OF MY FIRST MEMORIES OF MY NEIGHBOR DAVID H. Yarn Jr. is when I observed him regularly walking to his mailbox wearing a tie and a jacket. This scene may not appear so peculiar except for the fact that he was retired and spent much of his time at home reading and writing. I wondered why anyone would dress up just to go to the mailbox.

Before meeting him I knew nothing about David Yarn. I didn't know of his achievements or his career at BYU, but for the next twenty years I was privileged to become his friend and learn about him and from him by spending many hours with him and his wife. As our friendship developed, I grew to admire and love him.

Those who knew him agree that David had a cheery temperament. His daughter Rebecca Yarn Allen said, "He had a great sense of humor and an infectious laugh."¹ He was almost always smiling or laughing a lot, and he seemed extraordinarily happy. He was fun to be around

and loved everyone. In fact, the only times I remember him not brimming with delight were when he was emphasizing something of an important or solemn nature. He was also profoundly spiritual and extremely articulate on a vast array of significant topics.

To fully capture the essence of David Yarn, one must know that he was born and raised in the South. Chauncey Riddle, a longtime friend and colleague, said of David, "One of his unique and pronounced characteristics was his warm and hospitable Southern manners. He was always polite, deferential, soft-spoken, generous, and his speech was graced by his delightful Southern accent."²

After my early encounters with David, I realized that he was the personification of a true Southern gentleman who had enough class and style to always dress up—even if it was to simply go to his mailbox. His daughter said, "It wasn't because he was vain. He liked to look appropriate and presentable because he was a gentleman."³



David and Marilyn Yarn
Athens, Greece, July 1968.



Above: David as a young boy in Atlanta, Georgia.
Right: At Georgia Tech before his mission, 1939.



THE EARLY YEARS

David Homer Yarn Jr. was born July 7, 1920, in Atlanta, Georgia, to D. Homer and Bessie Haskell Herring Yarn.⁴ As a youth, David pursued several passions. These weren't just casual pursuits for young David. Throughout his life, he poured his heart and soul into most everything he did. For example, he was involved in several sports and lettered in those that offered letters and helped teams win championships. Similarly, he excelled in oratory, glee club, and his work on the school newspaper and the school yearbook. While in high school, he also joined the ROTC, where he was commissioned second lieutenant, then captain, and finally major. When he graduated from high school, he was given a number of awards and received the student government medal.

When David went on to college, his popularity continued, as he was a member of at least four fraternities—elected president of two of them—and was on the Georgia Tech freshman football squad.⁵ But life as he knew it was put on hold when he was called to serve in the Western States Mission. He completed his mission in February 1943.

SHAPING THE FUTURE

With the end of World War II in sight, David left home to attend BYU. On March 24, 1945, the day after he arrived in Provo, he met Dr. Sidney B. Sperry. David had great respect for Dr. Sperry. He recalled, “I met Dr. Sperry and had that wonderful relationship with him. Brother Sperry was the big wheel. I mean he was really the big wheel. He was a very humble man; he was trained in many fields at the University of Chicago.” David remembered their first meeting: “We just hit it off. . . . It just seemed to be a natural relationship. He became a great friend.” Within a week Dr. Sperry employed David as a student assistant. This friendship continued through Dr. Sperry's life. David spoke at the funeral of Dr. Sperry and later the funeral of Dr. Sperry's wife, Eva.⁶

David's mission and some of his early experiences as a BYU student provided insights that would influence his entire life. After he retired, he wrote to his granddaughter, Rachel Yarn Allen, to respond to her question, “What factors influenced you to become a teacher?” He explained how his mission and the satisfaction he found in sharing ideas and learning played a part. He also credited the enjoyment he had in the academic association with fellow students and with Dr. Sperry. David was likewise inspired by the experiences he had when he and his roommate, B. West Belnap, would regularly conduct Sunday night firesides in their dormitory living room.⁷

In September of 1945, David met the woman he would marry, Marilyn Stevenson, but didn't go on a date with her until December. He and his friend B. West Belnap went on a double date to West's missionary reunion. West served his mission in the Southern States Mission, where David grew up. Both eventually married their dates. David graduated in June 1946, and he and Marilyn were married that August.



BYU graduation, June 1946.

UP TO THE CHALLENGE

Before leaving to attend graduate school at Columbia University, David taught three theology classes at BYU. In February 1949, he was awarded his MA in philosophy from Columbia University. After returning to Provo in August 1950, he was hired to teach at “the BYU,” as he liked to call it. The first faculty meeting he attended was held at the Karl G. Maeser Building, and he remembers that there were just 123 faculty members campus-wide who attended. In that meeting, the President of the Church, George Albert Smith, introduced the new president of BYU, Ernest L. Wilkinson.⁸

As a new assistant professor of philosophy and theology in the Division of Religion, David began teaching in the fall of 1950. Within a year, he became the chairman of the Department of Theology and Religious Philosophy. Although the department name was changed during his tenure, he continued to be the chair until 1957, when he took a sabbatical leave to finish his EdD in philosophy and education at Columbia University.

Upon his return to BYU in August 1958, David was advanced to associate professor and made the director of the Division of Religion. As the director, he felt that the division was not given the respect it deserved. It was regarded as subpar, and many faculty members across campus didn't think much of it. David believed the appointment of a dean would establish the Division of Religion on an equal footing with the rest of the university. He wrote to President Wilkinson and recommended that a college be established and that a dean be appointed. His recommendations were approved. Though he certainly didn't seek the position, Yarn was advanced to full professor and became the first dean of the new College of Religious Instruction on January 14, 1959.⁹



David and Marilyn in New York while pursuing MA at Columbia University, ca. 1946–50.

GROWTH AND DIRECTION

During 1959, a review of the religion curriculum was the subject of extensive discussions in college faculty meetings. During those deliberations, Dean Yarn reminded the faculty that “one of the purposes of revising the curriculum was to make sure that the courses offered . . . would be of fundamental value to the student.” He pointed out that because students take a limited number of courses in religion, they should be encouraged to study the basics of the gospel.¹⁰

There were two sides to the debate. Those who favored a rudimentary theology course claimed that it would provide a complete coverage of gospel principles. Those favoring the Book of Mormon course emphasized that this book had been given as the prime instrument for converting people to Christ in this day.¹¹



David in their Orem home, holding bust of Joseph Smith.

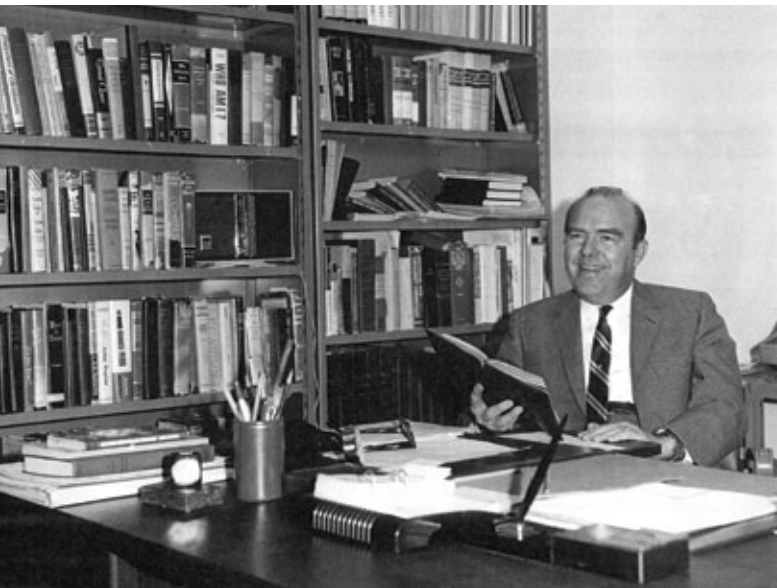
Dean Yarn personally favored the basic theology course but sought to know the desires of the Lord. He explained:

I prayed and prayed and prayed. Finally, one night I knelt behind the bed and just as clearly as anything I ever experienced, I heard the words, “The Book of Mormon is the course that should be taught.” At that point I knew what should be taught and that was not what I had chosen, because I leaned the other way.

