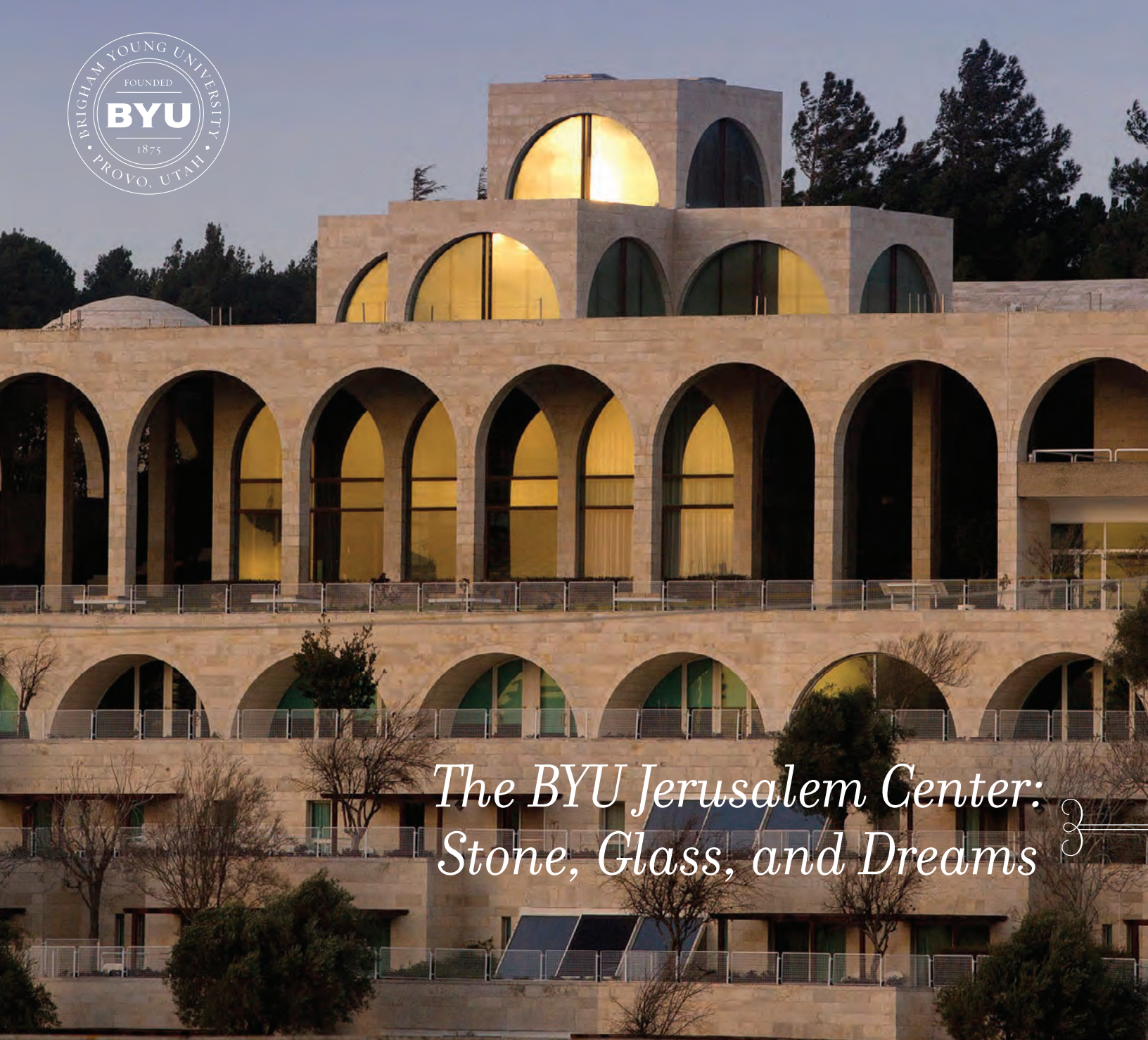


BYU RELIGIOUS EDUCATION WINTER 2023

REVIEW

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



*The BYU Jerusalem Center:
Stone, Glass, and Dreams*

The Fundamental Principles of Our Religion



In answer to the question, “What are the fundamental principles of your religion?” the Prophet Joseph Smith wrote in 1838, “The fundamental principles of our religion is the testimony of the apostles and prophets concerning Jesus Christ, ‘that he died, was buried, and rose again the third day, and ascended up into heaven;’ and all other things are only appendages to these, which pertain to our religion.”¹

Churchwide, we focus our *Come, Follow Me* study in 2023 on the life and ministry of Jesus Christ and his Apostles, as recorded in the New Testament. Naturally, that study will center on the testimony of those who knew Christ. On campus at BYU, Religious Education is charged with teaching these testimonies and “the restored gospel of Jesus Christ[,] . . . center[ed] on the scriptures and modern prophets in a way that helps each student develop faith . . . and testimony.”²

As highlighted in this issue of the *BYU Religious Education Review*, building faith in the Savior can occur in courses that study his word; through publications that examine his life; at events, like the Easter Conference, that celebrate his atoning sacrifice; and on study-abroad experiences, like the Jerusalem Center for Near Eastern Studies, that traverse the paths he trod. President Russell M. Nelson testified that in-depth study and emulation of the Savior’s life will invite his power into our lives: “The more we know about the Savior’s ministry and mission—the more we understand His doctrine and what He did for us—the more we know that He can provide the power that we need for our lives.”³ Indeed, this year and always, we gladly proclaim, “Oh, sweet the joy this sentence gives: ‘I know that my Redeemer lives!’”⁴

Scott C. Esplin
Dean, BYU Religious Education

Notes

1. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian’s Press, 2008), 179. Joseph Smith, *Elders’ Journal*, Far West, Caldwell Co., MO, July 1838, 44.
2. “Strengthening Religious Education in Institutions of Higher Education,” Church Educational System, June 12, 2019, 3.
3. Russell M. Nelson, “Drawing the Power of Jesus Christ into Our Lives,” *Ensign*, May 2017, 39.
4. “I Know That My Redeemer Lives,” *Hymns*, no. 136.

BYU

Religious Education

REVIEW

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HISTORIAN'S CORNER
The History of the BYU Easter Conference
By Carmen Durland Cole



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On the cover: The BYU Jerusalem Center for Near Eastern Studies. Courtesy of BYU Photo.

<p>RELIGIOUS STUDIES CENTER Founded in 1975 by Jeffrey R. Holland Director Scott C. Esplin Associate Director Gaye Strathearn</p>	<p>Publications Director Jared W. Ludlow Associate Publications Director Michael A. Goodman</p>	<p>REVIEW MAGAZINE Editor Jared W. Ludlow Managing Editor Brent R. Nordgren</p>	<p>Editors R. Devan Jensen, Don L. Brugger, Alaina Dunn Publications Coordinator Leigh Ann Copas</p>	<p>Photographers Brent R. Nordgren, Richard B. Crookston RSC Student Editors Abby Larkins, Adi Marshall, Emma Taylor</p>	<p>DESIGN & PRODUCTION Hales Creative, LLC Design Director Kelly Nield</p>
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PERSPECTIVES FROM JERUSALEM AND BEYOND

JARED W. LUDLOW (jared_ludlow@byu.edu) IS THE PUBLICATIONS DIRECTOR OF THE BYU RELIGIOUS STUDIES CENTER.

Jerusalem is one of the most well-known cities in the world, but its notoriety is not for the same reasons as other well-known cities (such as large population, economic power, status as a former imperial capital, or cutting-edge modern advances). Instead, it is Jerusalem's history that continues to draw people to it, and that is why people know its name even if they have never been near it. Specifically, Jerusalem's religious history makes it significant particularly among the three great faith traditions of Judaism, Christianity, and Islam. Among these faiths, it is not only Jerusalem's past that garners their attention, but its future as well. Jerusalem's history and future are reasons for the competition over it among various peoples. It is a city too important to simply ignore and abandon.

Jerusalem is also home to a tremendous study-abroad program for BYU students from the three BYU campuses. Closed for several semesters due to COVID-19 restrictions, thankfully students are again able to travel to Jerusalem, the Holy Land, and neighboring countries. Our

feature article focuses on the physical heart of this program: the BYU Jerusalem Center. Its miraculous origin, beautiful architecture, and lovely grounds provide a welcome home base for all that the program does within a semester. Jim Kearl, who has overseen the Center since its construction, shares a little of its history, its renovations—including most recently during the COVID-19 hiatus—and new opportunities for alumni of the program. The BYU Jerusalem Center continues to contribute not only as a landmark with beautiful panoramic views of Jerusalem but also as a hub for interaction among local communities and visitors in an effort to bring about greater understanding and friendship.

