

BYU RELIGIOUS EDUCATION

FALL 2008

REVIEW

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



Eldin Ricks }

From the Battlefield
to the Vatican
to the Classroom

Message from the Dean's Office



I AM WRITING AT THE END OF A SEMESTER IN which I enjoyed my classes as much as I ever have in my twenty-eight-year teaching career in Religious Education. Let me tell you about my classes and about some of my students.

My New Testament class was a lively and energetic group of students. I never was able to get some of them to show up for class on time, but they were clever, inquisitive, and fun to be around. They kept me on my toes as we learned together about our Savior's earthly ministry. As we went through the pages of Matthew, Mark, Luke, and John, we became better acquainted with not only Jesus but also those who wrote the records and those whose lives intersected with His, both the heroes and the villains of the New Testament. Like others of our Religious Education faculty, I try to teach not only the doctrine and the scriptural text but also scripture-reading skills that will serve my students well throughout their lives. In the process, I always gain new perspectives.

I also taught two sections of Islam and the Gospel, a one-hour course in which we give our students a rapid introduction to Islam in a Latter-day Saint setting. About three hundred students take the class each year, either from me or from my colleague Brian Hauglid. Because of this unique Religious Education course, many BYU graduates are better equipped to function knowledgeably in today's world. This semester, I had three Muslim students in my classes—Lina from Palestine, Nada from Morocco, and Ujal from Bangladesh. All three, like the many other Muslim students I've had in my classes before, helped by sharing with their Latter-day Saint classmates some of their life's experiences and perspectives. I learn new things from students every time.

The variety of courses we teach in Religious Education—mostly focused on the scriptures and the doctrines of the Church—enhances our students' BYU experience greatly. When I retire, I plan to calculate—or at least estimate—how many students I taught over the years at BYU. In the meantime, to the many thousands of students who have passed through Religious Education classes, I join with my colleagues in thanking you for all we have learned from you.

A handwritten signature in black ink that reads "Kent P. Jackson". The signature is fluid and cursive.

Kent P. Jackson

Associate Dean of Religious Education

BYU

Religious Education

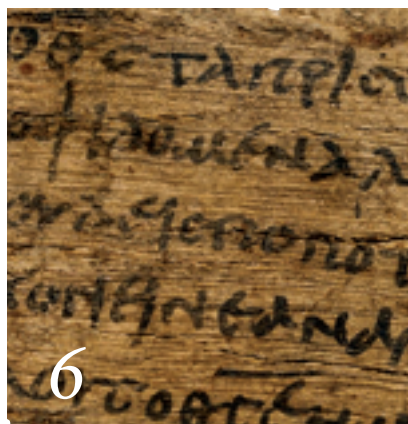
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BEING ANXIOUSLY ENGAGED

THE PROPHET JOSEPH SMITH WAS on his first historic visit to Jackson County, Missouri, in August 1831 when he heard the voice of the Lord, “Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness” (D&C 58:27). Religious Education faculty members continue to respond to the Lord’s command to be engaged in many good causes beyond their classroom assignments. As we release our second issue of the *Religious Education Review*, I would like to highlight just a few who are doing so.

Our Religious Education faculty are heavily involved as administrators and contributors in our sister research institutions. For example, Andrew C. Skinner, professor of ancient scripture and former dean of Religious Education, recently completed a term of service as executive director of the Neal A. Maxwell Institute for Religious Scholarship and as the chair of the Council on Religious Endeavors (CORE) at Brigham Young University.



Professor S. Kent Brown retired in August.

My past professor and colleague S. Kent Brown retired in August as professor of ancient scripture, director of FARMS, and director of the Laura F. Willes Center for Book of Mormon Studies. For six years he was also the editor of the *Journal of Book of Mormon Studies*. He has now accepted an assignment to serve as academic coordinator at the BYU Jerusalem Center for Near Eastern Studies.

Religious Education faculty members continue to respond to the Lord’s command to be engaged in many good causes beyond their classroom assignments.

Andrew H. Hedges, associate professor of Church history and doctrine, replaces Brown as the editor in chief of the newly expanded *Journal of Book of Mormon and Restoration Scripture*.

In addition to his work on campus, John B. Stohlton, professor of ancient scripture, has served as executive director of the American Association of Presidents of Independent Colleges and Universities (AAPICU) since February 1995. The AAPICU has about two hundred members who are presidents representing different private colleges and universities, including many sponsored by various religious denominations. Through

I extend my gratitude for so many people who hearken to the Lord's gentle command to be "anxiously engaged" because their efforts bless me, the university community, and many more beyond BYU campus.



Daniel K Judd speaking in the Sunday afternoon session of the October 2007 general conference.

involvement in this association, Stohlton blesses many lives because he helps with efforts to keep these private institutions independent of government control.

Daniel K Judd, professor of ancient scripture, currently serves as the first counselor in the Church's general Sunday School presidency.

Elder John M. Madsen, professor emeritus in Church history and doctrine, was called to the Second Quorum of the Seventy in August 1992 before being called to the First Quorum in April 1997.

Many more faculty members serve in significant responsibilities beyond their Religious Education teaching assignments. However, there is one colleague I would like to introduce to you. You may already recognize his distinct baritone voice announcing, "From the Conference Center at Temple Square in Salt Lake City, this is the 178th Annual General Conference of The Church of Jesus Christ of Latter-day Saints, with speakers selected from the General Authorities and general officers of the Church." That voice belongs to Lloyd D. Newell, an associate professor of Church history and doctrine.

I extend my gratitude for so many people who hearken to the Lord's gentle command to be "anxiously engaged" because their efforts bless me, the university community, and many more beyond BYU campus. ✕

Richard Neitzel Holzapfel
Publications Director
Religious Studies Center

upcoming events

Open to the campus community and general public*

OCTOBER 2008

Friday, October 10

The 2008 Church History Symposium, sponsored by Religious Education and the Religious Studies Center, will be held at the BYU Conference Center. Topic is John Taylor.

Friday and Saturday, October 24–25

The 37th Annual Sidney B. Sperry Symposium. Keynote address will be on Friday, October 24, in the Joseph Smith Building auditorium on BYU campus. Topic is "The Doctrine and Covenants: Revelations in Context."

FEBRUARY 2009

Friday, February 27

The 2009 Church History Symposium, sponsored by Religious Education and the Religious Studies Center, will be held at the BYU Conference Center. Topic is "Preserving the History of the Latter-day Saints."

Friday, February 27

The 2009 Religious Education Student Symposium. In the Wilkinson Center on BYU campus from 9 a.m. until 3 p.m. (Luncheon served to presenters from 11 a.m. until 1 p.m.)

APRIL 2009

Saturday, April 11

The 2009 Religious Education Easter Conference. In the Joseph Smith Building auditorium on BYU campus from 9 a.m. until noon.

***For more information, please contact Brent Nordgren at 422-3293.**

Faculty Highlight

SUSAN EASTON BLACK (susan_black@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



Susan Easton Black feels blessed to share the knowledge she has gained with hundreds of students each semester.

Courtesy of Richard B. Crookston.

SUSAN EASTON BLACK HAS BEEN RECOGNIZED FOR HER TEACHING, scholarship, and writing for the past thirty years. With over a hundred book titles and nearly 150 articles to her credit, it is little wonder that she received the Karl G. Maeser Distinguished Lecturer Award in 2000, the highest award given to a professor at BYU. Black is the first religion professor to be so recognized since C. Wilfred Griggs in 1995 and Hugh Nibley in 1965.

Although Dr. Black could discuss her many accomplishments, she dismisses any notoriety by turning conversations to her latest research. Whether the topic is the ministry of Jesus Christ, the prophetic role of Joseph Smith, or the events surrounding the Restoration, it is the weaving of details into the tapestry of her work that has become her hallmark. To her, it is important to remember in written form those who have gone before—those whose faith, sacrifice, and devotion have made our day so wonderful.