And so it was just two or three days later, President Wilkinson called and said, “President McKay said that they, in the Board of Trustees meeting yesterday, decided that the Book of Mormon should be the course that should be taught.” I was so grateful that I had been given my own personal witness before President Wilkinson made that call to me because I knew that the Brethren had also been inspired that the Book of Mormon was to be the course.¹²

Richard O. Cowan, who was hired by Dean Yarn in 1961 and continues to teach at BYU as of this writing (2012), commented on how Dean Yarn handled the situation: “Brother Yarn’s kindly and almost fatherly leadership helped heal this division and enabled Religious Instruction to embrace its key mission to strengthen the faith and testimonies of BYU students.”¹³

In 1962, due to illness, Dean Yarn was given an honorable release as the dean.



In his office at the original Joseph Smith Building.

PHILOSOPHY

When David first came to BYU as a student, he wanted to pursue philosophy. He earned his degrees in philosophy. Within the Division of Religion, he served as the chair of the Department of Theology and Philosophy. When Philosophy was separated from Religious Instruction, David went too. Philosophy became its own department

within the College of Humanities, and David was the acting department chair in 1979. He certainly left his mark in philosophy, as he did in religion. To this day, the Philosophy Department holds an annual David H. Yarn writing contest and maintains a David H. Yarn fund to further the interest of the department.

SERVICE

In a devotional address given at BYU in August 1996, David Yarn stated, “As stewards of all the circumstances and things entrusted to us, it is our responsibility to so administer, manage, and use these things that we bless the lives of all with whom we associate. The Lord said, ‘He that is greatest among you shall be your servant’ (Matthew 23:11).”¹⁴ David was the embodiment of this statement. He served people in numerous callings and assignments where many of those he served considered him the greatest among them.

In December 1967, Elder Marion G. Romney asked David to write a biography of President J. Reuben Clark Jr. David says he “naively” accepted, having no idea that this assignment would eventually take him twenty years to complete. During those years, David reported to Elder Romney and eventually to the First Presidency. They often had dinners together and David would report on the progress of the work.¹⁵

David often visited Elder Romney in his office, where Elder Romney had a picture of Brother Clark on his shelf. On occasion Elder Romney would say, “Every time I come into my office and look at that picture, I hear him say, ‘Boy, when are you going to get this project finished?!’” After David had worked on the project several years, he would respond to Elder Romney, “At the rate we are going I bet it’s going to take twenty years.” That prediction proved to be accurate. David’s work produced six published books and several articles, papers, and presentations that have provided extraordinary insight into the life and teachings of President Clark.¹⁶

Under the direction of the Twelve and often the First Presidency, David was asked to write and prepare numerous lessons and teachers’ supplements for the official Church Melchizedek Priesthood and Sunday School manuals. These assignments by the Brethren were in addition to his numerous Church callings. Some of his callings included branch president, counselor in bishoprics,

member of the Young Men's Mutual Improvement Association and Sunday School General Boards of the Church, stake high councilor, counselor in a stake presidency, bishop, stake president, sealing officiator, and temple president of the Atlanta Georgia Temple.

David was an excellent orator and was asked to speak on behalf of the Church in weekly addresses on KSL radio. He was also often invited to speak at stakes, wards, firesides, and graduations. At BYU he delivered a forum address and two devotional addresses. In 1966, he received the Karl G. Maeser Award for Teaching Excellence.

A TEACHING LEGACY

Another of David's friends and neighbors, Brad Wilcox, a professor of education at BYU, explained, "David was a scholar. He read deeply and broadly. He wrote with power and passion, and he taught with effectiveness. There are countless people all over this Church who can trace not only their testimonies, but their love of learning, their love of gospel scholarship right back to David Yarn."¹⁷

At David Yarn's funeral, Elder Jeffrey R. Holland paid tribute to him:

David Yarn was one of those remarkable men who truly was as good as he seemed to be. Everything about David Yarn had style. . . . I have been sitting at David Yarn's feet, admiring him, and seeking his counsel, and listening to his lectures for forty-nine years. I first met him as a brand-new student at BYU in the fall of 1963, when I enrolled in a philosophy class from David, and that began the adoration that I have had for him now for half a century, and it will go on forever. I then took another class from him as a graduate student, a class in religious, ethical, moral problems—it was a terrific class. I went away and came back as a faculty colleague. I loved and admired the tradition that he had established as the first dean of a faculty that I was later privileged to serve as dean, and how often I sought his counsel and how often I went to him for advice. I went off to be Commissioner of Education for a while and still talked to and sought out David's advice about a host of things, particularly religious education.

I remember as I finished my undergraduate work . . . I had to decide what I was going to be when I got big, and didn't really know who knew my heart any better



On tour with Elder Mark E. Petersen (center).

than David Yarn. I can still picture the afternoon. I can still see his face, as we sat and I talked about what my dreams might be in the world of education, and was there any chance I could succeed in a graduate program somewhere? I still remember the conversation to this day, and his love, and his attention, and his thoughtfulness, his gentlemanly quality always, always uppermost, and the encouragement that he gave me that he thought better of me than I thought of myself at that point. I will always be indebted to him. I put David in such a sweet and special place. . . . I've wanted not to disappoint him, and I hope that I haven't or that I won't.¹⁸

CONSUMMATE DISCIPLE OF CHRIST

Elder Holland also described David as a "consummate disciple of Christ. . . . His love of the Lord was so conspicuous in his life and in his service." Speaking as a representative of the First Presidency and the Twelve, Elder Holland said how he and Elder Dallin H. Oaks "both loved David as a friend and faculty member, and all of the Brethren have loved him for all his years of Church service."¹⁹

In a letter, the First Presidency added, "Brother Yarn's life was a model of diligence and of hard work. He was indeed an extraordinary man and an exceptional educator who achieved great success in his many years at Brigham Young University. His example of devotion as a husband,



Marilyn and David Yarn in 1993.

father, grandfather, great-grandfather, and stalwart servant of the Lord influenced the lives of loved ones and all with whom he came in contact.”²⁰

THE PURPOSE OF LIFE

David was a prolific journal writer. Once I asked him how many pages he had written. His answer was in the tens of thousands. I suggested to him that his journals would be appreciated by his descendants someday, but he seemed doubtful. Then I very seriously suggested to him, “Someday, whether it be your children, grandchildren, or generations yet unborn, people will undoubtedly benefit from the journals you kept.” To this he said, “I hope you are right.” Fortunately, he donated the bulk of his writings to the library at “the BYU.”

David Yarn accomplished so much during his lifetime, and his journals are filled with a who’s who of his frequent interactions and encounters with prophets, apostles, and many other prominent people. But he remained a very humble man. He always made everyone feel that they were his equal or even his superior,

despite all that he accomplished and all those with whom he associated. He would undoubtedly be embarrassed by my bringing attention to his exceptional life. At a retirement dinner in his honor, he advised, “May we always be humbly grateful for all of the learning that has been made available to the world in our time, along with its innumerable benefits. May our perception always be such that it enriches us and enlarges us and does not entrap us. May our influence upon our students, be it great or small, contribute not to the inflation of their egos, but to the exaltation of their souls. May our vision of the human always be seen in the context of the divine.”²¹

What a legacy David Yarn left—not only through his written word but through his posterity and his exemplary life. At a BYU devotional he taught, “Our first endeavor in our preparation for eternal life is to seek to develop and acquire celestial character.”²² I believe that throughout his life David Yarn indeed sought, developed, and acquired celestial character. ❧

- 1 Rebecca Yarn Allen, “Funeral Services: David H. Yarn Jr.,” March 10, 2012.
- 2 Chauncey C. Riddle, “Memories of David H. Yarn Jr.,” June 2012.
- 3 Allen, “Funeral Services: David H. Yarn Jr.”
- 4 David H. Yarn Jr., *Vita, Plus* (Provo, UT; n.p., 2006), 1.
- 5 Several of David H. Yarn Jr.’s early experiences, rewards, and achievements were garnered from his self-published journal, *Vita, Plus*.
- 6 David H. Yarn Jr., interview by Scott C. Esplin and Brent Nordgren, October 8, 2009.
- 7 Yarn, *Vita, Plus*, 32.
- 8 Yarn, interview by Esplin and Nordgren.
- 9 David H. Yarn Jr., interview by Richard Neitzel Holzapfel, April 22, 2008; Yarn, interview by Esplin and Nordgren; Ernest L. Wilkinson, memorandum of conference with the First Presidency, January 15, 1959.
- 10 College of Religious Instruction faculty meeting minutes, May 28, 1959.
- 11 College of Religious Instruction faculty meeting minutes, May 28, 1959.
- 12 Yarn, interview by Esplin and Nordgren.
- 13 Richard O. Cowan, memories of David H. Yarn Jr., June 2012.
- 14 David H. Yarn Jr., BYU devotional address, August 6, 1996.
- 15 Yarn, interview by Esplin and Nordgren.
- 16 Yarn, interview by Esplin and Nordgren.
- 17 Brad Wilcox, “Funeral Services: David H. Yarn Jr.,” March 10, 2012.
- 18 Elder Jeffrey R. Holland, “Funeral Services: David H. Yarn Jr.,” March 10, 2012.
- 19 Holland, “Funeral Services of David H. Yarn Jr.”
- 20 First Presidency to the family of Dr. David H. Yarn Jr., March 10, 2012, in possession of the family.
- 21 David H. Yarn Jr., “Retirement Dinner Remarks,” September 18, 1985.
- 22 David H. Yarn Jr., BYU devotional address, August 6, 1996.