Besides the feature article, this issue highlights the important work some Religious Education faculty are doing with the Family Foundations of Youth project, researching and discussing the challenges youth are facing and how religious activity can help with some of those challenges. We also review the history of the BYU Easter Conference, which has blossomed into a meaningful event that



Jared W. Ludlow

helps many Latter-day Saints prepare for the Easter season by remembering the atonement and resurrection of our Savior Jesus Christ. Related to the Easter season, we additionally highlight one of our recent books, *Greater Love Hath No Man: A Latter-day Saint Guide to Celebrating the Easter Season*, which provides scriptural background and ideas for families to commemorate events associated with Holy Week.

Finally, we have a piece that reviews the important thoughts



that Barbara Morgan Gardner has shared on empowering women in the gospel to reach greater knowledge and spiritual strength. As we proceed into this new year, we are grateful for the hard work and contributions of so many religious scholars that have given us such material to explore. We also express gratitude for the efforts of faculty, staff, and administrators at the BYU Jerusalem Center that have created life-changing opportunities for study-abroad students. These efforts from so many people can help all of us draw closer to Christ.

Jared W. Ludlow
Publications Director
BYU Religious Studies Center

Free Events

BYU Easter Conference

Friday, April 7, 2023

The BYU Easter Conference will be held in the Joseph Smith Building auditorium on April 7 beginning at 7:00 p.m. Each speaker will talk about various aspects of the Savior: his life, his mission, his Atonement, and his influence in our lives today. The keynote speaker will be Richard G. Hinckley. For more information, visit rsc.byu.edu/conferences/easter.

Sidney B. Sperry Symposium

October 20–21, 2023

The theme of the conference is “I Glory in My Jesus: Understanding Christ in the Book of Mormon.” The keynote speaker will be Reyna I. Aburto, former second counselor in the Relief Society General Presidency.

These events are free of charge. For more details, please visit us online at rsc.byu.edu/conferences or contact Devan Jensen at 801-422-9304.



Staff Highlight: Dallin Breen

DALLIN BREEN (dallin_breen@byu.edu) IS THE WEB AND SYSTEMS ADMINISTRATOR FOR BYU RELIGIOUS EDUCATION.



Dallin Breen is the Web and Systems Administrator for BYU Religious Education. He was born and raised in Las Vegas, Nevada. He went on to serve a mission for The Church of Jesus Christ of Latter-Day Saints in the Arkansas Little Rock Mission from 2016–2018. Dallin attended Southern Virginia University, where he received his bachelor's degree in Computer Science, played football as a defensive end, and graduated as an NCAA Academic All-American. He is happily married to his wife, Maddy, who he met in the summer of 2020. ✂

Faculty Highlight: David Calabro

DAVID CALABRO (david_calabro@byu.edu) IS A VISITING ASSISTANT PROFESSOR IN THE BYU DEPARTMENT OF ANCIENT SCRIPTURE.



Before coming to BYU's Department of Ancient Scripture as a visiting assistant professor in summer 2022, David Calabro was Curator of Eastern Christian Manuscripts at the Hill Museum and Manuscript Library in Collegeville, Minnesota. David grew up in northern Virginia, the only child of two converts to the Church. During his mission in Tacoma, Washington, he became enchanted with the world of the biblical prophets and decided to pursue a BA in Near Eastern Studies at BYU. He studied at the BYU Jerusalem Center in 2000, where he met his wife Ruth. He went on to earn an MA in Hebrew Bible at Vanderbilt University and a PhD in Near Eastern Languages and Civilizations at the University of Chicago. His research interests include ancient ritual gestures, histories of religious narrative, and language change. David and Ruth have seven children, with whom they love to go on adventures as well as relax at home. David also enjoys practicing kung fu and reading fantasy/sci-fi novels. ✂

Staff Highlight: Alaina Dunn

ALAINA WANGSGAARD DUNN (alaina_wangsgaard@byu.edu) IS AN EDITOR AT THE BYU RELIGIOUS STUDIES CENTER.



Alaina Dunn joined the Religious Studies Center as an editor in July 2022. She was born in Nebraska but grew up in Washington State. Her love of words eventually led her to receive a degree from BYU in Editing and Publishing, which she completed in April 2021. During that time, she honed her craft by taking on a variety of internships, working variously as an editor and social media assistant for a local science fiction and fantasy publishing house; a copyeditor and typesetter for a nationally published biology journal; and an editor and writer for the internationally published *Liahona* magazine. Her writing has been published in the *Liahona* several times. Since graduating, Alaina has worked as a freelance editor and designer, leading a team to prepare a fantasy novella for publication through Covenant Communications. She also recently served as head editor and designer for a collection of self-published gothic short stories written by one of her favorite authors—her husband. In her time at the RSC she has been grateful to work on a variety of religious publications, combining her love of religious topics and skillful editing. In her (limited) free time, Alaina loves dissecting bad movies with her husband, writing novels, and cooking. ✂

Faculty Highlight: Justin Top

JUSTIN TOP (justin_top@byu.edu) IS AN ASSISTANT TEACHING PROFESSOR IN THE BYU DEPARTMENT OF ANCIENT SCRIPTURE.



Justin Top joined Religious Education in 2022 and is an associate graduate coordinator for the MA Chaplaincy program. Justin has a MA in Religious education and a PhD in Counseling Psychology, both from BYU. His area of interest is in the relationship between spirituality and mental health, and he has a particular passion for studying the role that grace can play in emotional and mental well-being. After working in Seminaries and Institutes for seven years, Justin joined the US Navy as an active-duty chaplain in 2008, where he completed two deployments in support of the war on terror. He also worked at the Pentagon developing a program to promote “spiritual fitness” in the Marine Corps. Prior to joining the faculty at BYU, Justin worked first as a hospice chaplain, then as a psychologist in various mental health settings. He also continues his military service in the Navy reserves. Justin, his wife Shauna, and their large family enjoy outdoor adventures such as hiking, biking, canyoneering, skiing, and travel. ✂

Free annual conference celebrates Easter, fills JSB auditorium

By Carmen Durland Cole

CARMEN DURLAND COLE IS SENIOR GRAPHIC DESIGNER AT THE BYU RELIGIOUS STUDIES CENTER.

Beginning in 2005, the College of Religious Education and the BYU Religious Studies Center (RSC) have helped individuals celebrate Easter by hosting the free BYU Easter Conference.

According to the RSC website, “A General Authority emeritus or former Church leader is invited to give the keynote address. Accompanying the keynote speaker are other teachers, educators, scholars, authors, speakers, historians, or experts on Christ. All speakers talk about the Savior, his life, his mission, his Atonement, and his influence in our lives today. Attending the BYU Easter Conference is an ideal way to prepare to celebrate the Easter season.”¹

The most recent conference featured Virginia Pearce Cowley, an author and former member of the Young Women General Presidency. The event is well attended, and although usually held in a 900-seat auditorium, overflow space is often needed to accommodate all attendees. However, this was not always the case. How did the Easter Conference develop into what it is today?

History of the Conference

Richard Holzapfel, then director of the RSC, and Thom Wayment, then professor of ancient scripture, created and organized the first Easter Conference. “Most of the credit for the first Easter conference goes to Richard

Holzapfel, who recognized the need to celebrate Easter,” says Wayment. “We chose a book launch as an occasion to start the conference, and while our first conference enjoyed the support of Religious Education, we held the first conference in Salt Lake at the BYU Salt Lake Center.” The keynote speaker of the first conference in 2005 was Elder D. Todd Christofferson, then a member of the Presidency of the Seventy.

“That first conference was a great success, and we quickly moved the conference to the Provo campus in order to accommodate the larger-than-expected crowds,” Wayment explained. Due to the early success, “The organizers agreed they would ‘do it again.’” The second Easter Conference was held on BYU campus in the Joseph Smith Building auditorium and attracted about 900 attendants. Speakers included President Cecil O. Samuelson, president of the university; John S. Tanner, the academic vice president; and a number of faculty members.

In the early conference, the organizers emulated the Sidney B. Sperry Symposium format, with breakout sessions and four hours of classes on a Saturday morning, totaling six presenters for one conference. During the next few years, the format changed to be held entirely in the JSB auditorium, the number of

“Many of the people I talked with at this conference expressed their gratitude for the focus on Jesus Christ and the wonderful Spirit that was present.”



speakers decreased to three, and the conference duration changed to less than two hours. Despite some of the changes, over time the conference attendance declined to 200–300 attendants in the 900-seat auditorium.

After several subsequent Easter Conferences, a turning point in its history came in 2013, when Thom Wayment was again asked to lead the Easter Conference committee. Dean Terry Ball, then dean of Religious Education, was concerned with the diminishing number of participants and challenged Wayment to attract at least 400 attendees for the next conference in order to justify its continuation.

As Wayment was organizing the next committee, he reached out to Brent Nordgren, the RSC production and business supervisor, who had been involved in planning and facilitating the Easter Conference since 2008. Wayment explained how the conference could not go on with the low number of attendees and asked Nordgren for thoughts and suggestions about how the conference could be improved to raise those numbers.