She feels blessed to share the knowledge she has gained with hundreds of students each semester and with television audiences worldwide. Of her young students she says, “They are the noble and great of the rising generation. Their goodness, hope, and devotion to the Lord are all inspiring to me.” This respect is mirrored in comments by the students who say she is one of their favorite teachers. Susan Easton Black is married to Harvey Black, and they are the parents of eight children. ❧

Joseph Smith Translation Reexamined *by Paul Y. Hoskisson*

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

One of the most important Latter-day Saint reference books published in the last ten years appeared in 2004, namely *Joseph Smith’s New Translation of the Bible: Original Manuscripts*, edited by Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, and published by the Religious Studies Center. Years in the making, this publication made available for the first time the texts Joseph used to produce his “translation” of the Bible, commonly referred to as the Joseph Smith Translation.

One of the editors, Kent P. Jackson, has continued to work on the next stage of the project, a Joseph Smith Translation research library, slated for release within the next year on DVD. With funding from the Religious Studies Center, his student assistant Carolyn Plocher has been working with BYU’s WordCruncher team to prepare the electronic publication. The research library will include images of all of the handwritten pages containing the Prophet’s dictation of his New Translation, as well as all the

transcriptions that are currently available in the book. It will also contain images and transcriptions of other JST-related manuscripts and publications not included in the book. Users of the electronic version will be able to retrieve passages in the Joseph Smith Translation and bring up in a parallel window the corresponding image from the manuscripts. The text and images will then scroll together. This DVD will be a valuable resource for research and for those interested in learning more about the Joseph Smith Translation. ❧

A Message from the Teaching Fellow *by Jerome M. Perkins*

JEROME M. PERKINS (*jerry_perkins@byu.edu*) IS A TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

Among Latter-day Saints," wrote Adrian P. Van Mondfrans, "the ultimate purpose of teaching the gospel is the transformation of lives. Neither the process of intensive study nor the knowledge gained is an end in itself" (in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow [New York: Macmillan, 1992], 1442). Religious Education professors and instructors fully understand that in teaching the gospel of Jesus Christ, there is much

more to achieve than simply increasing knowledge. Teaching must uplift and change lives, clearly establish the doctrines of eternal life, and develop stronger faith and testimony in both students and teachers. These goals necessitate active, creative, and powerful teaching.

To engender the type of teaching that changes lives, Religious Education has instituted a "Best Practices" project that will include video clips that

illustrate excellent teaching practices. The collection will contain illustrations of effective teaching alternatives to the more traditional lecture method, with each illustration being filmed in an actual classroom setting. The clips will then be made available on a Web site, and Religious Education faculty and transfer professors will be able view this collection to adopt useful ideas and improve their own teaching practices. ✂

Historian's Corner: The Basic Course in Religion



During 1960 a heated debate erupted among BYU religion faculty members whether the basic course should be in theology or the Book of Mormon. On November 28 a group of fifteen faculty members, including Eldin Ricks, wrote to university and Church leaders, urging the cause of the Book of Mormon. The faculty members agreed to provide each member of the college a copy of their arguments. After affirming their support for university leaders, the faculty members argued that "to fail to require the Book of Mormon of all B.Y.U. students (with those few exceptions which the administration shall see fit to

designate) would be a serious educational and spiritual error and a blow to the missionary program of the Church." The petitioners argued that requiring the Book of Mormon during the students' second year would be "a major setback to the religion program of the University" because of the number who dropped out after their first year.¹

Glenn L. Pearson, Hugh Nibley, Reid E. Bankhead, and Eldin Ricks appended individual statements. Eldin's statement acknowledged, "I wish also to stress that in urging a study of the Book of Mormon, I am in nowise minimizing the value of the other standard works of the Church. . . . My only point is that the Book of Mormon should be studied first." He also acknowledged, "I am not opposed to the study of theology. I am convinced, however, that the Book of Mormon should be the foundation course of theological study as I am also convinced that it should be the foundation course of a study of the four standard works." He then presented three reasons for making the Book of Mormon "the basic required course in religion for all students at the Brigham Young University. These are:

- "1. The Book of Mormon, by its very nature, is a foundation course.
- "2. The Book of Mormon has greater student appeal than any religion course offered at the Brigham Young University.
- "3. The Book of Mormon teaches the high standard of personal conduct that is stressed as one of the principle aims of the [existing theology courses]."²

As a result of these efforts, the Book of Mormon requirement was adopted and implemented the next academic year. (For more on Eldin Ricks, see the "Teaching Legacy" article.) ✂

Richard O. Cowan

Professor of Church history and doctrine at Brigham Young University.

- ¹ Glenn L. Pearson and others to Ernest L. Wilkinson and the Board of Trustees, November 28, 1960.
- ² Eldin Ricks to Ernest L. Wilkinson and the Board of Trustees, November 28, 1960.

DECIPHERING THE OXYRHYNCHUS PAPYRI

by Thomas A. Wayment

THOMAS A. WAYMENT (thom_wayment@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

LOCATED NEARLY ONE HUNDRED MILES SOUTH of Cairo and west of the Nile, the ancient city of Oxyrhynchus (modern el-Bahnasa, Egypt) was a thriving city in Roman times and at one time boasted a large Christian community beginning in the late second century and reaching its pinnacle in the fourth and fifth centuries. After the Muslim conquest of Egypt (AD 641), the Christian community began to decline significantly towards the end of the seventh century. Because of its relative obscurity and the preference by archaeologists to excavate more glamorous sites, Oxyrhynchus was neglected until 1897, when two Oxford fellows, Bernard Grenfell and Arthur Hunt, began digging at the site with the hope of discovering discarded papyri hidden in the ruins of the ancient city.

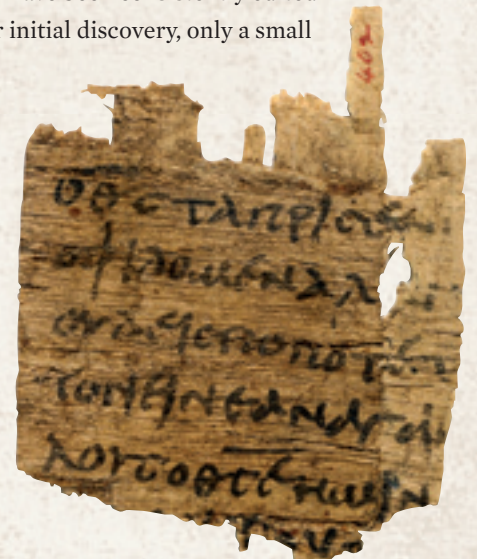
Outside the ancient city of Oxyrhynchus, several rubbish mounds lay undisturbed and appeared to be relatively uninteresting. Grenfell, in particular, felt that these rubbish mounds had very little to offer the excavators, and he wrote in his own diary that they contained nothing more than ancient rubbish. The team soon realized, however, what lay underneath the mounds, and eventually they unearthed the largest collection of papyri ever discovered, eventually yielding roughly 500,000 papyri fragments, the vast majority of which represent singular texts. Most of the papyri were written in Greek, although

there are a few Latin and Coptic texts dating to the Ptolemaic, Roman, and Byzantine periods. Even though 90 percent of the papyri are documentary—recording tax burdens, contracts for the sale of goods, and other mundane affairs of daily life—nearly 10 percent are literary and preserve classical and biblical texts.

No one had expected the discovery of so many papyri, and the excavators commissioned local crews to make tin boxes so the papyri could be safely transported back to Oxford. Some of the papyri were even transported in old kerosene cans that were cut apart and made into boxes. The crews making the boxes struggled to keep up with the excavators, who were excavating hundreds of papyri each day.