Q & A

The Hyrum Smith Papers: A Conversation with Craig K. Manscill

Interview by Katie M. Skovran

CRAIG K. MANSCILL (*craig_manscill@byu.edu*) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

KATIE M. SKOVRAN (*katieskovran@gmail.com*) IS A SENIOR IN THE ENGLISH LANGUAGE MAJOR AT BYU.

Q: Could you explain a little about what the Hyrum Smith Papers are?

A: The Hyrum Smith Papers consist of two diaries (1831–35), a record book, an account book, thirty-nine letters, and fifteen discourses that Hyrum gave over the course of his ministry. The largest contribution is his record book and his account book (1831–44), which include all his expenses. For example, Hyrum was part of the literary firm of the Church, and it is obvious from the account book that he was the custodian of the first publishing and printing of the Book of Mormon in Palmyra. When the Saints went to Kirtland, Hyrum held five thousand copies of the Book of Mormon, which in total cost three thousand dollars. His account book indicates that he was selling the books.

Q: How did you become involved in the Hyrum Smith Papers?

A: Jeff O’Driscoll, author of the book *Hyrum Smith: A Life of Integrity*, invited me to join him in publishing

the papers. That was the beginning. Since the papers are here at BYU, I was involved in the transcription of them. Three of my students and I transcribed over eighty-one documents of Hyrum’s, including his letters. I’m really excited about seeing the Hyrum Smith Papers come to fruition. Scholars will have an opportunity to see firsthand Hyrum in a way they’ve never seen before.

We learn several things about Hyrum from his papers. He was very dutiful in all that he was asked to do. He served several missions, and while in the eastern states, he received a letter about the death of his first wife, Jerusha, during childbirth. We also see that Joseph trusted Hyrum and assigned him to the building committee for the Kirtland Temple. Hyrum’s mission was not just to build the temple; it was also to prepare the Saints in Kirtland for the great spiritual manifestations which were about to come.

The papers include letters between Hyrum and his second wife,

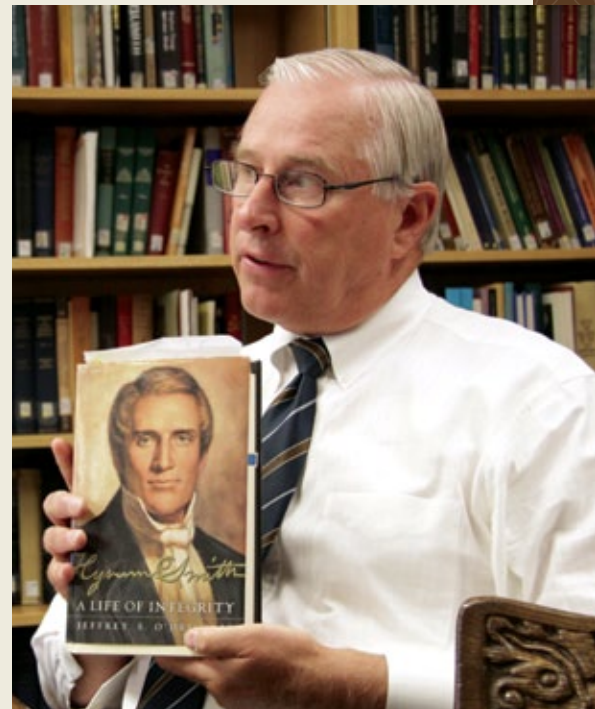


Photo by Brent R. Nordgren

Mary Fielding Smith, during the time he, Joseph, and others were in Liberty Jail. These letters contain information not familiar to most Church members. One letter from Hyrum reads in part: “We’ve done all we can to make our escape from this prison and not to

endanger our lives. There are a few religious bigots that are kept to guard us. . . . They'll shoot us if they could get a chance, and we have to be very careful what we do. . . . Some friend put some augers into the window and an iron bar. We made a hole in through the logs in the lower room and through the stone."

The letter goes on to say that Joseph and Hyrum had actually dug all the way through the wall and were going to escape, but when they pushed that last stone out, someone noticed, and they were stopped.

From these letters we learn much more about the Liberty Jail experience. Several places within the papers contain the same language as that of the Doctrine and Covenants. Hyrum was there when revelation was being received by Joseph, and he wrote them down in his diaries and letters. He is essentially a second witness and testimony of the Doctrine and Covenants.

Q: What would you say was Hyrum's legacy or biggest contribution?

A: One of Hyrum's greatest contributions was the raising of the Kirtland Temple. He was one of the first to dig the foundation. After four months of waiting to obtain the deed to the property, he received revelation to start digging the foundation and rushed to do so. Hyrum's obedience displayed his urgency to have the keys restored. Today we do temple work and have over 130 temples because of the urgency of the restoration of these keys of sealing and missionary work. Hyrum was quite instrumental in bringing that about.

Many people thought that Hyrum had the statute and the demeanor of a prophet more than Joseph, who was sometimes criticized for his levity and fun nature. But that never got the best of Hyrum. He knew

his place and knew that Joseph was the prophet of the Lord. Hyrum was instructed to strengthen the Church continually, which included strengthening the Prophet Joseph Smith. He was obedient to that. He was first and foremost the elder brother of Joseph. He believed Joseph about the First Vision and the Book of Mormon, and he was one of the Eight Witnesses. He was also one of the charter members of the Church and was involved in every aspect of early Church organization. Hyrum was of course with Joseph at the Martyrdom and sealed his testimony with his blood too. His greatest contribution was that he was Joseph Smith's right-hand man and confidant. Joseph could always depend on Hyrum. ✂

For a more extensive interview, please visit our news section at rsc.byu.edu.

Nineteenth-Century Women: A Conversation with Rachel Cope

Interview by Joany O. Pinegar

RACHEL COPE (rachel_cope@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU. JOANY O. PINEGAR (joan_pinegar@byu.edu) IS AN ADMINISTRATIVE ASSISTANT AT THE RELIGIOUS STUDIES CENTER.

Q: You are working on research dealing with women and conversion in the early nineteenth century. What interested you in this subject?

A: My academic journey commenced when I was a little girl. I was fortunate to have a mother and grandmother who had graduated

from college and who referred constantly to great works of literature. I believed I was Jo March by the age of seven or eight. While the other girls read *The Baby-Sitters Club*, I made my way through Charles Dickens, C. S. Lewis, Jane Austen, Thomas Hardy, and the Bronte sisters.

Although I did not understand everything I read, I learned to love to read, to write, and to think (to the point that I didn't even want to take dance lessons because I feared it would cut into my reading time).

In second grade, I read two biographical pieces in the *Weekly*



Courtesy of Rachel Cope

Reader that inspired me. One told the story of Deborah Samson, a young woman who wanted to be a soldier. Because females were not allowed to serve in such positions, she cut her hair and disguised herself so she could fulfill her dream. The other article detailed the experiences of Helen Keller, a woman who overcame physical and gendered limitations. I stood in awe of both and realized women could do anything.