Nordgren had observed that the timing of the Saturday morning classes made it difficult for people to attend and suggested moving the event to Friday night—Good Friday, when possible. He suggested a specific blueprint for the kind of speakers who should be invited to participate. The program would include three speakers, following this blueprint: (1) a former Church leader as the keynote speaker; (2) a speaker highly qualified to talk about Christ, his life, and his teachings; and (3) a speaker who was well-known for

attracting large crowds. The ads to entice attendees included an invitation to “Bring a friend.”

The result? That 2013 conference was the largest in the conference’s history. The Easter Conference committee was hoping to attract at least 400 people; they ended up attracting over 2,200 attendees. Not only did the participants fill the JSB auditorium, they filled classrooms throughout the JSB and auditoriums in adjacent buildings.

Since that huge boom in attendance, the Easter Conference has become a staple for BYU’s Religious Education and the RSC. Each year, the Easter Conference takes place on a Friday evening close to Easter with three exceptional speakers.

Publication of Easter Conference Books

On its first several appearances, the Easter Conference didn’t just edify people; it also went on to spawn a successful series of academic books centered on Jesus Christ. Wayment explains, “That first conference came together at an interesting moment, a time when our copublisher, Deseret Book, was interested in taking a chance on a rather academic book. We wanted to celebrate that interest, and the success of the three-volume book series, which led us to believe that we could continue the effort of holding a conference and asking the authors who had contributed to the books to offer a presentation of their ideas.”

The Impact of the Conference

Brock Dowdle, a former RSC media specialist, worked during the 2022



Emeritus General Authority John M. Madsen at the 2013 Easter Conference.

conference at the event booth, ushering guests and distributing programs and promotional flyers. He says, “As part of the team that helped run this event, I had the unique opportunity to speak with conference attendees before, during, and after each talk. Many of the people I talked with at this conference expressed their gratitude for the focus on Jesus Christ and the wonderful Spirit that was present throughout the evening. One woman in particular shared with me how much she appreciated the insight of BYU religion professor John Hilton III’s discussion about whether the Atonement of Jesus Christ mainly took place in Gethsemane or on Golgotha. Knowing that Church leaders have repeatedly taught that Christ’s atoning sacrifice occurred to some degree in both locations gave her greater understanding about the Atonement of Jesus Christ.”

The 2023 Easter Conference is scheduled for the evening of Good Friday on April 7, 2023, and will be held in the Joseph Smith Building auditorium. More information about the free conference can be found online at rsc.byu.edu/conferences/easter. ✂

Note

1. “BYU Easter Conference,” Religious Studies Center, <https://rsc.byu.edu/conferences/easter>.

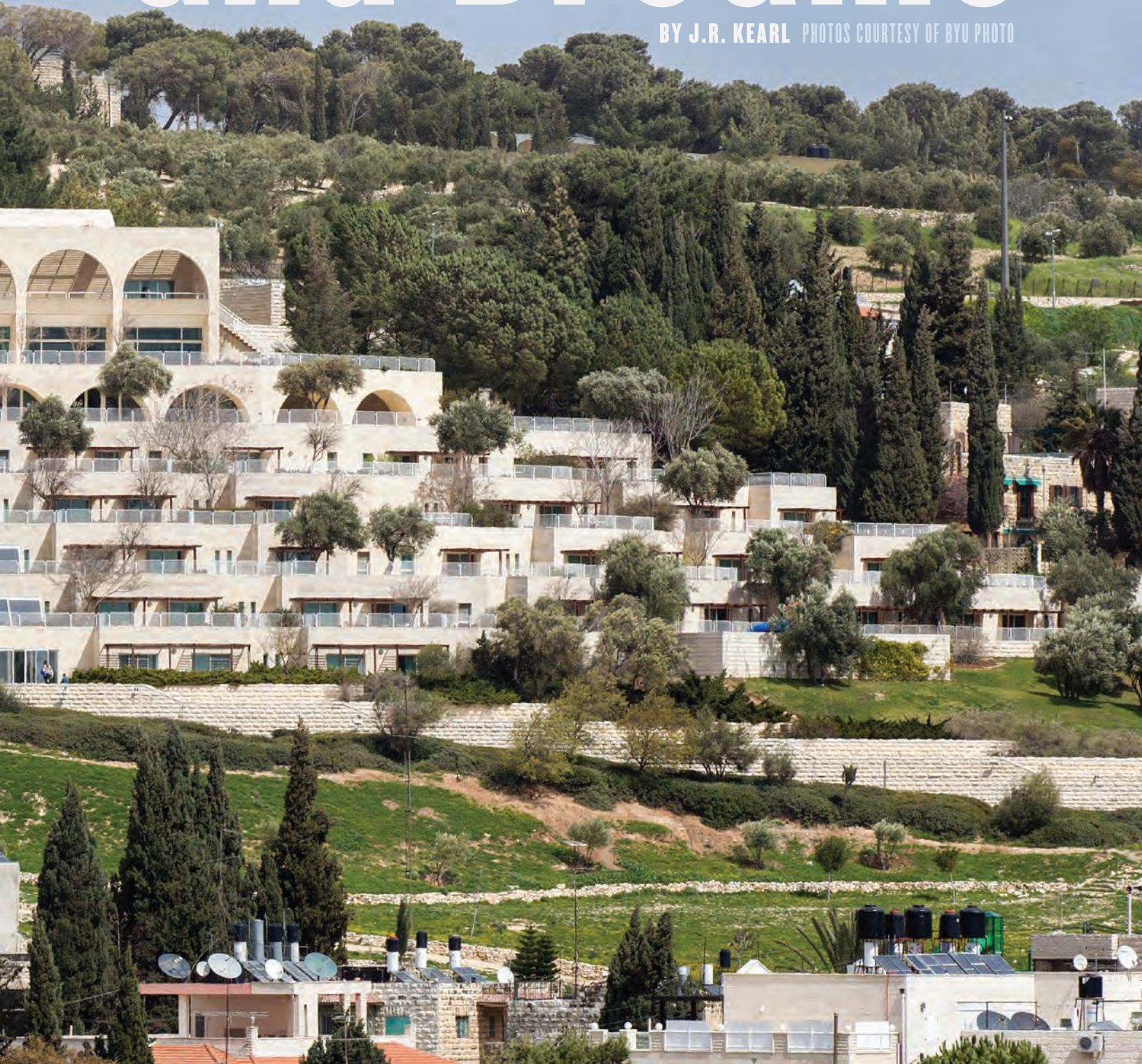
THE BYU JERUSALEM CENTER FOR NEAR EASTERN STUDIES:

Stone. Glass.



and Dreams

BY J.R. KEARL PHOTOS COURTESY OF BYU PHOTO



J. R. KEARL (*j_r_kearl@byu.edu*) IS THE ASSISTANT TO THE UNIVERSITY PRESIDENT FOR THE JERUSALEM CENTER.

HISTORY OF THE CENTER

From the outset, the story of the Jerusalem Center has been one of audacious dreams. The story begins in 1966 with BYU's request for First Presidency permission to sponsor a study abroad program in the Holy Land. President David O. McKay approved the University's request on the condition that BYU's programs give equal attention to Palestinian/Muslim and Israeli/Jewish narratives—a prophetically inspired condition that is reflected in the Center's curriculum, activities, and local staffing to this day. The Six-Day War in 1967 delayed the initial program, so the first group of students didn't arrive until May 1968.¹ Later, in 1972, President Harold B. Lee visited the Holy Land and established a formal Church presence there with the creation of the Jerusalem Branch and Jerusalem District. During his visit, President Lee voiced his hope that at some point a site could be found in Jerusalem where the Church could construct a facility. He envisioned this facility as a physical Church presence in Jerusalem that would also be used to house BYU's nascent study abroad program. He also expressed his hope to honor Orson Hyde's epic 1841 journey to the Holy Land.

Several years later, President Lee's hopes of honoring Orson Hyde were realized when a large plot of land on the Mount of Olives came on the market. It was purchased, landscaped, and donated to the Municipality of Jerusalem by the Orson Hyde Foundation (a Utah LLC) in 1979 as the Orson Hyde Memorial Garden.

While President Spencer W. Kimball was in Jerusalem to dedicate the garden, he also selected a potential site for the facility that President Lee had envisioned. However, the site President Kimball picked was *not* among those sites that David Galbraith (the in-country BYU study abroad administrator) and Robert Taylor (BYU Continuing Education administrator of BYU's study abroad programs) had determined were available. President Kimball appointed President Howard W. Hunter and Elder



General view of the Jerusalem Center from the direction of the Mount of Olives.

The story begins with BYU's request for First Presidency permission to sponsor a study-abroad program in the Holy Land.

James E. Faust to oversee the Jerusalem Center project. In 1980, this apostolic committee sent Robert Thorne and Arthur Nielsen to Jerusalem to try to obtain the land that President Kimball had selected.