After the papyri were cleaned, flattened, and placed under glass, they were edited and prepared for publication. Although the papyri have been consistently edited and published since their initial discovery, only a small percentage of the entire collection has appeared in print, perhaps one

Papyrus Manuscript p⁹
(recto; 1 John 4:11–12,
14–17), early third century
AD. This is the earliest
surviving manuscript of
1 John. Used by permission,
Houghton Library, Harvard
University (call number
SM 3736).



Oxyrhynchus has provided scholars with fragments of all four Gospels, Romans, the majority of Paul's epistles, and apocryphal texts.

percent of the total number of papyri discovered. Over the past century the curators of the collection have faced several different obstacles in editing the papyri for publication, namely abraded and damaged surfaces, obscured text, papyri that were reused (thus containing two texts per page), and a variety of surface corruptions.

In 2006 a team of scholars from Brigham Young University, including Thomas A. Wayment from the Department of Ancient Scripture, traveled to Oxford to apply multispectral imaging to the problematic papyri. Previously, this technology had yielded impressive results on burned texts and other texts that were difficult to read because of similar surface damage. During the trip to Oxford they were permitted to image a wide variety of texts to determine whether the technology could unlock the text of the difficult-to-read papyri.

Because Oxyrhynchus has so far yielded roughly half of the oldest New Testament papyri, as well as texts of classical authors such as Homer's *Iliad* and *Odyssey*, the plays of Euripides, Sophocles' *Oedipus Rex*, Euclid's *Elements*, and other important Greek and Latin authors, the potential to randomly select papyri and produce new editions of them was enormous. As for Christian texts, Oxyrhynchus has provided scholars with fragments of all four Gospels, Romans, the majority of Paul's epistles, and apocryphal texts such as the *Gospel of Thomas*, the *Gospel according to the Hebrews*, and the *Shepherd of Hermas*. A text the team selected was P.Oxy 2383 (Π⁷⁵), one of the oldest fragments of the Gospel of Luke. Importantly, this fragment contains on its front side the text of Luke 22:41–45, but it skips over the verse that records the appearance of an angel from heaven to strengthen Jesus while He prayed in Gethsemane and the verse mentioning Jesus's sweat as great drops of blood. This fragment and several later texts have led some scholars to conclude these verses were a later interpolation and were not part of what Luke recorded about Gethsemane.

Interestingly, King Mosiah refers to a similar event in the Book of Mormon when he prophesied, “for behold, blood cometh from every pore, so great shall be his



Papyrus Manuscript p⁴ (recto; Luke 6:4–16), AD 150–75. This is the earliest surviving manuscript of the Gospel of Luke. Used by permission, Bibliothèque Nationale, Paris, France.

anguish for the wickedness and the abominations of his people” (Mosiah 3:7). Although these verses in the Book of Mormon cannot confirm the similar verses in the biblical account, they do testify that Jesus did indeed sweat drops of blood as part of His anguish for His people.

As a result of the images taken in 2006, the team was able to reedit P.Oxy 2383 and conclude definitively that the text has suffered corruption and scribal correction. Specifically, the new edition of this fragment raises the distinct possibility that Luke 22:43–44 may have been excluded from this particular fragment because of scribal error and not because those verses were not originally part of the biblical text.

The BYU team is currently working on a fragment of the Gospel of Peter (P.Oxy 2949), as well as several texts that have not yet appeared in print. One is of particular interest for biblical scholars and contains an unpublished fragment of the text of Philemon. This fragment will likely confirm the already established text of Philemon as we have it in our New Testament today, but frequently the papyri will offer variant readings and changes in wording. The team is also working on several early fragments of the Gospel of Matthew that show signs of scribal correction. Multispectral imaging technology may also provide a tool for differentiating between inks on a single papyrus leaf, and they are working with the Matthew fragments to determine if indeed it will be possible to detect the hands of the original author and a later corrector. ✂



From the BATTLEFIELD to the
VATICAN to the CLASSROOM:
The Story of Eldin Ricks

by Richard O. Cowan

All photography courtesy of Irene Hailes Ricks, except as noted.

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

Eldin Ricks was the thirteenth person to join BYU's religion faculty. Although many of today's readers may not recognize his name, he was well known to his contemporaries, and his contributions to Religious Education and Church members' study of the standard works were substantial.

He was born March 26, 1916, in Rexburg, Idaho, but his family subsequently moved to the Los Angeles area, where Eldin graduated from high school. Following his mission, Eldin decided to finish his college education at Brigham Young University and graduated in 1941 with a bachelor's degree. He then began teaching English and seminary at Overton in southern Nevada.

Even before going on his mission, Eldin had contemplated becoming a chaplain in the army reserve but was told that he would need an undergraduate college degree, plus three years of graduate study and three years in active ministry. With the outbreak of hostilities, however, the requirement for graduate study was dropped. This meant that Eldin's college degree, two years in the mission field, and one year as a seminary teacher qualified him to be a chaplain, and he was eventually assigned to duty in North Africa and Italy.

The World War II requirement that servicemen had to register either as Catholic or Protestant posed a challenge for the Latter-day Saint chaplain. There was

no way Chaplain Ricks could readily identify members of his faith. He devised a unique and effective solution. He painted a beehive and the word Deseret on the side of his Jeep. These symbols would probably mean nothing to most but would be readily recognized by Latter-day Saints. This tactic worked and many young men and women immediately established contact with him.¹

While visiting Rome in August 1945, a few months following World War II, Chaplain Ricks had a unique experience. He and three other Latter-day Saints planned to attend a public audience with Pope Pius XII at which up to two thousand people might be present. He first went to visit Beth Davis, whom he had met at BYU and who was then working at the United States Mission to the Holy See



Opposite: The 1954 chaplain school Ricks attended at Fort Slocum in New York. (Eldin is the far left on the fourth row.)

Left: Eldin Ricks as an army chaplain in 1943–44.

Even before going on his mission, Eldin had contemplated becoming a chaplain in the army reserve.

(comparable to an embassy at the Vatican). After chatting for a little while, he casually remarked to her, “Beth, we’re on our way over to see the pope.”

“Oh, would you like to see the pope?” she responded.

With surprise, he realized that she might be able to arrange a personal visit. “Beth, if you could arrange a private audience for us, I’d love you for life,” the young chaplain remarked.

Beth introduced Chaplain Ricks to her superior, suggesting the possibility of arranging the audience. Rather skeptically, the woman asked about the purpose of the visit. Having wondered for some time what it would be like to meet the pope and give him a copy of the Book of Mormon, he answered, “To present the pope with a copy of Mormon scriptures.” Eldin held his breath until she acknowledged that this would be a good reason. She said, however, that such visits were arranged from two to six months in advance and asked the chaplain when he would like to schedule the appointment. “It doesn’t matter to us,” he replied, “as long as it is before two o’clock tomorrow afternoon.” She laughed, doubting whether this would be possible, but instructed him to call back later that afternoon. After calling, he was delighted to learn the appointment had been made.

At 12:30 the next afternoon, Eldin and his companions were at the Vatican. After passing through a series

of rooms, they were just outside the chamber where the pope granted private audiences. They were told that it was customary for visitors to kneel and kiss the pope’s ring. They wanted to be courteous but felt it would not be appropriate to do either. Finally a bell tinkled, and they were ushered in. Pope Pius XII extended his hand in greeting, and the visitors shook hands with him. He initiated the conversation by asking how long they had been in Italy. Then, after visiting about his trip to the United States a few years earlier, the pope offered to give his guests souvenirs of their visit: crucifixes, missals (books containing what is said and sung during mass), or other mementos. After accepting these gifts, Chaplain Ricks announced: “We too would like to leave a souvenir of our visit with you. We have visited St. Peter’s Cathedral, and there we see the treasures brought by the rulers and representatives of many nations. Our gift by comparison is of very little value in dollars and cents, but the message it contains is of infinite value.” Eldin then handed the pope a copy of the Book of Mormon and explained that it was a record of God’s dealings with a branch of the house of Israel that inhabited ancient America.