Around this same time, I learned that my great-grandmothers Irma Shumway Cope and Elizabeth Jackson Parry had given similar answers to the same question: *If you could change anything in your life, what would it be?* Both expressed deep regret that they had been unable to receive a formal education. Struck by the parallel responses given by two very different women—one an Irish Catholic raised in the bustling seaport of Liverpool, England, and the other a Mormon raised in a tiny community in southern Utah—I decided I wanted to become well educated and that I

would educate other women. I thus came to understand, rather early on, that education creates a myriad of choices that empower women as well as men to make a difference in and beyond their professions. In graduate school I realized I could do this, in part, by including women in the historical narrative. To be told that there are no limits on what women can accomplish is encouraging, but to recognize the many ways women have engaged in the human experience over the course of time is life-changing. As Gerda Lerner so aptly stated, “Not having a history truly matters.” And, thus, having a history—having roots—confirms that women can indeed accomplish anything.

For me, personally, “female-ness” has been a central part of my academic experience. It has influenced why I study, what I study, how I study, and what I want to do with my studies. Initially, it was a catalyst. As I have mentioned, my mom and my grandma, Deborah Samson and Helen Keller, Elizabeth Jackson Parry and Irma Shumway Cope, Louisa May Alcott and Jane Austen taught me that women can be educated and that they can educate. They can think and write. They can dream and achieve. Women can do and become.

My focus on women and conversion, then, stems from my commitment to including women in the historical narrative. Indeed, each of my research projects contributes to the idea that accounts of female religiosity are not appendages to American history; they are American

history (an insight I gained from historian Ann Braude). I discovered this, most poignantly, when I became acquainted with the personal writings of a Methodist woman named Catherine Livingston Garrettson. Because I wanted to know everything about her, I traveled to her house, stood at her gravesite, visited her church, and explored her hometown. During this time, she became more real to me, and, consequently, so did her contemporaries. As I continued to read women’s journals, diaries, and correspondence, I saw more than I had seen before. How women worshipped, what they read, how often they prayed, what they wrote in their journals, with whom they interacted, to what extent they shared their beliefs and served others—these things mattered to them. Indeed, the daily as well as the weekly, the private as well as the public, impacted their personal lives and their cultures.

When I first read the writings of Catherine Livingston Garrettson, I did not realize that her religious experiences and spiritual reflection would seep into my consciousness, transform my perspectives, connect my interests to one another, and ultimately capture and influence the overarching theme of my broaching academic career—how women lived and expressed their religiosity in nineteenth-century America, and how these experiences impacted conversion and shaped and reshaped their identities. Consequently, my current project is connected to my

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A LIFETIME OF SERVICE

A Conversation with Elder C. Max Caldwell

ELDER C. MAX CALDWELL, FORMER MEMBER OF THE SECOND QUORUM OF THE SEVENTY FROM 1992 TO 1997 AND ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE, PASSED AWAY ON JUNE 19, 2012.

R. DEVAN JENSEN (*devan_jensen@byu.edu*) IS EXECUTIVE EDITOR AT THE RELIGIOUS STUDIES CENTER.

THIS INTERVIEW WAS HELD ON February 22, 2012.

Elder Caldwell, you've served as a BYU professor, an author, a mission president, a regional representative, a General Authority, and a temple sealer. What do you think has been your greatest contribution?

In my estimation, the Lord has blessed me far more than I ever either expected or felt that I deserved. The greatest contribution of my service opportunities has been my personal spiritual growth and increase of faith and opportunity to feel closer to the Lord and enjoy an outpouring of the Spirit of the Lord in every case. If there is one thing that I've learned, it's that the Lord runs his Church. If we let him and don't get in the way, we can get his work done just fine. We need to make sure we're in harmony with what he wants done, through his Holy Spirit—that influences both what we do and who we become.

Specifically, the greatest contribution is what the opportunity to serve has done for me. It doesn't matter where you serve. It doesn't

matter what calling. I learned a long time ago that every calling, every position, every assignment in the Church is bigger than anybody who ever occupies it. We never are above it, we are never completely satisfied, and we shouldn't be. What we're doing and what we have done are challenges that remain yet to be solved and worked with. Those are insights that come to me over the years. In terms of contributions, I just hope that no one's been damaged too much by what I've done or where I've been!

The opportunity to see people grow, to see individuals strengthened—that's been the payday along the way, and those experiences happen almost daily as you meet people and have teaching opportunities. Having the privilege to see people grow as they apply the gospel and learn it and then put it into practice in their lives—those are things that are gratifying and joyful. I call it “spiritual fun” to see the development that the gospel has in the lives of people. Sometimes you see it right away, sometimes it takes a long time, and sometimes you never see it, but

somehow maybe later you'll hear about it—it doesn't matter to me personally; I only hope that wherever I've been involved it has been a positive experience along the way.

What are some of your memories of teaching Church history and doctrine at BYU?

I probably learned more than any student, and it was a privilege to teach here. I always felt the strength of most of our students here on campus. Obviously there are exceptions to that, whether in the Church or any other organizations. Some may be struggling with one thing or another, but be that as it may, there are moments in the teaching experience when you know full well that you're not the teacher. I learned early on that the Lord said in D&C 50:14 that we do the preaching, but the Spirit does the teaching. I've tried never to forget that. I've always felt like the environment in which the instruction took place needed to be compatible with the presence of the Spirit. If it is, then the Holy Spirit can do his work. If what I say is true,

then the Spirit can bear testimony and touch the heart of the individual listeners. That's what he needs to have—my being spiritually in tune to teach correct principles. There are memories where in the middle of the discussion thoughts came to me that I didn't plan or strategize for that day's lesson. Sometimes the complete direction shifted after the class got started and I thought, *This was not what I planned, but I'll go with it.* So those kinds of memories made teaching here not only work but also

I learned a long time ago that every calling, every position, every assignment in the Church is bigger than anybody who ever occupies it.

a privilege and an opportunity. It was a spiritual atmosphere, and receiving that kind of guidance was not always apparent. I didn't always know it was happening. As a teacher, you only pray and hope that it happens and that whatever the Lord would like to happen does.

Over the years, it's been a privilege to have students come up to me, subsequent to being here on campus, and say, "You probably don't remember me" or "Do you remember me?" That's a tough question, because out of thousands of students, the likelihood isn't very high that I'm going to remember them by name. But remembering them as part of a group or an experience or part of an environment—I remember that very well. They will say, "I still remember this" or "I continue to use what we talked about when we had this discussion." So there are lots of memories that get rekindled. They're not just buried in the past somewhere, but they often come up in subsequent contacts with students or even in a supportive role as staff members and other people who are part of the total university experience. I don't think that it can happen without the input and contribution of all those who are here at the university for whatever reason or whatever role. I just felt like a part of the organization.

I remember from years gone by how impressed I was when Joseph Fielding Smith came down to dedicate this temple on the hill and in that prayer mentioned BYU and those who work here and study here and so on. That's on the Lord's mind when he has his own house dedicated, and



Elder C. Max Caldwell. Photos by Art Morrill.



I think learning is always on his mind. So we're so privileged, all of us, to be a contributing part, hopefully in some positive way, here; it's a unique place. Having traveled a bit across the earth and seeing other universities, other establishments, other organizations, I haven't seen anything quite like BYU. So I have often felt what a blessing and privilege it was to be here—it was such a pleasure. I looked forward to coming here every day and was not in a hurry to leave each day either. That's the kind of employment opportunity that I think is rare, a privilege of doing what we do here, all of us and the objectives we hope to reach. There are a lot of memories, lots of things that happened, and a lot of students who contributed to the environment and the classroom learning experience. It was certainly not me that did all the instructing and teaching—that was the Spirit as well as the students' input and the opportunity to share with them some discussion time.

I learned early on that the Lord said that we do the preaching, but the Spirit does the teaching.

You've written several books and study guides. What have you learned in the process, and how have these books helped people?

Sacred Truths of the Doctrine and Covenants was specifically designed to be supplementary for students here on campus. My colleague Leann Otten and I were both very immersed in Doctrine and Covenants classes for many years, and that meant that we had a primary focus on that subject but felt that there needed to be material placed in the hands of the students that they could learn from, study, and use in addition to the classroom experience. So those two volumes were written specifically for that purpose, and we hope that they were helpful and useful. It was a special privilege to put things together. We just barely got the manuscript finished when I was called to be a mission president, so I wasn't even here when the second volume was published. He had to send me a copy in the mission field. So it was good for us to have that instrument to supplement our classroom experience. That way our students could be prepared or be ready to ask questions or see in-depth some of the things we might not get around to talking about yet that would be important for them to learn.