Thorne and Nielsen quickly determined that the title to the land was held by the Israel Lands Authority, which had obtained it when vacant land in East Jerusalem belonging to a Palestinian family trust had been expropriated by the Government of Israel in 1968. Persuading the Government of Israel to lease the land to the Church took more than three years. Finally, in early 1984, the government approved the Church's request to lease the land and begin building a facility. Two architects were selected: Frank Ferguson of FFKR in Salt Lake City and David Resnik in Jerusalem. Construction began later that same year.

Because of challenges leading up to the signing of the lease in 1987 (which have been well documented elsewhere),² the Church agreed that the primary user of the building would be BYU's study abroad program, and the building became the BYU Jerusalem Center for Near Eastern Studies. Once the student housing on levels



Upper corridor of the Jerusalem Center.

two through four was finished, the lease was signed and students were immediately moved from Ramat Rachel (one of several places in Jerusalem where BYU students had been housed since 1968) into the Center in 1987. Work continued on the building, and although it was not completely finished, in 1989 it was dedicated by President Hunter in a private ceremony. The Jerusalem Center was finally completed in 1992.

RENOVATIONS AND STUDENT OPPORTUNITIES

Except for the stunning glass-cube auditorium on the eighth level, the interior of the building—top to bottom—has been renovated and updated over a period of years, starting in 2008 with the food preparation areas and the Oasis. The Center’s newly designed library and faculty offices on the eighth level will open in early 2023. When they do, the only original 1989 interior spaces that have not been renovated will be the two bomb shelters and the laundry. Renovation of these spaces will start this summer.

One of the most noticeable changes in the building is that its austere white ceilings have been mostly replaced with warm wood-lattice ceilings, giving the interior public spaces a warmer look and feel. The original stone arches, walls, and floors, as well as the large glass windows that make the Center a building of light and provide unmatched views of the Old City, have all remained. Substantial but less noticeable renovations have also been made to the exterior, with new energy-efficient exterior glass doors and windows. For the lattices at the roof level that provide dappled shade, the pergolas on



View into the Upper Auditorium of the Jerusalem Center where performances and Church meetings are held.



Above: Student studying on main plaza of the Jerusalem Center. Below: Main entrance of the Jerusalem Center.

all of the apartment patios, and the exterior curtain wall of the gallery on the eighth level, teak has been replaced with extruded aluminum. And unseen to the public, all electrical, mechanical, HVAC, communications, security, and plumbing systems have been replaced or updated as well. Except for the basic limestone-clad structure, the Jerusalem Center faces the future as, essentially, a new facility.

Important changes have also occurred in the size and number of the Center's student programs as well as its curriculum. In the early 1990s, the Center enrolled between 160 and 170 students in each of two semester-length and three term-length programs each year. While this made opportunities to study at the Center more widely available, the intense use of the building was unsustainable, as were the demands on the faculty. When the Center reopened to students at the end of the Second Intifada in 2007, President Gordon B. Hinckley limited the number of students to two bus groups, and applicants were limited to full-time undergraduates at BYU, BYU-I, and

The Center's curricular programs are focused and intense.





Grounds leading to main entrance.

BYU-H. (Previously, a full-time student at any university could apply, and roughly half of the Center's students each year were from non-Church-sponsored colleges or universities.) The curricular compromises necessary for term-length programs seemed unwise as well. As a result of these changes, the Center now enrolls between 92 and 100 students (two bus groups) in each of three semester-length programs each year (fall, winter, and spring/summer).

Each student enrolled at the Center takes an Old Testament class; a New Testament class; an Ancient Near Eastern History class; a field trip class; a class focusing on the Jewish/Israeli Modern Near East narrative; a class focusing on the Islamic/Palestinian Modern Near East narrative; and an introductory class in either Hebrew or Arabic. In addition to visiting a variety of sites from Tel Dan to Eilat, students travel to Jordan each semester. Depending upon the semester, they also travel to Greece, Turkey, or Egypt. Students study in the Galilee, staying at the Ein Gev Kibbutz for eleven days, which is fewer days

than prior to the 2001 closure of the Center's student programs. This adjustment was made to accommodate the second trip out of Israel—essentially, extra days in the Galilee have been traded for a week in Greece, Turkey, or Egypt. The Center's curricular and cocurricular programs are focused and intense, and they require a student's best efforts and full engagement. Still, particularly in the last half of each semester, students have ample opportunity to explore Jerusalem.

With the reopening of the Center's student programs following the Second Intifada, we turned to local non-Latter-day Saint (rather than expatriate Latter-day Saint) administrators. Eran Hayet (an Israeli) is the Center's Executive Director; Tawfic Alawi (a Palestinian) is the Associate Director for Administration and Services; and the Associate Director for Academics and Students is a rotating expatriate from BYU, currently Eric Huntsman. In addition to the seven faculty members (four locals and three expats), there are three Latter-day Saint service couples at the Center. One couple provides medical

support and manages the Center’s housing and food services; a second couple manages the Center’s hosting program and helps with the Center’s concerts and art exhibits; and a third couple helps with hosting and manages the Center’s humanitarian outreach activities. (A fourth service couple has been added when requested by the Church to meet ecclesiastical needs.)

VISITORS AND EVENTS AT THE CENTER

The Center welcomes visitors for tours Wednesday through Friday of most weeks. Upon arrival, visitors view a video which introduces them to the Church, BYU, and the Center, exploring via this video areas of the building that aren’t included in the tour. The video also introduces visitors to the students who typically are either not in areas of the building visitors see, are out of the Center on field trips, or are exploring Jerusalem during the hours visitors are in the building. They then enjoy the spectacular view of the Old City while seated in the upper auditorium listening to a short organ performance; tour the public parts of the Center on the seventh and eighth levels; enjoy the views of the Mount of Olives, the Old City, parts of West Jerusalem, and the vista that extends to Bethlehem on the south horizon from the Center’s seventh-level plaza, where there are models of Jerusalem at various points in its history; and finally walk through the Center’s gardens as they return to the main entrance on the eighth level.

Visitors are also welcomed at the Center on most Sunday evenings and on one Thursday evening each month for musical performances in what has become one of the Holy Land’s best concert series, with classical music on Sundays and jazz, folk, and lighter fare on Thursdays. While on tours or waiting for performances to begin, visitors enjoy rotating art exhibits that feature art by Israeli and Palestinian artists displayed in a combination gallery, reception, and special-events room on the eighth level.

The Jerusalem Branch meets at the Center, and conferences of the Jerusalem District are also held in the facility. The Center also hosts shorter student programs, conferences, workshops, and meetings. Students in BYU’s Arabic Immersion Program visit the Center for two weeks at the end of their program in Amman every fall semester.



View into the Oasis cafeteria.

Additionally, the Center hosts BYU students participating in an archaeology dig in the Galilee and J. Reuben Clark law students studying conflict resolution. It’s expected that the Center will host additional short programs for students when their academic studies are substantially enriched by being in the Holy Land.

The Center has also hosted a variety of celebratory events. On the 175th Anniversary of Orson Hyde’s visit to Jerusalem, senior Church officers and a prominent group of American Jews held a three-day celebration. The Center has hosted a conference for a several-day Jewish–Latter-day Saint scholarly dialogue, as well as receptions and concerts, variously celebrating Israeli guests of the governor of Utah and donors to the Marriott School of Business. A number of East Jerusalem civic and school groups have held activities at the Center, including Jerusalem Academy of Music student recitals and choirs, high school graduations, municipal teacher training workshops, and gatherings of the Board of Overseers of Hebrew University.

In December, the Center displays a large lighted Christmas tree on the seventh-level plaza. Neighbors and invited friends join Center faculty, staff, and fall program students for a lighting ceremony with fireworks and desserts. The lighted tree, as well as the Christmas lights highlighting the Center’s architecture, can be seen throughout Jerusalem, bringing light to a dark corner of the city.

It is our hope that as the Center has hosted a variety of programs and visitors, provided a venue for local musicians and artists, engaged in humanitarian outreach in the West Bank, Gaza, and Israel, and facilitated conversations



Upper main staircase with loaned mosaics on display.

Jerusalem has seen major discoveries in the past 30 years that have deepened understanding of the history of the City of David and of Jerusalem at the time of Christ.

that lead to better understanding between Latter-day Saints and Jews and Latter-day Saints and Muslims, it has become an important *Jerusalem* institution rather than just a foreign enclave on Mount Scopus.

ARCHAEOLOGICAL DISCOVERIES AND DISPLAYS

Despite being a pilgrimage site for more than 2000 years and an active archaeological site for at least the last 150, Jerusalem has seen major discoveries in the past 30 years that have deepened understanding of the history of the City of David and of Jerusalem at the time of Christ.