“Do you mean that Christ was in America?” the pope inquired.

“Yes, sir,” the chaplain affirmed. Eldin then reminded the pope of Christ’s promise to visit “other sheep” as

Right: Ricks wanted to meet Pope Pius XII to give him a Book of Mormon.

Below: In 1953 Sidney B. Sperry and Eldin Ricks led BYU's first Travel Study tour to the Holy Land. In coming years he would visit the Holy Land over twenty-five times.



recorded in John chapter 10. The pope seemed sufficiently interested that Eldin reached for the book and turned down the page at 3 Nephi chapter 8, explaining that here was the record of how the Savior's promise had been fulfilled.

As Eldin returned the book to him, the pope asked, "You mean I may have this?"

"Yes, sir," Eldin eagerly affirmed, "we wish it to be our gift to you, and we urge you to read it. It is a message for all people everywhere, and we are certain of its truth."²

Back in civilian life, Eldin took graduate classes and taught religion part-time at BYU before receiving his master's degree at the University of Southern California in 1949. That same year on June 9, he married Irene Hailes from Salt Lake City. Like Eldin, she had military experience

during World War II, having served as a member of the Women Accepted for Volunteer Emergency Service. Elder Harold B. Lee, the Church's Servicemen's Coordinator, brought them together by assigning them to a committee planning programs for returning military personnel. Eldin and Irene became the parents of four children.

In the fall of 1949, Eldin also began his career as a teacher of religion at BYU (just three years after Hugh B. Brown and Hugh Nibley had joined the faculty). For the next thirty-two years, Eldin Ricks served as a beloved professor, teaching and sharing his testimony with thousands of students.

In 1953 Sidney B. Sperry and Eldin Ricks led BYU's first Travel Study tour to the Holy Land. Eldin had first visited Palestine while serving as a chaplain in North Africa. In coming years he would visit the Holy Land over twenty-five times, and this significant part of the world would become an important area of focus in his personal research.

The scriptures, particularly the Book of Mormon, were an important area of emphasis. After only three months in the mission field, he had the idea for what

In 1953 Sidney B. Sperry and Eldin Ricks led BYU's first Travel Study tour to the Holy Land.

would become his most popular publication: "As I examined several different scripture aids, I noted that the emphasis was almost exclusively on Bible references. I began to form lists of my own that also included references from latter-day scripture." He believed this project would be of benefit to missionaries and gospel students everywhere. Therefore, after his mission, he worked on it "during every available free moment for the next three years." The first edition of his *Combination Reference* appeared in 1943, and many more editions followed. This book became a trusted tool for generations of missionaries and was translated into other languages, the first edition in Spanish appearing in 1951. As a missionary in the early 1960s, President Cecil O. Samuelson said the volume was "a tremendous help in my studies, talk preparation, and general understanding of the scriptures."

He added, “These were the days before the Topical Guide published with our current editions of the scriptures was available. The little *Ready Reference* was a very handy and convenient tool. I pay great tribute to Eldin Ricks for his tremendous contributions in teaching the gospel and helping others teach the gospel.”³

Eldin Ricks had a significant impact on the religion curriculum at BYU. In 1960 a committee suggested that the basic religion course should be “in Doctrines and Principles of the Gospel and Practical LDS Living.”⁴ A group of faculty members, however, strongly believed that the Book of

Mormon should be the basic course. The relative merits of each proposal were discussed vigorously and at great length in religion faculty meetings through the remainder of that year. In November several faculty members, including Eldin, wrote to university president Ernest L. Wilkinson and the Board of Trustees advocating the Book of Mormon course.⁵ On March 15, 1961, Elders Harold B. Lee and Marion G. Romney of the Quorum of the Twelve Apostles strongly recommended that “the basic course required for all freshmen at the Brigham Young University and in every other Church school be the Book of Mormon.”⁶

During the 1960s, Eldin authored his New Testament and Book of Mormon study guides, which were used by thousands of students in coming decades. *The Case for the Book of Mormon Witnesses* appeared in 1961. Other publications followed. In *King of Kings*, he presented a harmony of the Gospels’ accounts of the life of Christ. He authored an appendix for his special wide-margin edition of the Book of Mormon suited for in-depth study and note taking. He prepared a complete electronic database for the scriptures, which proved a significant resource when the Church published its new edition of the standard works in 1979–81. Eldin’s *Thorough Concordance of the LDS Standard Works* was published by FARMS in 1995 after his death.

Professor Ricks retired from the Religious Education faculty in 1981. “Eldin Ricks was a great, kind man—a real scholar,” affirmed Dean Robert J. Matthews. “As a teacher he was very thorough. He did not leave one stone unturned.”⁷

Brother Ricks died of heart failure on September 7, 1992. His contributions, however, live on. Although most present BYU students may not know his name, they are nevertheless being blessed by the scripture-based curriculum he helped put in place. Similarly, Latter-day Saints around the world are strengthened by study resources in the standard works that are built on the foundation laid by Eldin Ricks. ❧



Left: The first edition of the *Combination Reference* appeared in 1943, and many more editions followed. The first edition in Spanish appeared in 1951. Courtesy of Richard B. Crookston.

Below: Eldin and Irene Ricks in 1986.



1 Irene Ricks interview, April 23, 2008, interview by Richard O. Cowan.
 2 Eldin Ricks interview, November 4, 1983, interview by Richard O. Cowan; recording in author’s possession.
 3 Cecil O. Samuelson to Richard O. Cowan, April 28, 2008.
 4 General Education Committee Report, May 1960, 2.

5 For extracts from this correspondence, see “Historian’s Corner” herein.
 6 Harold B. Lee and Marion G. Romney to the Church Board of Education and BYU Board of Trustees, March 15, 1961.
 7 Thomas McHoes, “Former BYU Teacher Dies at Age 76,” *Daily Universe*, September 10, 1992.

RICHARD L. EVANS CHAIR OF RELIGIOUS UNDERSTANDING

Interview with Fred E. Woods Interview by Erin Tanner Mecklenburg

FRED E. WOODS (*fred_woods@byu.edu*) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.
ERIN TANNER MECKLENBURG (*erinqtan@gmail.com*) IS STUDYING ART HISTORY AT BYU.

MECKLENBURG: What in your life has best prepared you for your assignment as an Evans professor?

WOODS: My eclectic background is an asset because this is a chair of religious understanding.

I come from a mixed Christian background. My father was educated at a Seventh-day Adventist academy. My mother was a member of the Church of Christ for half a century, and I was baptized in that church when I was fourteen. As a teenager, my sister joined a Baptist youth group. I would say my family has a very strong Christian background, but different strands of Christianity. I became a Latter-day Saint when I was just turning twenty in southern California. Growing up in the Los Angeles region with such diverse religiosity, culture, and ethnicity provided valuable experience.

I have an interest in many things in both ancient scripture and LDS Church history. I don't know if I'm the master of any particular

discipline, but I have multiple research projects. I received a PhD in Middle East Studies with an emphasis in the Hebrew Bible, but I've also been deeply involved in Mormon maritime migration studies and always interested in improving the art of teaching. In my current assignment, I'm dealing with people of different faiths, varied interests, and a host of nationalities, so it's been helpful to have a fairly broad background.

MECKLENBURG: What projects and publications have you been involved with as part of the Evans Chair?

WOODS: Primarily I've been working with telling the interfaith story of a leprosy settlement on the Hawaiian island of Molokai known as Kalaupapa. I've been interviewing patients there for several years. In my historical research I found a wonderful story of a Hawaiian Mormon convert by the name of Jonathan Napela. He was probably the most influential island Latter-day Saint.

Because his beautiful wife contracted leprosy and went to the settlement on Molokai, he decided to stay with her and ended up getting leprosy himself. He died about two weeks before his wife. While in Kalaupapa, he was the ecclesiastical leader for the Saints there and became best friends with the leader of the Catholic faith, Father Damien. Their relationship seems to have fostered a wonderful interfaith collaboration that continues to the present. It was a perfect way to capture St. Augustine's maxim, "In the essentials, unity; in the non-essentials, liberty; and in all things, charity."