Subsequently, we were asked to write *Sacred Truths of the Book of Mormon*. Well, again, those two

volumes were written for the benefit of the Church members who would be studying the Book of Mormon, as we are this year. So the purpose of those is for that kind of use in the reading public. Another book I wrote was *Power from on High*. As I taught passages from the Doctrine and Covenants, the Lord was talking more than once about providing power from on high, especially if people would do this or that, we would have the power from on high. Over the years there are lots of ways he fulfilled that promise in providing power from his point of view, from his environment, with his resources, to the people who are here who can be recipients of those blessings. But of course those are conditional blessings, as are all of the other fulfillment prophecies and/or covenants. That's why I put together some of these many different facets of ways the Lord has blessed us, his children, with power from on high and maybe some of them would be thought of, maybe some of them wouldn't, by all of us as we heard that phrase. So the purpose of that was simply to share some insights I had learned that I felt could maybe be of value to someone down the road.

It's been a good road to travel, and even after retirement there's been more to do and not enough time to do it, but I have experienced the continuing joy of doing it, continuing

to have opportunities to see the Lord do his things in the temple. Daily in the temple you see small little miracles and things that he obviously had a hand in or it would not have happened. We just keep getting reminded of that understanding.

And then I've been privileged to participate in some unexpected activities, such as being invited to go with groups who were going on either cruises or tours where I was asked to speak at certain historical sites or on certain subjects that would benefit the LDS contingent with whom we were traveling. We've gone as far away as the Holy Land and the Mediterranean countries surrounding it, as close as the Caribbean and even within the continental United

States. So that's been an opportunity to prepare and to teach and to talk, and I find many people in the Church who are anxious to learn and want an opportunity to be involved with studies, discussions, little privileges of question and answer series, whatever it may be. So those kinds of opportunities have continued to come along. It's been a busy time. I look at some who have voiced their feelings of not enjoying their retirement because they don't have anything to do, and I don't understand that—it's foreign to me!

At the moment I'm making an effort to write my own life's history and haven't made a dent. I've got a long ways to go. I feel strongly about what I felt to answer when President Hinckley called me into his office

one time while I was serving as a General Authority and asked me if I'd be willing to go to Europe and serve in an Area Presidency over there. It would have been an easy answer just to say, "Of course" or "Yes," and that's how I felt, but I said, "President, I love you, and I love the Lord, and I would do anything that either one of you asked me to do, and of course I'll be happy to go wherever you direct." I hope that attitude will always typify my feelings and my reactions to requests for service or participation in whatever way. I would hope that I would never depart from that kind of response or commitment in my day-to-day living. ✂

New Research Board for the Religious Studies Center

The Religious Studies Center was founded in 1975 by then dean Jeffrey R. Holland. Its original purpose was to combine previous research institutes on campus into a single research and publishing facility, provide greater visibility to the role of religion and religious studies at BYU, coordinate research in religious areas, and provide for the Church a vital source of scholarship as missionary work moved into new nations, cultures, and languages.¹ With Elder Holland's appointment as commissioner of Church Education, Ellis T. Rasmussen replaced him as director of the "RSC" in 1976. LaMar C. Berrett, Paul R. Cheesman, Truman G. Madsen, and Spencer J. Palmer served as area/subject coordinators. Over the years, the RSC has published scores of books on gospel-related subjects.

In 1989 the mission statement was revised to include a distinctly pedagogical

element: "to improve the teaching effectiveness of participants and to support the classroom presentation of the gospel." Since the initial publication of the RSC's *Religious Educator* journal in 2000, articles of interest to teachers and researchers have been regularly featured.

A new, Internet-informed, searching generation of young Latter-day Saints has created a need for a proactive stance in what the RSC publishes. Therefore, the RSC will encourage, seek out, and publish faithful gospel scholarship through sponsoring symposia and seminars, awarding research grants, and producing and disseminating high-quality, peer-reviewed works. These include monographs, journals, compilations, and other publications in print and electronic formats pertaining to the context and content of Latter-day Saint standard works, the doctrines and history of the Restoration,

and the restored Church, including its relationship to other cultures and religions and the behavioral sciences. True to its teaching mission, the RSC seeks to further improve gospel instruction by publishing teaching-related books and articles.

To accomplish these purposes, a new research board has been established this year. It will be chaired by the associate dean (research) of Religious Education and includes the publications director, associate chairs of both the Departments of Church History and Doctrine and Ancient Scripture, the codirectors of research from both departments, the Faculty Teaching Fellow, and one or two others. The Religious Education faculty is fully committed to the success of the RSC. ✂

1 Board of Trustees Minutes, January 7, 1976.

Donor Money Funds a Variety of Projects



Mosaic on the floor of a fourth–fifth century synagogue in the village of Huqoq near the Sea of Galilee.

DONORS MAKE MANY ACTIVITIES OUTSIDE THE BYU classroom possible. Below are three examples of how some donated funds have been used in extremely worthwhile causes.

ANTIQUITY AND DISCOVERY

In June 2012, archaeologists uncovered portions of a stunning mosaic floor decorating the interior of a synagogue in the ancient Jewish village of Huqoq near the Sea of Galilee. This discovery was made by a team of archaeologists with the assistance of staff and volunteers associated with BYU. The initial discovery of the mosaic was made by Bryan Bozung, a first-time volunteer who had recently graduated from BYU. Matthew J. Grey, an assistant professor of ancient scripture at BYU, is a senior staff member supervising the excavation of the synagogue area in which the mosaic was found. The mosaic was discovered in a synagogue that was excavated by this same team beginning in 2011 (see *Review* magazine, Winter 2012). Only a small number of synagogues during this period are decorated with mosaics showing biblical scenes, making the discovery a valuable contribution to the study of ancient Judaism. The mosaic depicts the biblical story of Samson tying three hundred foxes to torches, setting their tails on fire, and releasing them into nearby fields in an act of retribution



Pictured are Bryan Bozung (left) with Matthew J. Grey.

against the Philistines (see Judges 15). It also depicts two female faces flanking an Aramaic inscription that promises blessings upon those who keep God's commandments.

VIRTUAL TOURS OF CHURCH HISTORY SITES

Craig James Ostler and John P. Livingstone, professors in the Department of Church History and Doctrine, have continued to produce videos and publications in their monumental Hallowed Ground, Sacred Journeys project. After posting to their YouTube channel (BYUVirtualTours) more than 50 videos on Church historical sites in Salt Lake City and publishing the volume *Salt Lake City: Ensign to the Nations*, they are now producing videos on early Church history sites in New York and New England. Many additional BYU faculty members and Church Historical Department personnel have participated in expert interviews included in the videos. More than a dozen students have worked in a mentored environment with Ostler and Livingstone in filming, editing, obtaining copyright permissions, and so forth.

The process for each site video undergoes the peer-review process to ensure content accuracy and quality production. BYU students have done an outstanding job



John P. Livingstone

in producing videos such as the *Joseph Smith Sr. Log Home—BYU Journeys* and *Joseph Smith Sr. Frame Home—BYU Journeys*, filmed in Palmyra/Manchester, New York. Lloyd D. Newell is the host on film for these two videos. He instructs viewers concerning important events that occurred in the Smith homes and takes viewers to the locations so that they experience Church history as if they were there.

DOCUMENTARY ON MISSIONARY WORK DOWN UNDER

On Friday, February 24, BYU hosted the premier of a documentary film (and its companion book) entitled *Mormon Yankees: Giants On and Off the Court* at the BYU Broadcasting studios. Professor of Church history and doctrine Fred E. Woods and director Martin Anderson conducted the premier event in front of a filled theater of over 250 attendees, including several of the individuals interviewed for the film. *Mormon Yankees* tells the inspiring story of full-time Latter-day Saint missionaries who used basketball in Australia during the mid-twentieth century (1937–61) to build bridges of understanding with the Australians and help bring The Church of Jesus Christ of Latter-day Saints out of obscurity. Gifted athletes and dedicated missionaries such as future General Authorities Elder Loren C. Dunn and Bishop H. David Burton, as well as BYU basketball star Bob Skousen and University of Utah sensation DeLyle Condie, were truly marvels in the mission field, using their skills to teach the Aussies a higher level of the emerging American game and to capture attention for people to stop and take a look at

the Mormons and their story. The newspapers all over Australia were riveted on the Mormon Yankees in the mid-1950s, and the 1956 Melbourne team was so good that they beat several of the international teams they played in the 1956 Olympic exhibition games, which were hosted that year in Melbourne.