Of particular note are the discoveries in the City of David/Silwan area and in the area to the north of the Western Wall. In the City of David area to the south of the Old City, excavations have uncovered part of the Siloam Pool from the time of Christ. They have also discovered an ancient road and drainage system extending underneath the current road from the Siloam Pool to the Temple Mount. After a subterranean climb up the steep valley between the ancient City of David to the east and the Upper City ruins from the time of Christ to the west, the 2000-year-old road surfaces at a large ancient palace complex that was uncovered beneath a parking lot across the street from Dung Gate.³ To the north of the Western Wall, the Kotel Tunnel has been excavated, and it is now possible to walk beneath the Muslim Quarter of the city along the Herodian foundation of the Temple Mount to its northwest corner. More recent excavations near the Kotel Tunnel have uncovered structures with elaborate fountains and very large *mikvah* beneath the arches that once supported the approach to



Olive crushing stone on the grounds of the Jerusalem Center.

Herod's Temple from the Upper City at the time of Christ. Now, these same arches support the markets and houses of the Old City to the immediate west of the Haram al-Sharif.

For many years, the Israel Antiquities Authority warehoused a huge collection of mosaics gathered from throughout the country, including items from the above excavation sites, either at the Rockefeller Museum or in storage facilities to the west of Jerusalem. However, about twenty years ago a decision was made to display the best of these mosaics in public buildings. The Center was selected as one such location, and it now displays mosaics from Be'er Sheva and the Mamilla area just outside of Jaffa Gate in three areas on the eighth and seventh levels.

The Israel Antiquities Authority has also opened a spectacular collection of mosaics at the Inn of the Good Samaritan on the road from Jerusalem to Jericho. On the Palestinian side, an equally spectacular (and huge) mosaic floor is on display at Hisham's Palace in Jericho. Excavations at Herodion uncovered Herod the Great's tomb; the fragments are now in the Israel Museum.

In and around Jerusalem there is more to see of religious, historical, and cultural interest than there was even twenty years ago.

Matt Grey, BYU Professor of Ancient Scripture, is part of a team digging at ancient Huqoq in the Galilee. This team has uncovered a wonderful mosaic floor in a 1600-year-old synagogue that, while not yet on public display, has caught the attention and support of the National Geographic with its mix of Old Testament stories and pagan themes in tesserae. Jeff Chadwick, Jerusalem Center Professor of Archaeology and Near Eastern Studies and BYU Professor of Religion, is part of a team digging at ancient Gath. His team has uncovered substantial ruins that can be linked to the Old Testament stories of David (Goliath was from Gath).

In short, in and around Jerusalem there is more to see of religious, historical, and cultural interest than there was even twenty years ago. This poses an interesting challenge for the Center’s field trip program: what should be jettisoned if something new is added? In response, we periodically evaluate the relative merits of sites throughout the Holy Land, allowing the Center’s field trip program to change over time.

ALUMNI ORGANIZATION

Three years ago, the Jerusalem Center Provo Office was approached by a small group of Jerusalem Center alumni about creating an alumni association. With April Cobb (a former Jerusalem Center student and BYU graduate) taking the lead, the association was chartered as “Jerusalem Center Alumni” under the umbrella of the BYU Alumni Association. It has been very active, developing a remarkable website that, among other things, serves as a repository for recorded stories, memories, and photos. Jerusalem Center Alumni sponsored a well-attended conference in Provo last May, has had fireside speakers via Zoom so that they’re available to a wide group of former students, and has assisted with the orientation for new JC students held in Provo the day before they leave for the Holy Land. In September 2022, the Center hosted a group of about forty alumni and spouses for a two-week visit to Jerusalem and the Galilee. Current plans are to host Jerusalem Center alumni and spouses at the Center for a couple of weeks in May and October each year. Since these plans were announced, Jerusalem Center Alumni has garnered a long waiting list of potential participants. Membership in the association is open to all individuals who were students, faculty, expat administrators, or service couples from 1968 through the present, as well as others with an interest in connecting with the Jerusalem Center.

CONCLUSION

It has been my privilege to have been associated with the Jerusalem Center and its programs since 1989 and to have watched as the hopes and dreams of many have been realized. In the nearly thirty-four years that I’ve had administrative oversight responsibilities, I’ve been to the

Center many times—averaging about three visits a year until the COVID-19 pandemic caused the Center to close temporarily in 2020.⁴ And, joyously, last August I was able to visit the Center for the first time since 2019 with my two eldest grandchildren. Through the fresh eyes of these seventeen-year-olds, I was able to see the Center, Jerusalem, and the dream of what is yet to come.

Each time I go, I’m as excited to see the Old City framed by the windows of the Center as I was on my first visit. At least once during each visit, I take my favorite walk: down and then back up the steps that descend along the inside of the outer west wall of the Center compound, with the rough chipped limestone of the wall on one side and the dressed limestone of the building softened by foliage and evening light on the other side. I enjoy the shadowy outline of the Ottoman walls and Dome of the Rock shrine of the Old City rising on the hill across the Kidron Valley, listening to the sounds, smelling the cooking, and feeling the breeze that sweeps across the Old City and its northern neighborhoods each evening. It never gets old. ✂

NOTES

1. Since the Six-Day War, the Center’s student programs have been suspended four times because of three wars and a pandemic. The Center itself has remained open, however, with at least some of its nonstudent activities continuing uninterrupted since its dedication in 1989.
2. See *BYU Studies Quarterly* 59, no. 4 (October 2020). Several of the articles in this volume discuss this history, such as David M. Whitchurch, “The Restored Church of Jesus Christ and the Holy Land: Beginnings,” 15–36; Amber Taylor, “Outside Perspectives,” 37–48; David B. Galbraith, “The Lead-up to the Dedication of the Jerusalem Center,” 49–60; Jeffrey R. Holland, “If I Forget Thee, O Jerusalem,” 83–96; and James R. Kearl, “The Jerusalem Center at Thirty,” 137–160.
3. In *Under Jerusalem: The Buried History of the World’s Most Contested City* (Doubleday, 2021), Andrew Lawler details archaeological digs in Jerusalem over the past 150 years, virtually all of which have been done underneath the houses and streets where residents and tourists live and walk around today. As the title of Lawler’s book suggests, archaeology in (or rather under) Jerusalem is highly politicized.
4. The Center’s student programs were resumed last May, and its hosting and concerts programs were resumed last September. We anticipate reopening the art gallery later this spring. Tourism, particularly by tour companies that cater to Latter-day Saint interest, is booming and we’re hosting large groups of members of the Church almost every Saturday during the tourist season.

BOOK REVIEW:

Greater Love Hath No Man

By Carmen Durland Cole

CARMEN DURLAND COLE IS SENIOR GRAPHIC DESIGNER AT THE BYU RELIGIOUS STUDIES CENTER.

Authors Eric D. Huntsman and Trevan G. Hatch are experts on Easter: they have spent multiple years studying (and celebrating) its scriptural accounts. Both have studied the global cultural traditions surrounding Easter—the music, art, and food that different cultures use to commemorate the Savior’s Resurrection. They have both lived (and studied) in the Holy Land, and both have doctoral degrees relating to the subject: Huntsman in ancient history and Hatch in religion, with an emphasis on Judaism. Huntsman is the current director of BYU’s Jerusalem Center, and Hatch is the specialist for anthropology and religious studies (including studies of the Bible and ancient Near East and Middle East) in BYU’s Harold B. Lee Library. Both are also faculty in BYU Religious Education’s ancient scripture department.

Their latest book, *Greater Love Hath No Man: A Latter-day Saint Guide to Celebrating the Easter Season*, is greatly benefited by their vast combined experience and research. In addition, where the Latter-day



Eric Huntsman in Jerusalem, posing with his and Trevan Hatch's new book.

Our primary hope for this book is that it will strengthen and deepen faith in the Lord Jesus Christ and his atoning sacrifice and joyous Resurrection.

Saint community has few fixed ways of celebrating Easter week, the new book offers scholarly research, scriptures, beautiful artwork, and ideas to help Latter-day Saints celebrate the Easter season—and make it even more memorable.

The volume follows the same user-friendly format of Huntsman’s earlier book *God So Loved the World*, organizing the chapters according to the traditional days of Holy Week with expanded discussion and additional materials. Foremost among



Antonio Ciseri, *Ecce Homo*.

these new materials is a “reader’s edition” of relevant scriptural accounts for each day so that individuals and families can have them readily at hand for both individual study and group reading.

After discussing the scriptural accounts for each day of Holy Week,

the chapters then summarize both how these scriptural events have been celebrated through the centuries in different Christian traditions and how Latter-day Saints can study the texts and commemorate the events.

Greater Love Hath No Man expands substantially upon

Huntsman and Hatch’s earlier work. Huntsman explains, “The idea for revising and expanding my earlier *God So Loved the World* came from my coauthor, Trevan Hatch. We had worked together during my time as the coordinator of the Kennedy Center’s Ancient Near Eastern

Studies program, so we had become familiar with each other's work. He liked my earlier book and its potential for bringing individuals and families into closer engagement with the Passion and Resurrection narratives. I think also as the father

of a young family, he was attracted to the potential of using the scriptural accounts of Jesus's final week to help children find more purpose in Easter. That was one of the major reasons I had written *God So Loved the World* in 2011, when my own children were

still small. Hatch approached me in early 2020 with the idea of working together on a new book.