We're doing an hour-long documentary that will air next year, and it's been a wonderful way to use a historical model for what can and should be done in building bridges, looking for the common ground instead of battleground with people of other faiths. I've been teaching others about Kalaupapa at a number of universities, and one of the things I've targeted is using the Newman



Fred E. Woods, Richard L. Evans Chair professor, interviewed by Erin Tanner Mecklenburg.
 Courtesy of Richard B. Crookston.

Centers, which are the Catholic Church’s equivalent of our Latter-day Saint institutes of religion.

The best thing about my assignment has been the great people I’ve met. I’ve been truly amazed how many fabulous people there are who are not Latter-day Saints. I have discovered that there truly are many wonderful people “who are only kept from the truth because they know not where to find it” (D&C 123:12). They have put me to shame with their kindness, their unselfish acts, their humility, and their authenticity. It’s been a very humbling experience, and I feel that I have friends in a number of places, both in and out of the U.S. I love my assignment. I’d love to keep it a few more decades, but I’m certain there are many other people who will serve in this assignment and do great things with their talents and unique experience.

MECKLENBURG: What are some of the conferences you’ve participated in, and which universities have you lectured at during your time as the Evans Chair?

WOODS: I really enjoyed a conference in 2005 at Seoul, where my father had served in the Korean War. It was the celebration of the 200th anniversary of Joseph Smith’s birth, so my topic was “The Thoughts and Teachings of Joseph Smith.” It was a great experience to lecture to a large group of people of different faiths. One of the questions they asked was, “Are Mormons really Christians?” This is something I have heard again and again from various people over several decades. That question was later used for another speaking opportunity at Derby University in the United Kingdom the following year. I posed the question, then spoke on the topic and ended the lecture with a five-minute clip of the

The best thing about my assignment has been the great people I’ve met. I’ve been truly amazed how many fabulous people there are who are not Latter-day Saints.

BYU choir and orchestra performing “Come, Thou Font of Every Blessing.” After showing this piece, I again asked the question, “Are Mormons really Christians, or are Christians really Mormons?”

I’ve also been involved with the Globalization for Common Good organization. My first contact with them was in Honolulu, and I went to Australia to attend one of their annual conferences. I’m also involved with a BYU conference in 2009 which deals with the role of religion in establishing global peace.

I have been lecturing at a number of academic institutions. Several of the international lectures have been at universities in the British Isles. I’ve also lectured to students of MIT and also Georgetown. A key lecture was in Honolulu at Chaminade University because the president very graciously wrote a very strong letter that opened up a number of doors with other Catholic universities. I have lectured at a number of other institutions, including George Washington University and UC–Berkeley. There were great people I met on each

There's a spirit in Mormonism that zapped me.

campus. For example, at Georgetown, Father Timothy Godfrey was just so delightful, such a great host. I have also been to Texas Tech and the University of Texas. The past few months I taught students at Bowling Green State University in Ohio and the University of Missouri at St. Louis, where I was a visiting professor a few years ago. In addition, I gave a presentation to an interfaith audience at Ohio State University, where I have a son who is a graduate student. I then spent several weeks lecturing in Ukraine at academic conferences and teaching at different universities. My plan for the fall of 2008 includes lectures at Catholic University and New York State University. I also recently presented at Durham University, as well as the University of Iceland. This latter university has extended an invitation to teach an intensive course on Mormonism in 2009. That will be a great opportunity, and it just seems like one thing leads to another in networking, so I've been very fortunate. My own colleagues here have been super about helping with different leads and contacts.

MECKLENBURG: It sounds like a lot of the topics you've presented have been interfaith. Do you feel like these visits have built bridges with other faiths



Fred Woods meets with Father David E. Farnum November 8, 2007, at the University Catholic Center in Austin, Texas. Courtesy of Mark J. Sanderson.

and maybe dispelled the thoughts that Mormons aren't Christians?

WOODS: I do, but I don't think it's because of me. There's a spirit in Mormonism that zapped me and touches others who really listen. As a young man searching for truth, the last thing I thought I would ever be was a Mormon, but listening to the message of a restoration of the fulness of the gospel of Jesus Christ has changed my life.

The documentary titled *The Soul of Kalaupapa* is going to be absolutely tremendous because there's something special about experiencing the power of this unique, loving community. The interviews with these patients from Kalaupapa have had a transforming impact on my life. The disease eradicated any

type of boundary between culture and religion, and these people are very wonderful human beings. The documentary will be aired on BYU Television, and we're hoping to launch it on PBS as well. I have also been invited to present this film next year in Melbourne, Australia, at the World Parliament of Religions. There's so much to do as far as building bridges with other faiths and helping the LDS Church come out of obscurity in many areas of the world. President Hinckley was a great mentor. He was such a master at interfaith relations. I recently went to Iceland, where I visited with the president of Iceland in his home. During our hour-long visit, he expressed delight at the humor of President Hinckley. At the time of President

Hinckley's passing, the president of Iceland wrote a beautiful letter expressing his friendship and paying tribute to the legacy he left. President Hinckley knew how to build relationships and how to generate light instead of heat. There is a very big difference between the two, and you don't have to water down your own faith to get along with people. And he demonstrated that in a number of public venues with some hard-hitting people like Larry King, Mike Wallace, and others.

MECKLENBURG: What advice would you give to those who want to be more involved with interfaith work?

WOODS: My advice would be to review some of the principles that Stephen R. Covey has written about. In one of his many books he talks about the principle of seeking to understand before you seek to be understood. Listening to the other person first is absolutely critical. Most important, though, is cultivating love for another human being, because you can have an encyclopedic mind—you can memorize the scriptures—but if you don't have love and respect for other human beings, they can see right through you. Doctrine and Covenants section 12, verse 8 says that no one can assist in this work unless they have love. When I go to conferences or meet different people I've worked with, there is a genuine feeling of love, respect, and friendship. In addition, you just need to throw your line in the water. You go seeking to be led by the Spirit, not knowing beforehand what will happen. Like any assignment of this nature, being led by the Spirit is crucial.

You can memorize the scriptures—but if you don't have love and respect for other human beings, they can see right through you.

MECKLENBURG: What have been the most meaningful or memorable moments you have experienced in this appointment?

WOODS: People. I think of Father Vince Heier, who served in St. Louis at the Archdiocese, where he graciously permitted me to give a presentation. I have a hobby of studying the American West, and he's been a great fan of Custer. In fact, I think he has the largest Custer collection in the United States. So we can share that wonderful interest in the American West and then talk about more serious things. Arun Joshi is a gentleman from India I hosted when he came to BYU. I think of him as a wonderful, caring person. He is Hindu and full of the Light of Christ to a great degree. Different friendships I've developed have been the most meaningful, friendships with Jewish rabbis, such as Rabbi Jonathan Ginsburg at George Washington University. I also consider Dr. Pétur Pétursson at the University of Iceland both a friend and a colleague, as well as Professor Douglas Davies (Durham University), who is probably the most well known scholar (from another faith) on Mormon studies in the United Kingdom. I remember the people, people you can go out to dinner with and have a great time talking about most anything, as well as engage in serious conversation about interfaith

issues and Mormonism—what it is and what it isn't.