Although it has been over fifty years since the Mormon Yankees played the game “down under,” hundreds of Australian sports fans, writers, athletes, and citizens from various regions still remember not only the name of the team but often the names of the players whom they have not seen since the mid-twentieth century. Not only did the teams demonstrate superb skill on the court, but by their sportsmanship and exemplary behavior the Mormon Yankees proved to be giants both on and off the court. *Mormon Yankees* will be shown on Saturday, October 6, 2012 (conference weekend), at 8:30 p.m. on BYU Television. ✂

✂ To donate to Religious Education programs, visit Friends of Religious Education at fore.byu.edu.

FACULTY SUPPORT CENTER

By Patty Smith

PATTY SMITH (patty_smith@byu.edu) IS DIRECTOR OF THE FACULTY SUPPORT CENTER, RELIGIOUS EDUCATION.



The Faculty Support Center (FSC) is located in 271 JSB and is open from 7:30 a.m. to 5:00 p.m. Monday through Friday. Shown here are Patty Smith (left), Carrie Boone (center), and David Wall (right).

THE PURPOSE OF THE FSC IS TO ASSIST FACULTY WITH secretarial and research needs beyond those of their student employees, to provide copying services (through the JSB Copy Center), to assist with larger projects when

cleared through the deans' office, and to provide library and audiovisual services for use in teaching and research.

The FSC is unique on the BYU campus, as no other college has such a facility. Employing between eight

With “Support” being our middle name, the center finds many and varied ways to fulfill its mission statement, with never a dull moment and always something new to learn or try.

and ten student employees—one part-time, nonstudent employee and one full-time employee—the center has grown and developed as the needs of Religious Education have changed through the years.

Student employees assist with two major conferences: the annual Sidney B. Sperry Symposium on the scriptures and the annual Religious Education Student Symposium, serving as hosts and hostesses during sessions. They also assist the faculty with research and writing projects, including transcription of interviews.

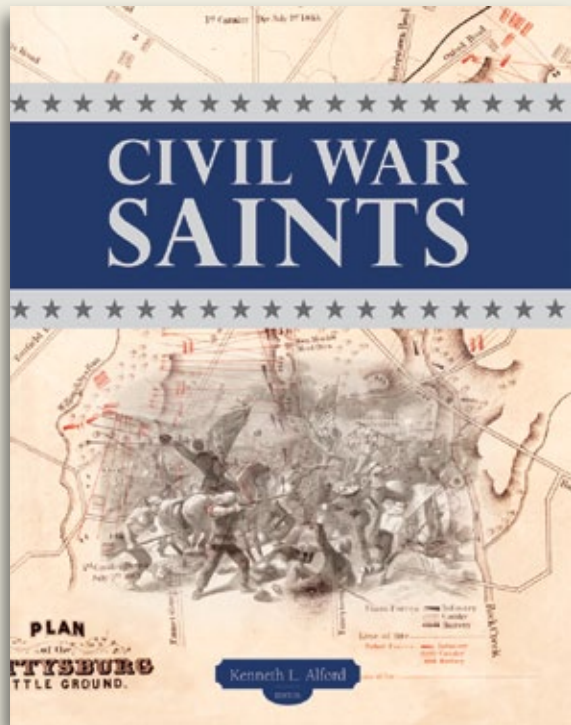
Working in the Faculty Support Center gives the student employees opportunities unique to the BYU campus. The following comments are from student employees.

Caroline Boone, a senior in early childhood education, from Provo, Utah, writes, “Working in the Faculty Support Office has been an amazing opportunity for me. I have gained many practical skills that will aid me in real-life situations. Some of these skills are time management, exposure to various types of technology, developing and maintaining relationships with faculty, staff, and students—and the list could go on. I have also had the powerful opportunity to work closely with ecclesiastical leaders from various positions in the Church as I work closely with the professors in Religious Education. As my graduation approaches, I will soon be entering the field of education. Working with the professors and teachers in Religious Education has given me a real-life perspective on some of the challenges I may face with my own students. It has given me the chance to fine-tune my problem solving skills and have meaningful interpersonal relationships

with those I work with, and it has taught me a thing or two about patience. I have also seen and assisted in the great efforts that each teacher goes to for preparation for their classes. To say the least, my experience working in this office will have a long-lasting and far-reaching impact on my future career.”

David Wall, from South Jordan, Utah, is a senior majoring in Middle East studies/Arabic. He says, “My experiences at the Faculty Support Center, although not related to my major, have made me a better student and a better researcher. For example, in transcribing many interviews, I’ve been able to learn how to conduct an interview, what kind of questions to ask, and how to phrase the questions so as to invite the person being interviewed to express the answer in a concise and understandable form. I’ve also learned a lot about researching, how to organize research papers and materials, as well as the proper way to cite references, and so on. Working at ‘Facsupp’ has also helped me strengthen my testimony and increase my knowledge of the gospel. Just being around the religion professors, and hearing them talk about their projects, their lessons, and their gospel discussions, has helped me to feel the spirit every day at work. It’s kind of like being in a Sunday School class and getting paid to be there.”

With “Support” being our middle name, the center finds many and varied ways to fulfill its mission statement, with never a dull moment and always something new to learn or try. Bringing souls to Christ is our ultimate goal, and surrounding ourselves with kind, loving, and supportive people, like those in the Joseph Smith Building striving to accomplish that goal, makes the center a special place. ✂



Featured Publication

Civil War Saints

Edited by Kenneth L. Alford

The American Civil War shaped our nation in many ways. Although Utah Territory was physically removed from the war's battlefields and the resulting devastation, the Civil War had a deep impact on the territory and its inhabitants.

This book takes a fresh and updated look at many of the relationships that existed between Latter-day Saints, Utah Territory, and the Civil War.

Civil War Saints provides readers a short overview of the Civil War itself. It explores the relationship between Abraham Lincoln and the Mormons that stretched over several decades. It discusses Utah Territory's only military contribution to the Civil War, the Nauvoo Legion's service in Utah during the war, the 1862 establishment of Camp Douglas, LDS emigration during the Civil War, and the way American newspapers (both North and South) viewed Mormonism. Finally, the book examines the impact of the war's aftermath on Latter-day Saints.

Civil War Saints is a nicely balanced effort to consider and understand some of the many ways that Latter-day Saints were affected by the Civil War.

ISBN: 978-0-8425-2816-0, Retail: \$31.99

NEW RSC PUBLICATIONS

To purchase the following publications, visit www.byubookstore.com and click on "book title" or "search ISBN," or call the BYU Bookstore toll-free at 1-800-253-2578.



The Earth Shall Teach Thee: The Lifework of an Amateur Artist

Boyd K. Packer

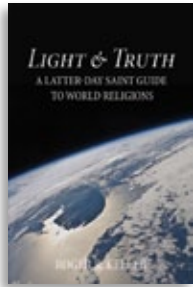
This book features paintings, drawings, and wood carvings representing a lifetime of work. As an avid lover of

nature, President Packer has carefully studied the appearance and habits of birds and animals and used them as his primary subjects. Above all, his art expresses reverence for life. Through artwork he has shared the lessons of life with his family and with members of the Church in publications he has illustrated. His paintings and carvings have enhanced his home and have been given as gifts. Creating art has

also provided respite from his heavy responsibilities as a Church leader and has enabled his mind to cultivate ideas. President Packer wrote, "During those hours working with my hands, I pondered on the marvels of creation, and inspiration would flow. As I carved wood, I carved out talks."

ISBN: 978-0-8425-2806-1

Retail: \$44.99



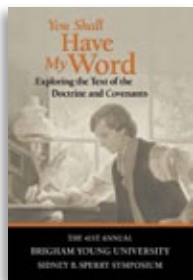
**Light and Truth:
A Latter-day
Saint Guide to
World Religions**
Roger R. Keller

Do we as Latter-day Saints really need to know about other faiths? Do we not know all we need to know? Sometimes we create our own skewed version of other faiths. If we are to be a world church, it is helpful to understand and appreciate all the good that God has given to persons beyond the Latter-day Saint pale and to represent it accurately.