"Initially we were not sure how much of a revision and expansion *Greater Love Hath No Man* would be. We thought that perhaps we could



Carl Heinrich Bloch, *Cleansing the Temple*.

get permission to use some of what I had already written and possibly include reprints from other chapters and articles by other Latter-day Saint scholars. But the turning point, surprisingly, was the COVID-19 pandemic. I was scheduled to leave in August for a two-year appointment as the academic director of the BYU Jerusalem Center, but it quickly became apparent that I was not going to leave that year, and in fact, I was not finally able to go until April 2022. Suddenly I had time for a really big project. I am glad I had that time, because as Trevan and I started outlining the book and discussing what we wanted to accomplish, it became apparent to us that we wanted to do more than a simple revised edition. We wanted to write a longer and more comprehensive book.

longer and more detailed book with the RSC because of its particular mission and its resources. And because several of my earlier books had been illustrated, they provided us a great visual model for this book. In fact, with much more art, detailed maps, and Holy Land photographs, this book is a visual as well as an intellectual and spiritual feast.”

Greater Love Hath No Man features stunning full-color art from masters like Rembrandt, Caravaggio, Carl Heinrich Bloch, James Tissot, and Peter Paul Rubens, and contemporary Latter-day Saint artists like Minerva K. Teichert, Walter Rane, Liz Lemon Swindle, and Brent Borup.

“Without a doubt our primary hope for this book is that it will strengthen and deepen faith in the Lord Jesus Christ and his atoning

behind our other Christian friends when it comes to what it means to us.

“I hope that readers can have the kind of experience I have tried to have and which I have shared with my family each year. The scriptures can come alive as we read them, think about them, talk about them, sing about them, and celebrate with them. Trevan and I both hope that our efforts can play some small role in helping people reprioritize what Holy Week and Easter mean to them. When we do this, the Spirit can come in great measure to help us better love and know Jesus, to better appreciate and access his atonement and grace. That’s what the restored gospel is all about to me.”

The scriptures can come alive as we read them, think about them, talk about them, sing about them, and celebrate with them.

“We set up an appointment with Scott Esplin, who was then the publications director of the Religious Studies Center (RSC) and later became dean of Religious Education. He was very enthusiastic about the project and gave us some great suggestions on how to proceed so that this book could be different from my earlier one. Working with the RSC turned out to be a real advantage. I had a good relationship with Deseret Book from a number of previous projects, but it turned out that we could do a

sacrifice and joyous Resurrection,” Huntsman says. “But we are commanded to worship the Lord with our minds as well as our hearts. Without overwhelming readers, we wanted to provide more historical, literary, and cultural background for each of the events and teachings from that unparalleled week. As I have often said to students, Latter-day Saints should know and understand as much as possible about what Jesus said, did, and experienced during his last week. We should not be any step



Greater Love Hath No Man: A Latter-day Saint Guide to Celebrating the Easter Season is copublished by the Religious Studies Center at Brigham Young University and Deseret Book. It is available at Deseret Book. Visit rsc.byu.edu/book/greater-love-hath-no-man for more information. ✂

EMPOWERING YOUNG ADULT WOMEN: THE WORDS OF BARBARA MORGAN GARDNER

By Abby Larkins

ABBY LARKINS IS AN EDITING INTERN AT THE BYU RELIGIOUS STUDIES CENTER.

*Barbara Morgan Gardner is an associate professor of Church history and doctrine at BYU. She is the author of the book *The Priesthood Power of Women in the Temple, Church, and Family*, and she is passionate about helping women in the Church rise to their spiritual privileges. Sister Gardner invites all female Latter-day Saints “to become a generation of women who know, understand, and use God’s priesthood power.”¹ The answers to the following questions come from her past publications in the *Religious Educator*.*

Q: What do you feel is the best way to empower young adult women in the Church?

Helping sisters become confident in their ability to study and learn from the scriptures, especially regarding the priesthood and the temple, is critical. If we, as teachers, can be a guide by their side rather than a sage on the stage, it will help the sisters become more spiritually self-reliant. Some scriptures we can help guide our students to include, but are not limited to, Doctrine and Covenants sections 2, 13, 20, 76, 84, 95, 107, 110, 121, and 124, as well as Alma 13. . . . Attending the temple for the purpose of faithfully seeking not only for answers but especially

for inspired questions regarding the topic cannot be overemphasized.²

Q: How can young adult women find empowerment through scripture study, especially when there are so few women mentioned by name in the scriptures?

President Ballard instructed members to “develop the skill to find [women’s] influence” even when they aren’t specifically mentioned. He continued, “As we look for and find women in our scriptures and in our history, we will see far better the power and influence women have in our family, community, the Church, and the world.”³ . . .

Note how seamlessly President Benson included women in the context of [verses 6–16 in Doctrine and Covenants 84]:

“The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son.

But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God—just as did Adam and Eve—to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality.”⁴

President Benson naturally included Eve with Adam because Adam and Eve needed each other to enter the patriarchal priesthood in order to have a family. The patriarchal priesthood is all about family. . . .

Through their covenants with God in the temple, both women and men receive priesthood power and authority, regardless of marital status.⁵



Q: How can CES leaders better teach about Heavenly Mother?

Heavenly Mother had become somewhat of a taboo topic among Latter-day Saints over the years. Some state that, among many erroneous reasons, perhaps the General Authorities and the Lord didn't speak about her in order to protect her. In a 2011 publication, however, republished on *lds.org*, David L. Paulsen and Martin Pulido compiled over six hundred citations (many of which are very recent) of Heavenly Mother from prophets, apostles, and other Church authorities since 1844. . . .⁶

For many, [statements on Heavenly Mother are] a critical part of the answer to the questions, who are we, why are we here, and where

are we going. Hence, we should not shy away from, but rather “look for;” and even “relish,” the opportunity—especially as CES teachers—to talk about our Heavenly Mother! In so doing, let us also be wise to teach, following the pattern of Jesus Christ, that we “pray unto the Father in His name.” President Hinckley reminds us, “The fact that we do not pray to our Mother in Heaven in no way belittles or denigrates her.”⁷ For a more comprehensive understanding of the topic, *lds.org* has a First Presidency and Quorum of the Twelve–approved essay entitled “Mother in Heaven.”⁸ ✂

Notes

1. Barbara Morgan Gardner, “5-minute Fireside: Women and Priesthood Power,” *LDS Living*,

January 13, 2020, YouTube video, <https://www.youtube.com/watch?v=18fw6HRLdBQ>.
 2. Gardner, “Helping Female Students Rise to Their Spiritual Privileges,” *Religious Educator* 18, no. 3 (2017): 117–140.
 3. M. Russell Ballard, “Women of Dedication, Faith, Determination, and Action” (Brigham Young University women’s conference address, May 1, 2015), 7.
 4. Ezra Taft Benson, “What I Hope You Would Teach your Children about the Temple,” *Ensign*, August 1985, 8.
 5. Gardner, “Using Section 84 to Emphasize the Priesthood Power of Women,” *Religious Educator* 22, no. 2 (2021): 73–95.
 6. David L. Paulsen and Martin Pulido, “A Mother There: A Survey of Historical Teachings about Mother in Heaven,” *BYU Studies* 50, no. 1 (2011); emphasis added.
 7. Gordon B. Hinckley, “Daughters of God,” *Ensign*, November 1991, 100.
 8. See “Mother in Heaven,” *lds.org/topics*. This excerpt comes from Gardner, “Helping Female Students.”

Family Foundations of Youth Development

Principal Investigator: Justin Dyer;

Co-Investigators: Michael A. Goodman, Mark Ogletree, Sam Hardy

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SAM HARDY IS A PROFESSOR OF DEVELOPMENTAL PSYCHOLOGY AT BYU.

There is a tremendous need for us to better understand the rising generation's physical, mental, emotional, and spiritual health. Headlines regularly speak of the challenges our youth face and the dire consequences they often experience, from broken families to drug and alcohol addiction, pornography, faith crises, mental health problems, and even suicide. There has never been a time where accurate information is more important as we try to stem the tide of mental health difficulties that threatens to overwhelm today's adolescents. A crucial concern for Latter-day Saints is how our own youth are handling these pressing issues.