One thing I wanted to say is that my assignment has not been a one-man band. "The sin of ingratitude is a crime more despicable than revenge," someone once said. I've had tremendous help from my wife—we've been a team. When I bring people to my home it is the one-two punch; this is not just Fred Woods doing things. My wife is a very active person in the Evans Chair assignment. She is my chief editor, my confidante and consultant. She has been terrific. My mother has been and continues to be a great influence in helping me understand things not only from the outside looking in but also from the inside looking out, to deal with different issues and realize sometimes there is more than one right answer. Tremendous support has also come from my department chairs, the late professor Paul Peterson and Dr. Arnold Garr. Former dean Andrew Skinner and current dean Terry Ball have provided continual encouragement. And academic vice president John Tanner has also been a great support. I've also had constant backing from my family and colleagues. It's wonderful when you really feel that people have joy in the success of others. That is a great thing because it is teamwork, and as far I'm concerned I am playing one instrument in the orchestra, but there are others who are playing different instruments and doing a wonderful job. I admire their wonderful work. I'm just glad to be in the orchestra and acknowledge the Lord's hand in directing His marvelous symphony. ❧

Q&A

A Conversation with Arnold K. Garr Department Chair of Church History and Doctrine *Interview by R. Devan Jensen*

ARNOLD K. GARR (arnold_garr@byu.edu) IS THE DEPARTMENT CHAIR OF CHURCH HISTORY AND DOCTRINE AT BYU.
R. DEVAN JENSEN (devan_jensen@byu.edu) IS THE EXECUTIVE EDITOR FOR THE RELIGIOUS STUDIES CENTER.



Arnold K. Garr, department chair, and Linda Godfrey, department secretary. Courtesy of Richard B. Crookston.

Q: You recently published a book on Joseph Smith’s campaign for the presidency of the United States.¹

What did you learn?

A: Joseph Smith was a spiritual giant who became very involved in politics toward the end of his life because he wanted to make a difference. He met with President Van Buren after the Saints were expelled from Missouri. When they moved to Nauvoo, he was determined to protect

them. He helped write the Nauvoo Charter and served on the first city council. He was an extremely active participant, introducing the first eleven bills in the first five meetings. After John C. Bennett resigned as mayor because of his “spiritual wifery” scandal, Joseph Smith was chosen to take his place. The Prophet was a man who truly wanted to change the world for the better.

Q: Was he a serious candidate for the presidency?

A: Yes, absolutely. After he announced his candidacy, the Quorum of the Twelve called for volunteers in general conference to serve as electioneer missionaries for Joseph Smith. By April 15, 1844, 337 missionaries had been appointed to campaign for Joseph Smith in all twenty-six states and the Wisconsin Territory. This was the largest missionary force in the history of the Church up to that time. Fifteen hundred copies of his platform were sent to the president of the United States and his cabinet, the justices of the Supreme Court, senators, representatives, principal newspapers in the United States, and many postmasters. At least forty-five newspapers in twenty-two states published articles about Joseph Smith’s campaign. In addition, ten Apostles campaigned throughout the eastern states, and that is why they were so scattered when the Martyrdom occurred.

When we are not setting goals, we are bored and risk becoming boring!

He was deeply concerned about issues of the time, including increasing the powers of the president, abolishing slavery, and reducing congressional salaries. He wanted the president to be able to intervene in issues of domestic upheaval in the states, such as Governor Lilburn Boggs's extermination order against the Saints in Missouri. Joseph was opposed to slavery and proposed that the government buy the slaves' freedom through selling federal lands and reducing the number of Congressmen from 223 to 40. He also proposed paying for slaves' freedom by cutting the salaries of Congressmen from eight dollars to two dollars a day, the same amount a farmer made.

Q: I notice you have books on display by your colleagues in Church history. Why do you have them here?

A: I display the books that they write, and I read them when I can. These are very useful resources. I am impressed with the quality of the Regional Studies books, especially in recent years. I strongly believe in taking those trips to broaden our faculty's perspective and help them teach Church history more effectively, particularly international Church history.

Q: Some years ago you published a book on the life of Christopher Columbus. What did you learn from this experience?

A: It is ironic that the book I wrote on Columbus was a spiritual history of

a great secular figure, and the volume I wrote on Joseph Smith was a political history of a great spiritual figure. Columbus has been fascinating for many Church members because he fulfilled the prophecy in 1 Nephi 13:12 and was one of the forerunners of the Restoration of the gospel. His first voyage, in particular, teaches us three important qualities of leaders: (1) set goals, (2) work hard, and (3) persevere. He was imperfect as a person. He made many mistakes, but he kept trying. In my mind, success is defined as the accomplishment of righteous goals, and Columbus exemplified that approach. I believe we are much happier when we are setting goals and making progress toward them. When we are not setting goals, we are bored and risk becoming boring! ❧

1 Arnold K. Garr, *Joseph Smith: Presidential Candidate* (Orem, UT: Millennial Press, 2007).

The 2008 Sperry Symposium on the Doctrine and Covenants

Interview with Patty Smith *Interview by Christopher C. Jones*

PATTY A. SMITH (patty_smith@byu.edu) IS THE SUPERVISOR OF THE FACULTY SUPPORT CENTER FOR RELIGIOUS EDUCATION. CHRISTOPHER C. JONES (chrisjones13@gmail.com) IS A MASTER'S STUDENT OF HISTORY AT BYU.

Q: Could you briefly outline the history of the Sperry Symposium?

A: The first one was in April 1973 and had only three speakers: Milton Backman, Kent Brown, and Wilfred Griggs. It was called *The Sperry*

Lecture Series, and the book was just an 8½-by-11-inch softbound. When Brother Sperry passed away, he left money to help the people of the Church get to know the scriptures better. We are now preparing for the

2009 symposium, which will be the thirty-eighth.

The first year there were a number of speakers rather than just two or three was in 1978. Our symposium in October focuses on

the book of scripture that the body of the Church reads the following year in Gospel Doctrine. I think our main target audience is the Gospel Doctrine teachers who are trying to get some good background for the upcoming year.

Q: The symposium this year focuses on the Doctrine and Covenants. Can you tell us a little bit more about some of the papers that particularly stand out to you?

A: The committee felt this one needed to provide heavy-duty research and background for the basis of the Doctrine and Covenants. Elder Max Caldwell, an emeritus Seventy, will be the keynote speaker.

This is an important paper because it will bless the lives of not only a Gospel Doctrine teacher but also someone who really wants to learn more.

He and Leann Otten have written two books on the Doctrine and Covenants together, so he is perfect for this assignment. The book will include about ten of the presentations, and there will be another ten-plus at the actual symposium.

I try to be the layman's voice on the committee and say, "You are scholars, but remember you're not writing only to scholars. You're

writing to people like me who are interested in the scriptures, who enjoy reading them and want to know more." One criticism from the committee is, "This paper does not break any new ground. There's nothing new." My comment is, "A Gospel Doctrine teacher in Tucson, Arizona, does not have the resources that we have here. This person has put together, all in one article, a very concise explanation. It may not break new ground, and yet it's a nice, concise way of explaining something." I try to be that voice to say, "I think this is an important paper because it will bless the lives of not only a Gospel Doctrine teacher but also someone who really wants to learn more."



Patty A. Smith coordinates the Sperry Symposium held annually in October. Courtesy of Richard B. Crookston.

Q: I work as a research assistant for the *Joseph Smith Papers* project, so I noticed Robert Woodford's and Grant Underwood's papers from the *Joseph Smith Papers* project. This seems like a great way for a more general audience to be introduced to the *Joseph Smith Papers* project and its purpose and mission.

A: Absolutely. I know that Andrew Hedges, who is the chair, is heavily involved in that project. I'm sure he knew when the first volume of the *Joseph Smith Papers* project would become public. This comes at a great time when they can be explained, and several scholars involved with that project are on the committee. It is great timing. ✂

Bruce and Nancy Winn



THE WINNS HAVE DEEP ROOTS AT BYU. BOTH attended there. Their children have all attended there. Two daughters, a son, and a daughter-in-law graduated in April. Nancy says, "Raising children in a non-LDS environment, it is important to have somewhere they can go to have a gospel-centered education. We feel very blessed to have been able to attend and have our children attend BYU." Nancy was raised in Hawaii, where her mother was called to be an early-morning seminary teacher. It was a challenge that required sacrifice from every member of the family, but it turned out to be an answer to prayers. Her mother's service helped encourage her father to

learn the gospel and join the Church. Now Nancy is an early-morning seminary teacher herself, continuing her education through the BYU online program. In her spare time she enjoys being a full-time grandma, running, quilting, and scrapbooking. A mother of seven, she also mothers the singles branch where Bruce is branch president.