This book shows the good that God has placed among his children and upon which the Restoration may build to bring more good. It is done in the spirit of seeking to appreciate all the good that each religion brings. This book shows what makes each religious tradition unique, for it is our unique qualities that make each of us who we are.

ISBN: 978-0-8425-2817-7

Retail: \$28.99



**You Shall Have
My Word:
Exploring the
Text of the
Doctrine and
Covenants**
Edited by Scott C.
Esplin, Richard O.

Cowan, and Rachel Cope

The Lord declared to the Prophet Joseph Smith, “This generation shall have my word through you.” The Doctrine and Covenants helps fulfill

that purpose. In it, Jesus speaks of his words, his voice, his Spirit, and his power to be revealed in the restoration of all things. He declares, “These words are . . . of me; . . . for it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power . . . ; and save it were by my power you could not have them; wherefore, you can testify that you have heard my voice, and know my words.”

The Doctrine and Covenants is another witness of Jesus Christ to the children of God in these latter days. It strengthens faith and confidence in the words of the Lord. It explores significant messages, teachings, doctrines, and themes given by the Lord. It contains a Christ-centered message that expands our understanding of the Lord’s purposes.

ISBN: 978-0-8425-2821-4

Retail: \$27.99



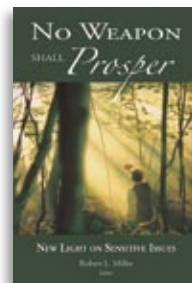
**A Descriptive
Bibliography of
the Mormon
Church, Volume 3**
Peter Crawley

This third volume continues the bibliography begun in volumes 1 and 2 of the same title. It covers the period 1853–57 and is the final volume in this series. The scope of the bibliography remains those books produced by Mormons in support of the Church, where the term *book* means any printed piece with one or more pages having text bearing on some Church issue. Excluded are individual newspaper

or magazine articles, maps, prints, banknotes, and ephemeral pieces such as printed forms or elders’ licenses.

ISBN: 978-0-8425-2810-8

Retail: \$54.95



**No Weapon Shall
Prosper: New
Light on
Sensitive Issues**
Edited by Robert L.
Millet

From the time young Joseph Smith Jr. walked out of the grove of trees, opposition to what he had seen and experienced has been constant. To suggest that all the existing churches were wrong and that their creeds were an abomination in the sight of God was to stir up a hornet’s nest, to invite criticism and suspicion, and to open the door to persecution. We ought to be competent disciples, serious students of the gospel who are able to provide a defense of the faith. As contributors, we are fully persuaded that Mormonism is not only true and faithful but also reasonable. We are committed to our faith and way of life because the Spirit of the living God has borne witness to our souls that what began in Palmyra and now reaches to every corner of the globe is true and is God-ordained and God-inspired. This volume does not address every sensitive issue, but it does provide answers to a reasonable cross section of hard questions.

ISBN: 978-0-8425-2794-1

Retail: \$27.99 ✕

FACULTY AND STAFF

APPOINTMENTS

Blake Boatright was hired as an adjunct professor and adviser in the degree program for master of arts in religious studies with an emphasis in military chaplaincy.

Scott C. Esplin was promoted to associate professor of Church history and doctrine.

Paul Miller was appointed a visiting assistant professor of ancient scripture.

Steven C. Harper accepted a position as a historian for The Church of Jesus Christ of Latter-day Saints.

Brian M. Hauglid was appointed a member of the Faculty Advisory Council.

Karen Hepworth received a visiting faculty appointment from Seminaries and Institutes.

Mauro Properzi was hired as an assistant professor of Church history and doctrine.

Richard K. Robbins was appointed as a BYU preservice trainer.

Vance Theodore was hired as an adjunct professor and adviser in the degree program for master of arts in religious studies with an emphasis in military chaplaincy.

Thomas A. Wayment was promoted to professor of ancient scripture.

Mark Wright was hired as an assistant professor of ancient scripture.

AWARDS

Richard E. Bennett received the University Accessibility Center's Faculty Recognition Award on March 7.

Jeanine Ehat received her ten-year service award on February 16.

Brad W. Farnsworth received his twenty-year service award on March 30.

Alonzo L. Gaskill received the Robert J. Matthews Teaching Award at the Religious Education spring social on March 30.

R. Devan Jensen was recognized at the university conference on August 21 for serving as chair of the Administrative Advisory Council.

Dennis L. Largey received the B. West Belnap Citizenship Award at the Religious Education spring social on March 30.

Robert L. Millet received the Susan Easton and Harvey Black Outstanding Publication Award in Ancient Scripture for his book *No Weapon Shall Prosper: New Light on Sensitive Issues* (Provo, UT: Religious Studies Center, Brigham Young University, 2011).

Kerry Muhlestein was named one of the USA's top undergraduate professors in *The 300 Best Professors*.

D. Kelly Ogden received the Richard L. Anderson Research Award at the Religious Education spring social on March 30.

Kenneth A. Solen received the Religious Education Transfer Professor Award at the university conference on August 21.

Lori Soza received the Religious Education service award on March 30.

Charles Swift was awarded an Alcuin Fellowship at the university conference on August 21.

Mary Jane Woodger received the Susan Easton and Harvey Black Outstanding Publication Award in Church History and Doctrine for her book *Against the Odds: The Life of George Albert Smith* (American Fork, UT: Covenant Communications, 2011).

EMERITUS/RETIREMENTS

Randy L. Bott (Church history and doctrine) retired.

Lawrence R. Flake (Church history and doctrine) retired.

Roger R. Keller (Church history and doctrine) retired.

John B. Stohlton (ancient scripture) retired. ✂

IN MEMORIAM



Elder C. Max Caldwell, former member of the Second Quorum of the Seventy from 1992 to 1997 and former professor of Church history and doctrine, passed away on June 19, 2012 (see article on page 20).



David H. Yarn, the first dean of Religious Instruction from 1959 to 1962, chair of the Department of Theology and Religious Philosophy from 1951 to 1955, and chair of the Department of Theology and Philosophy from 1955 to 1957, passed away on February 29, 2012 (see article on page 10).

continued from page 19

desire to continue identifying and examining female religiosity in such a way that the larger narratives of American religious history can shift in new directions.

Q: What effect do you see conversion having on the women you study?

A: Initially, I was interested in women's conversion experiences at revivals, but as I immersed myself in their spiritual diaries and journals, my interest shifted from the moment of conversion to conversion as a lifetime experience. As I have considered how conversion affected women's lives over time, I have discovered a beautiful process of transformation. It's the inner transformation I find most intriguing. I firmly believe that we live to change.

Q: What would you say the greatest contribution of your main subject was?

A: Catherine Livingston Garrettson was involved in multiple charities, she was a leader in her local Methodist community, she shared her home and her wealth with many, and she was an evangelist who focused on bringing people to Christ. But to me, her greatest contribution is her realness. It's the ordinary, rather than the spectacular, that draws me to this woman.

Due to the longevity of Catherine's life, readers literally witness the internal changes that took place in her heart and mind while poring over decades' worth of journal