With a desire to better understand so that we can all better help, we began the Family Foundations of Youth

Development project in 2016.¹ The project has three main goals:

1. Describe the family life, mental health, and religious activity, attitudes, and beliefs of today's youth
2. Describe how family life, mental health, and religious activity, attitudes, and beliefs influence each other
3. Examine how family life, mental health, and religious activity, attitudes, and beliefs predict the following in early adulthood:
 - a. Religious activity
 - b. Mental health
 - c. Family life

We began with a sample of approximately 600 fourteen- to-sixteen-year-old youth living in Utah and an additional 600 adults—the parents of the youth. These youth and parents were randomly selected from a large database containing information on Utah residents. In 2018, the 600 youth (now sixteen to eighteen years old) and parents were again recruited to participate, and an additional approximately 600 youth and parents from Arizona were also recruited to participate. In 2020, the 1,200 youth from Utah and Arizona were recruited to participate again (now ranging from sixteen to twenty years old—over 100 members of our sample are currently on missions)

and approximately 600 additional youth from California were recruited. In 2022 we again recruited each of these 1,800+ adolescents and their individual parents (over 3,600 participants total). We just wrapped up this fourth wave of data collection.

A crucial concern for Latter-day Saints is how our own youth are handling the challenges they face.



This project has relied on online surveys; however, in 2023 we conduct face-to-face (in person or via Zoom) interviews with some select participants. This will provide in-depth data on their experiences, offering a rich source of information for understanding what is found in the survey.

This is one of the largest longitudinal studies on adolescent development ever. The fact that it is longitudinal—meaning we survey the same people every two years—allows us to not only determine basic associations but to begin to examine cause and effect. Surveying both the youth/young adults and their parents allows us to understand family dynamics and parental impact. We have oversampled Latter-day Saints so that approximately one half of our sample individuals are Latter-day Saints and



the other half are from other faith traditions or no faith tradition. This varied sample provides unprecedented opportunities to help us see how our youth are doing alongside those of other or faiths or no faith.

Longitudinal research designs are quite rare because they can be so time, labor, and money intensive. One of the key reasons this project is possible is our intentional focus on student mentoring. BYU's encouragement of undergraduates taking part in research is rare among universities, and we and our students have been blessed by BYU's emphasis. In fact, this project would be prohibitively expensive by way of both time and money without the involvement of numerous student assistants. Every two years we have recruited around twenty new research assistants. They apply for the opportunity, and we have always had more students apply than we have been able to accept. As part of the assistantship, the students take an entire winter semester course. In this course we teach them both the state of the extant research on adolescent development, with an emphasis on spiritual well-being, and the skills they will need to work as paid research assistants over the spring and summer terms.

As part of this winter-semester class, we break the students up into four teams, each headed by a faculty member, to design and implement a research project that can be presented at a state, regional, or national academic conference. Since 2016, this has resulted in over

This survey provides unprecedented opportunities to help us see how our youth are doing.

forty students co-presenting 12 separate presentations at the BYU Mary Lou Fulton Mentored Student Research Conference; thirty students co-presenting 9 separate presentations at the Utah Council on Family Relations Conference; and twenty-five students co-presenting 9 separate presentations at the National Council on Family Relations Conference. One of our mentored poster presentations won a best poster award at the Mary Lou

Fulton Conference, and two of our student-involved paper presentations were awarded the Outstanding Professional Paper award by the National Council of Family Relations' Religion, Spirituality, and Family section.

One of the most rewarding aspects of this research project is the opportunity to work with and mentor these bright and capable undergraduate students. They are involved in every aspect of the research, from design, data collection, and analysis to the creation/writing of the poster or paper. Though all four faculty members work with all of the research assistants, each student works especially closely with the faculty member who is directing their research project. We are regularly amazed at the hard work and capability of the students. Many of our research assistants have been accepted to graduate school and began their studies as a result of these mentored learning opportunities.

Besides the academic poster and paper presentations mentioned above, we have regularly presented findings from our research in church and public settings. We have presented to several general organizations of the Church, including the Priesthood and Family Department, the General Young Men and Young Women Presidencies, the Church's Communication/Public Affairs Division, the Correlation Research Committee, and the LGBTQ Working Group in the Church Office Building. Additionally, in March 2022 the BYU Office of Student Success and Inclusion sponsored a meeting where we presented some of our research findings to faculty from throughout campus. Articles highlighting our research have also been published in the *Salt Lake Tribune*, the *Deseret News*, and the *Church News*.

Our research projects thus far have dealt with a number of important areas. For example, in one project we found the importance of peer support in reducing depression and discovered that youth (especially boys) who experience both high family religious practices and high father-positive parenting had the lowest levels of depression. Similarly, we found that when mothers were verbally hostile but family religious practices were high, youth felt particularly abandoned by God. We also found that when youth were 12–14, if they were experiencing high shame,



low church support, and/or low family flexibility, they were more likely to increase in their suicidal thoughts over the next two years. Another project found that keeping the Sabbath day reverent or holy appears to reduce anxiety symptoms in adolescents. Furthermore, personal prayer and keeping the Sabbath Day holy also appear to reduce depressive symptoms.

Some other work examined LGBTQ youth and how coming out was related to their mental health. We found that when the child's report of parental warmth was high, they had relatively low levels of anxiety no matter whether they were out or not. However, when children did not see their parents as warm, the more out they were, the more anxious and depressed they were.

At this point, these findings are just the tip of the iceberg. With the most recent data we will be able to examine how family, religion, and mental health factors early on can predict religiousness and mental health as the youths in our study enter adulthood. Our goals are not just to produce new knowledge, but to assist those who work with adolescents and young adults, both in and out of the Church, to know how best to encourage youth to succeed and thrive in their lives. ✂

Note

1. See <https://foundations.byu.edu/>.

FACULTY AND STAFF

APPOINTMENTS

Leigh Ann Copas was hired as publications coordinator for the Religious Studies Center.

AWARDS

Don L. Brugger received the LDSPMA Lifetime Achievement Award in Editing and Design.

Jeffrey R. Chadwick was recognized in Israel with a festschrift volume published in his honor: *To Explore the Land of Canaan: Studies in Biblical Archaeology in Honor of Jeffrey R. Chadwick*, ed. Aren M. Maeir and **George A. Pierce** (Berlin/Boston: De Gruyter, 2022).

Jason R. Combs received a David M. Kennedy Center for International Studies Faculty Research Fellowship for the theme “The Global Religious Experience.”

Krystal V. L. Pierce received a University Accessibility Center Special Recognition for “going above and beyond with regard to understanding and advocating for students with disabilities.”

Jordan T. Watkins received the Society for US Intellectual History’s Annual Book Prize for *Slavery and Sacred Texts: The Bible, the Constitution, and*

Historical Consciousness in Antebellum America and the Mormon History Association’s Best Documentary Edition (along with his coeditors) for volume 10 of the Documents series of *The Joseph Smith Papers*.

Fred E. Woods received the Historic Preservation Annual Award for Excellence in Historic Preservation by the City of Las Vegas for the preservation of Latter-day Saint history in Las Vegas. He also received the John Topham and Susan Redd Butler BYU Faculty Research Award for research on his “Saints by State” website.

SELECTED FULL-TIME FACULTY PUBLICATIONS

Alford, Kenneth L. “Review of John Sillito, *B. H. Roberts: A Life in the Public Arena*.” *Journal of Mormon History* 48, no. 3 (Fall 2022): 150–52.

———. “Utah’s Role in Protecting the Mormon Trail During the Civil War.” *Overland Journal* 39, no. 4 (Winter 2022): 29–34.

Allal-Chérif, Oihab, Anne Gombault, and **Carter Charles**. “American Latter-Day Saint Business Leaders: A Meta-Ethical, Prosocial, and Transformational

Leadership.” *Journal of Management, Spirituality & Religion* 19, no. 4 (August 2022): 422–50.

Adcock, Malcolm, and **Fred E.**

Woods. *The Latter-day Saint Image in the British Mind*. Sandy, UT: Greg Kofford Books, 2022.

Bassett, William W., W. Cole Durham Jr., Mark A. Goldfeder, and

Robert T. Smith. *Religious Organizations and the Law*. 2nd ed. Deerfield, IL: Clark Boardman Callaghan, 2022.

Becerra, Daniel. “Becoming Like God: Incarnation, Moral Formation, and Eternal Progression.” In Combs et al., *Ancient Christians*, 369–93.

———. “The Canonization of the New Testament.” In Hilton and Frederick, *Learn of Me*, 37–54.

———. “Following the Savior’s Example of Empathy and Love.” *Liahona*, August 2022, 26–29.

Becerra, Daniel, Amy Easton-Flake,

Nicholas J. Frederick, and **Joseph M. Spencer**. *Book of Mormon Studies: An Introduction and Guide*. Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2022.