After serving as a missionary companion with Terry B. Ball in the Japan Kobe Mission, Bruce returned to BYU to obtain his undergraduate and graduate degrees. Bruce and his family then moved to Delaware, where they still reside. His allegiance to BYU has not lessened with time. "I believe that contributing to Religious Education helps BYU meet its true mission of providing not only a great education but also one rooted in the gospel of Jesus Christ. BYU is a unique institution in this respect, and I hope to be able to help further this work. So, while I cheer for the sports teams and bleed blue when they lose, my money goes to Religious Education, where I believe the school really makes a difference in people's lives."

These generous donors created an endowment to fund ancient scripture research, both for the faculty and mentored students. Dean Ball stated, "The creation of the Bruce and Nancy Winn Family Ancient Scripture Research Endowment will be a wonderful blessing for our entire faculty as well as for hundreds of students in our mentored student research programs. ✂"

Brent and Connie McKinley

JBrent and Connie K. McKinley have been generous to Religious Education over the years. They say, "Religious Education is working to make better (and more) teaching tools available to the countries around the world where the Church missionary effort is making a difference in people's lives." Although neither attended BYU, they see the worthy cause in Religious Education and choose to support it.

Dean Terry B. Ball said, "Hardworking, generous, salt-of-the earth people like Brent and Connie do so much to build the kingdom and bless the lives of others. We are so pleased they would allow us to use this venue to help

our friends and colleagues become better acquainted with them."

The McKinleys have been married for thirty years and have nine children and eight grandchildren. Both are real estate investors in Washington. While Brent and Connie share an interest in western art, their other interests are quite diverse. Brent's hobbies also include classic cars and Colt SAA pistols, and Connie's include dolls and horses.

Ken McCarty, assistant dean of Religious Education, said, "They have made it their personal goal to quietly lift those around them who need a helping hand in life." ✂



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

COMPUTER SUPPORT ASSISTS FACULTY, DEVELOPS SKILLS

Photos by Richard B. Crookston



The computer support team assist faculty, staff, and students with their technology-related needs.

Computer support representatives (CSRs) in Religious Education have the unique opportunity and responsibility to assist faculty, staff, and students with their technology-related needs. The mission of the computer support employees is to provide the necessary support for technology-related issues and create a friendly, efficient, and progressive environment that supports the mission of Religious Education. The CSRs offer a wide array of assistance in diverse issues such as hardware replacement, Web programming, e-mail support, and Blackboard course management. The students' fields of study are just as diverse, ranging from engineering to biology, with career aspirations spanning from physician to entrepreneur.

STUDENT CSRS LEARN A VARIETY OF SKILLS WHILE working for Religious Education. Scott Brown, a student CSR, said he was initially afraid he made a mistake in turning down a higher paying job to work here, but after working for two years in Religious Education, he knows he made the right decision. He states, "As a student CSR, I get an opportunity to learn useful skills, build my résumé, and get to know the great faculty that works here. The religion professors are some of the smartest people I've ever met. . . . One of the best parts of the job is just being with great people who work here. They are doing a noble work, and it means something to be a small part of that. It's nice to know that the work we do is making a difference."

This association with professors helps the student employees improve communication skills and become more effective in the professional world. CSR Colin Edwards says, "The experiences and skills obtained

through these opportunities equate to improved communication and professional relations. The ultimate goal of the computer support employees is to create a comfortable atmosphere in which the professors can resolve issues and improve confidence with technology." Fulfilling this ultimate goal requires that the students maintain an open line of communication with the professors and help them understand the technology issues.

The student CSRs really enjoy working with the professors. Matt LeBaron says, "The thing that I love most about this job is the opportunity to work closely with the professors. They are just nice, ordinary people with extraordinary abilities. One of the professors I have worked with always makes my day better. Whenever I ask him how his day is going, he responds, 'Best day ever!' His attitude always brightens my day and reflects the attitude of the entire department." Matt also mentions, "I love

“The thing that I love most about this job is the opportunity to work closely with the professors. They are just nice, ordinary people with extraordinary abilities.”

being able to help people. There is nothing quite like the feeling you get when you succeed in fixing somebody’s problem. There are always frustrating or stressful times, but the feeling that comes after solving someone’s problem makes up for them all.”

In addition to associating with professors, students learn valuable skills as they hone their computer abilities and develop expertise in troubleshooting. “Troubleshooting is a useful skill no matter your profession,” says João Fontoura, a student CSR studying to become a physician. He continues, “Troubleshooting techniques do not change from one field of work to another. The only thing that changes is what you are troubleshooting; this job provides me excellent experience for the future.”

Employment within Religious Education provides student CSRs a great opportunity to work on a variety of projects and problems. A student may be assigned to set up a Web site in PHP to run queries on a MySQL database running on an IIS7 virtualized Windows server and, while working on that project, take support phone calls asking what it means to right click with a mouse. It is a



João Fontoura helping Larry C. Porter in the computer support office.

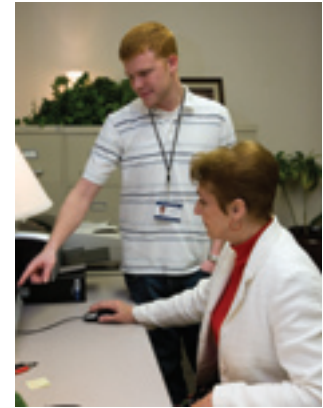
diverse learning experience. Scott Brown states, “While a large part of our time is devoted to helping professors, there’s actually a large range of projects that we’re working on at a given time. . . . We try to be as accommodating as possible to those that need our help. And each day that means something different.

It’s a pretty vague job description, but it also keeps us on our feet. Every day I run into a new problem and learn something new from it. Because of the things I’ve learned here I’ve been able to build my résumé and gain a good deal of experience working in the computer industry.”

Richard Crookston, full-time systems administrator for Religious Education, mentions it is sometimes a challenge to find computer-savvy students with the personality and sociability to work efficiently with professors, staff, and students. He states, “Computer support employees need not only to solve the tasks and problems they are given but also to do it in a manner that reflects the mission of Religious Education.” He adds, “Students who work for Religious Education Computer Support gain not only technical knowledge but also the skills and traits to be successful in any area of employment.”

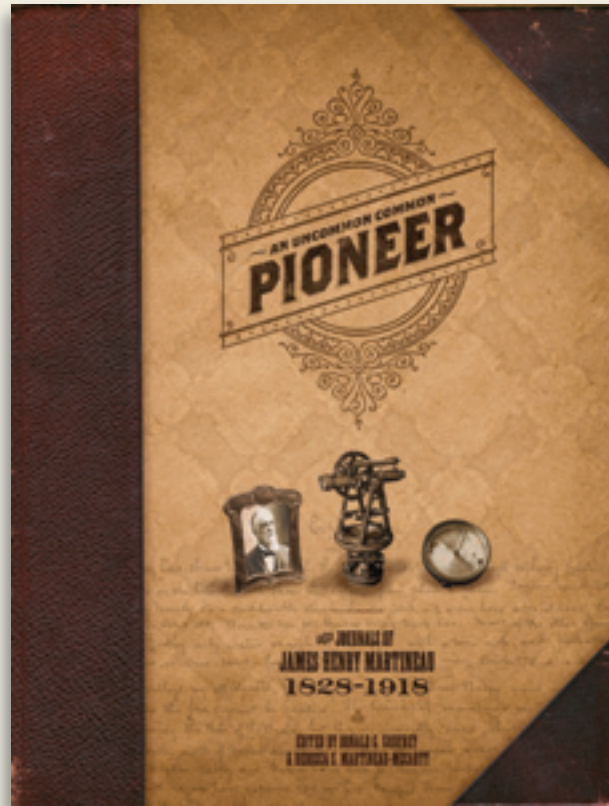
The students bring considerable skills to the team, but they continue to learn on the job. This growth comes in the form of difficult questions posed by Religious Education’s computer “power users” as well as the challenging projects they are assigned. Students also receive continual training through online resources and department meetings.