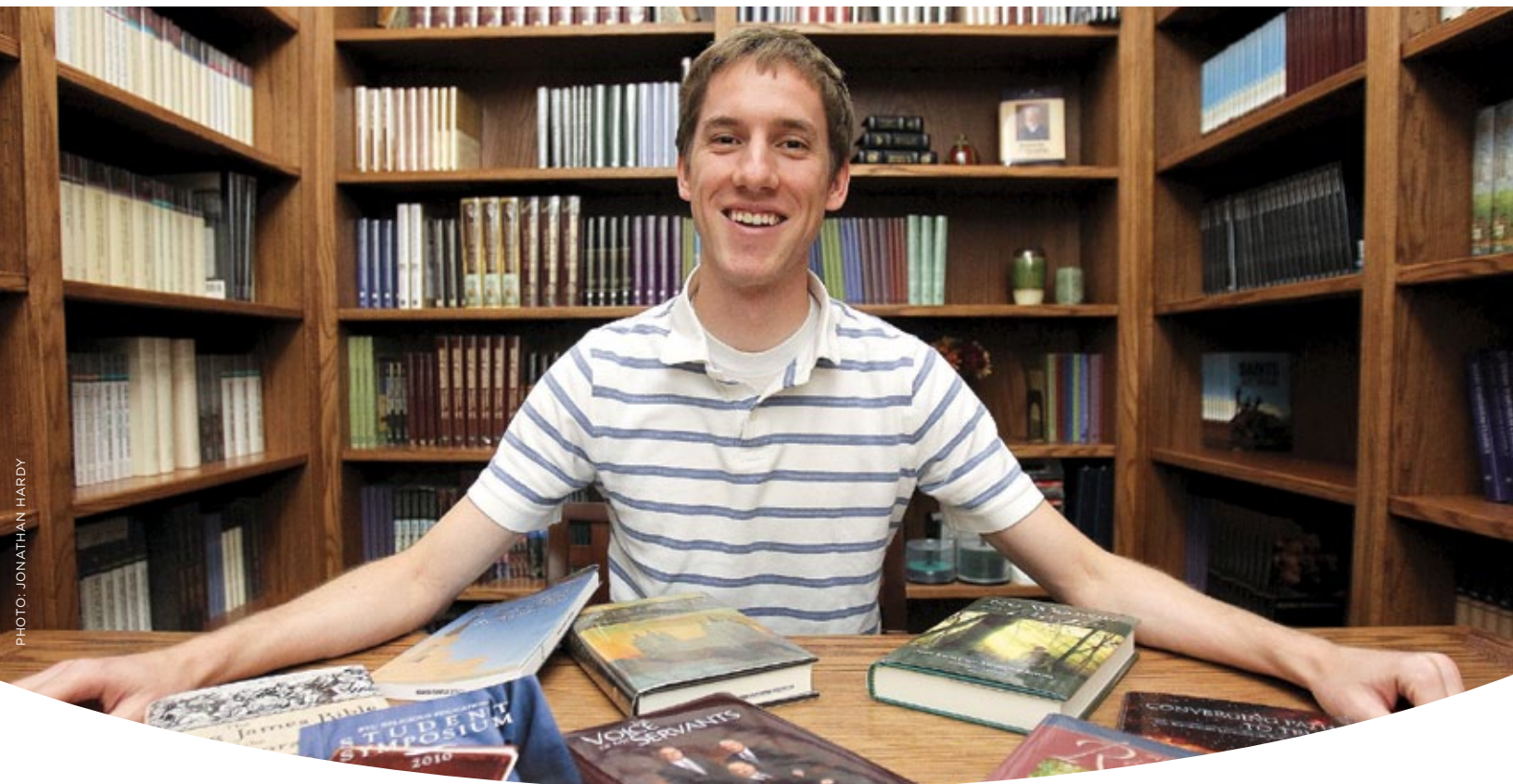
entries she wrote. In her final years, she shifts from frustration (why am I not sanctified yet?) to understanding (sanctification is a process, and I have been being transformed bit by bit since my initial conversion experience). I love Catherine because I can relate to Catherine. I love the universality and the uniqueness of her spiritual pilgrimage.

Q: How does one maintain faith in an academic environment that focuses on women's history?

A: My intellectual queries are connected to my spiritual curiosity. My research interests are an outgrowth of my faith, and, in many cases, an answer to my prayers. On occasion, I have heard people imply that one has to choose between academia and spirituality. I have always believed it is possible to integrate the two. Intellect enhances spirituality, and spirituality refines the intellect.

My research and the journals I have read revealed beautiful examples of spiritual seeking, discovery, growth, and conversion. I saw myself in the experiences of other women. The Atonement became more meaningful and real. Life became more powerful and purposeful. My heart and mind aligned in ways I had never experienced before. My spirituality flourishes, in part, because of my scholarship, not despite it. ❧

For a more extensive interview, please visit our news section at rsc.byu.edu.



Illustrating the blessings of annual giving

Donations from generous alumni and friends enable the Religious Studies Center to hire talented students like Jeff Wade. As lead designer, the sophomore visual arts major from Mesa, Arizona, designs and typesets books, ads, displays, and publicity materials.

We appreciate our student employees. They provide vital services. The students are grateful, too, for opportunities to enrich their résumés as they work their way through school.

Jeff says: “The financial assistance I have received has helped me focus on my education. Thank you. I appreciate my paycheck as a BYU employee.”

After graduation Jeff plans to become a commercial graphic designer, then return to school for a master’s degree.

We invite you to support students who draw on donations. Give to Religious Education online at give.byu.edu/religion.

To help the college with a special gift, contact
Ken McCarty at 801-422-4148 or
email ken_mccarty@byu.edu.

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Attend free, RSC-sponsored conferences that are like Education Week and that feature speakers addressing a variety of gospel topics. rsc.byu.edu/conferences

Website

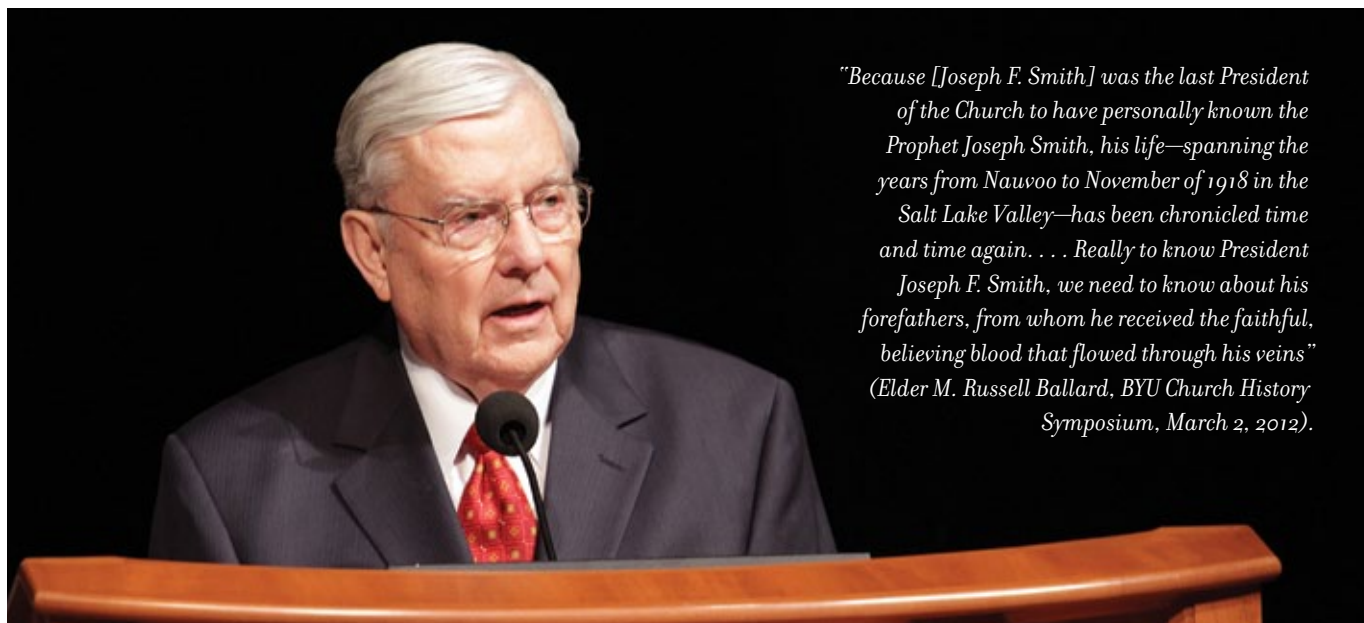
Visit the RSC website and take advantage of the vast array of resources available online to help prepare a lesson or talk or just to learn from a host of gospel experts. rsc.byu.edu



RELIGIOUS STUDIES CENTER
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You will love the conferences sponsored by the Religious Studies Center. They feature popular speakers discussing outstanding gospel topics. And they are free!



"Because [Joseph F. Smith] was the last President of the Church to have personally known the Prophet Joseph Smith, his life—spanning the years from Nauvoo to November of 1918 in the Salt Lake Valley—has been chronicled time and time again. . . . Really to know President Joseph F. Smith, we need to know about his forefathers, from whom he received the faithful, believing blood that flowed through his veins"
(Elder M. Russell Ballard, BYU Church History Symposium, March 2, 2012).

Don't miss out!

Make time for these upcoming Religious Education events.

The 41st Annual Sidney B. Sperry Symposium October 26–27, 2012

The 2013 Religious Education Student Symposium February 15, 2013

The 2013 BYU Church History Symposium March 8–9, 2013

The 2013 Religious Education Easter Conference March 29, 2013

See page 3 for more information.