Belnap, Daniel L., “‘They Did Fell the Tree’: The Hanging of Zemnaridah as a Ritual

- Resolution for Nephite Trauma.” In Swift and Frederick, *They Shall Grow Together*, 143–77.
- Bingham, Jean B., and **Barbara Morgan Gardner**. “Empowering Young Adult Women through Female Role Models in the Old Testament.” *Religious Educator* 23, no. 1 (2022): 131–47.
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- Blumell, Lincoln H.**, **Jason R. Combs**, **Mark D. Ellison**, **Frank F. Judd Jr.**, and Cecilia M. Peek, eds. *Household of God*. Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2022.
- See copublication with **Kerry Hull**.
- Bolton, Andrew, and **Casey Paul Griffiths**, eds. *Restorations: Scholars in Dialogue from Community of Christ and The Church of Jesus Christ of Latter-day Saints*. Provo, UT: Religious Studies Center, Brigham Young University; and Salt Lake City: Deseret Book, 2022.
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- Bytheway, John, Al Carraway, J. Moore, **Hank Smith**, **Anthony Sweat**, and K. Timothy. *Look unto Him: Finding the Love of Christ in Our Lives*. American Fork, UT: Covenant Communications, 2022.
- Calabro, David**. “The Hebrew Verbal System in an Oyster Shell: Egypto-Semitic Notes.” In “*Like ‘Thu Are You Wise’*”: *Studies in Northwest Semitic Languages and Literatures in Honor of Dennis G. Pardee*, ed. H. H. Hardy II, Joseph Lam, and Eric D. Reymond, 453–77. Chicago: Oriental Institute Press, 2022.
- . “*Langue du geste* over the *longue durée*: On the Diachrony of Ritual Gestures in the near East.” In *Tracing Gestures: The Art and Archaeology of Bodily Communication*, ed. Amy J. Maitland Gardner and Carl Walsh, 120–36. London: Bloomsbury Academic, 2022.
- Chadwick, Jeffrey R.** “Khirbet Beit Lei and the Lehi of Samson: Old Testament and Book of Mormon Considerations, and a Newly Identified Site for Biblical Lehi and En-hakkore.” *Religious Educator* 23, no. 3 (2022): 65–85.
- . “When Gath of the Philistines Became Gath of Judah: Dramatic Glimpses of Biblical Archaeology.” *Journal of Eastern Mediterranean Archaeology and Heritage Studies* 10, nos. 3–4 (2022): 317–42.
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- Charles, Carter**. See copublication with **Oiha Allal-Chérif**.
- Colvin, Gina, and **Jordan D. Watkins**. “Apostasy and Restoration.” In Bolton and Griffiths, *Restorations*, 153–74.
- Combs, Jason R.** “Introduction: Understanding Ancient Christians, Apostasy, and Restoration.” In Combs et al., *Ancient Christians*, 1–23.
- . “The Nature of God: Father, Son, and Holy Ghost.” In Comb et al., *Ancient Christians*, 290–326.
- . “Shepherd of Hermas and the Christian Experience of Non-Christian Epiphany.” In *Experiencing the Shepherd of Hermas*, ed. Angela Kim Harkins and Harry O. Maier, *Ekstasis: Religious Experience from Antiquity to the Middle Ages* (Berlin: De Gruyter, 2022), 153–69.
- Combs, Jason R.**, **Mark D. Ellison**, Catherine Gines Taylor, and Kristian S. Heal, ed. *Ancient Christians: An Introduction for Latter-day Saints*. Provo, UT: Neal A. Maxwell Institute for Religious Scholarship, 2022.
- See copublication with **Lincoln H. Blumell**.
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RETIRING

Joany O. Pinegar retired on January 1.

Marshall Morrise retired on January 1.

IN MEMORIAM

Lawrence R. Flake (Church history and doctrine) died on October 28, 2022.

Ann M. Madsen (ancient scripture) died on October 25, 2022.



Greater Love Hath No Man: A Latter-day Saint Guide to Celebrating the Easter Season

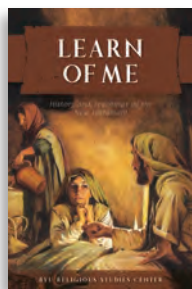
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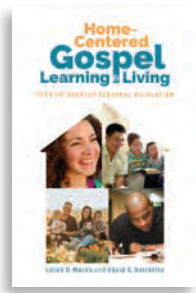
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This volume of collected essays is intended to assist disciples of Jesus

Christ in coming to a deeper understanding of the Savior and his ministry through their personal study of the New Testament. Because the period and culture of the New Testament can be daunting to modern readers, the editors gathered the work of Latter-day Saint scholars who have devoted time and research to gaining a greater understanding of the New Testament. The editors included essays written

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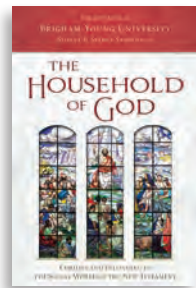


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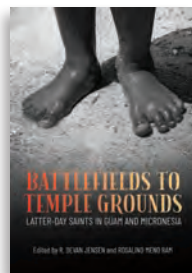
(Sperry Symposium)

LINCOLN H. BLUMELL, JASON R. COMBS, MARK D. ELLISON, FRANK F. JUDD JR., AND CECILIA M. PEEK, EDITORS

The related themes of households and families figure prominently in the New Testament. On certain occasions Jesus taught about marriage, divorce,

and more general familial relations. Paul likewise preached about families, extended families, figurative families, and codes of conduct for those inhabiting the same household. Peter provided direction to the church regarding relations between husbands and wives and parents and children. James counseled church members to treat one another as “brothers” and “sisters.” Jesus, Peter, and Paul also taught about the important contributions single members and widows make in the kingdom and about such household complexities as mixed-faith marriages. Thus the New Testament contains much counsel for household conduct, familial relationships, and belonging to “the household of God.”

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to each wave of colonial influence and adapted, intermingling cultures. After Japan’s bombings of Hawai’i, Guam, and Wake Island, Latter-day Saint military personnel arrived in Micronesia. Waves of missionaries began teaching the military personnel and islanders, leading to creation of the Micronesia Guam Mission and the Marshall Islands Majuro Mission, which includes Kiribati. Some of these Pacific battlefields have become peaceful temple grounds.

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Summer Knudsen:

Space to Grow

SUMMER KNUDSEN loves to try new things. So when a student job opportunity opened at the Religious Studies Center, she jumped at the chance.

Summer started out her paid mentorship answering phones and doing administrative work. But when her team discovered that she had honed her social media skills while serving a mission in Arizona at the peak of the COVID-19 crisis, her assignment changed. Summer found herself engaged in the world of online communications. For her it was another adventure, and she embraced it with enthusiasm.

She started at BYU after considering several universities. Ultimately, she realized BYU was the best fit. "I like the wholesome environment," she says. "I absolutely love being here."

Raised in Southern California, Summer is working toward a degree in psychology on her

way to a master's program and a career in counseling. Her experience at the Religious Studies Center has added value to her overall education as she's learned new skills in video editing, analytics, and marketing.

"Even though I'm not an expert in social media," she says, "they have given me space to grow."

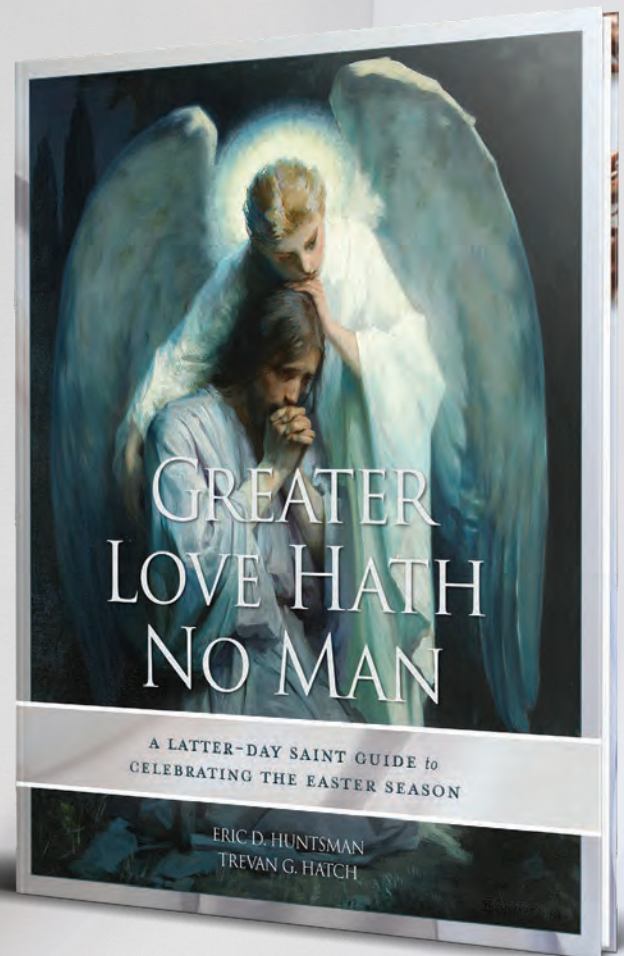
From the start, Summer understood that her academic scholarships were provided by generous donors. However, she had worked at the Religious Studies Center for several months before she learned that many of BYU's paid mentored-learning experiences, such as hers, are also funded by donors.

"I thought, 'That's so cool!'" Summer says. "It's important for me to be able to pay for my own experience rather than relying on my parents. Donors made this possible for me. I very much appreciate them."

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