For those of the CSR staff going into computer-related professions, this job provides a unique hands-on experience. Ian Shields states, “I love all the cool toys and software. I enjoy helping the professors and students gain a greater understanding of software and hardware capabilities.” Ultimately, each individual that works as a student CSR for Religious Education leaves knowing more about how to be successful and how to make a difference in their future careers, whatever they may be. ✂



Scott Brown assisting Aaronita Openshaw in the seminary training office.

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than the life of one man, these records reflect the everyday struggles of a people whose lives were in transition as they set the foundations of a new society. Martineau's contributions to the settlements of northern and southern Utah, southern Idaho, southeast Arizona, and the Mormon colonies in northern Mexico are monumental. He was a civil engineer

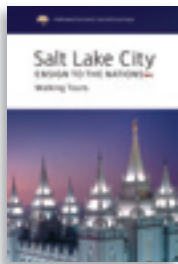
whose survey work left a lasting impression. Although not a prominent religious leader, he was often in contact with or serving those with authority. This volume offers a reflection of this common, yet uncommon, Latter-day Saint pioneer.

ISBN: 978-0-8425-2697-5, Retail: \$39.95



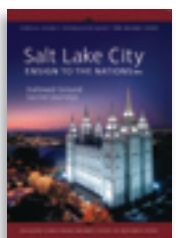
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Nations, Walking
Tours**

This travel-size companion to the larger *Salt Lake City, Ensign to the Nations* takes the tourist on three distinct walking tours of Salt Lake City. The first tour is of the Temple Square area. The second tour is of the Pioneer Business District, and the third tour is of the Capitol Building and Daughters of Utah Pioneers Museum area. Each tour offers explanations of historical and modern significance of sites.
ISBN: 978-0-8425-2670-8, Retail: \$8.95



**Hallowed Ground,
Sacred Journeys:
Salt Lake City,
Ensign to the
Nations DVD**

Take a journey through time to scenes of the pioneer era. Through video and photographs, Brigham Young University professors tell the story from the Saints' arrival in the Salt Lake Valley to present-day restorations. In this virtual tour of Salt Lake City, some photographs even offer 360-degree views.

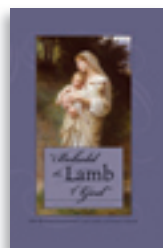
ISBN: 978-0-8425-2689-0, Retail: \$9.95



**Regional Studies
in Latter-day Saint
Church History:
The Pacific Isles**

Although the term "Church history" makes most Latter-day Saints think of New York, Pennsylvania, Ohio, Missouri, Illinois, and Utah, the islands in the Pacific played a major—and early—role in the unfolding of the Restoration. William Barratt served a mission in Australia in 1840. Addison Pratt arrived in the Society Islands in 1844. In the early 1850s, the Hawaiians were being taught the gospel. This volume of *Regional Studies* includes topics such as the Oahu Tabernacle, the Mormon Tabernacle Choir's performances in the Pacific Islands, and the destructive fire in the Apia Samoa Temple.
ISBN: 978-0-615-20037-8, Retail: \$14.95

Although the term "Church history" makes most Latter-day Saints think of New York, Pennsylvania, Ohio, Missouri, Illinois, and Utah, the islands in the Pacific played a major—and early—role in the unfolding of the Restoration. William Barratt served a mission in Australia in 1840. Addison Pratt arrived in the Society Islands in 1844. In the early 1850s, the Hawaiians were being taught the gospel. This volume of *Regional Studies* includes topics such as the Oahu Tabernacle, the Mormon Tabernacle Choir's performances in the Pacific Islands, and the destructive fire in the Apia Samoa Temple.



**"Behold the Lamb
of God": An Easter
Celebration**

Followers of Jesus Christ since the beginning have referred to their Savior as the Lamb of God. While

down by the river Jordan, John the Baptist was baptizing those who desired to follow the Savior. When the Savior approached him, John declared, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). After John baptized Jesus, he bore record "that he had baptized the Lamb of God" (1 Nephi 10:10). The next day, when John and two of his disciples saw Jesus, the Baptist again proclaimed, "Behold the Lamb of God!" (John 1:36). This volume celebrates the life and sacrifice of the Lamb of God.
ISBN: 978-0-8425-2693-7, Retail: \$18.95

UPCOMING PUBLICATION

**The Doctrine and Covenants:
Revelations in Context, the
37th Annual Sidney B. Sperry
Symposium**

Awareness of the background and development of Joseph Smith's revelations allows us to better understand their significance. The 37th Annual Sidney B. Sperry Symposium can help readers gain that knowledge. Written by scholars trained in a variety of fields, the articles are intended to help Latter-day Saints better appreciate the setting in which Joseph received his revelations. This volume will help readers better understand and appreciate the significant roles Joseph Smith's revelations have played, and continue to play, in the dispensation of the fulness of times.

ISBN: 978-1-60641-015-8, Retail: \$24.95

FACULTY AND STAFF

ADVANCEMENTS

Eric D. Huntsman was appointed associate professor of ancient scripture.

Craig James Ostler was appointed full professor of Church history and doctrine.

Matthew O. Richardson was appointed full professor of Church history and doctrine.

ASSIGNMENTS

Lloyd D. Newell has been appointed to the Moral Education Professorship for 2008–10. He replaces Douglas E. Brinley, who held the position for the past two years.

Jerome M. Perkins has been appointed the Teaching Fellow for an additional year. His term will now expire in August 2009.

RETIREMENTS

S. Kent Brown, professor of ancient scripture and director of the Foundation for Ancient Research and Mormon Studies, retired in August.

Douglas E. Brinley, professor of Church history and doctrine, retired in August.

AWARDS

Richard O. Cowan received the Robert J. Matthews Teaching Award at the Religious Education spring social on March 22.

Cynthia Doxey received the B. West Belnap Citizenship Award at the Religious Education spring social on March 22. She married Rick Green on June 27 and moved to Winston-Salem, North Carolina.

Michael D. Rhodes received the Richard Lloyd Anderson Research Award at the Religious Education spring social on March 22.

Steven C. Harper received the the Young Faculty Award on August 26.

Richard Neitzel Holzapfel received the Honors Professor of the Year on August 14.

Eric D. Huntsman received the Alcuin Fellowship on August 26.

Robert L. Millet was awarded the Abraham O. Smoot Professorship on August 26.



Cynthia Doxey received the B. West Belnap Citizenship Award. Courtesy of Richard B. Crookston.

Matthew O. Richardson received the Circle of Honor Award at the university's Unforum on April 15.

Guy L. Dorius received the Ephraim Hatch Fellowship.



Matthew O. Richardson received the Circle of Honor Award from President Cecil O. Samuelson. Courtesy of Mark Philbrick/BYU.



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ANNUAL FUND

FOREVER GRATEFUL

FOR THOSE WHO SUPPORT THE
COLLEGE OF RELIGION ANNUAL FUND.

Annual Fund donations provide students with opportunities to join professors on advanced research. Stanley Thayne enjoyed two of these remarkable experiences.

For his first project, Stanley worked with English language professor Cynthia Hallen exploring how Mormonism was portrayed in 19th century periodical literature. His second mentored learning grant allowed Stanley to team with J. Spencer Fluhman of the College of Religion. Both of Stanley's papers were published, a high honor for anyone, but particularly rare for an undergraduate.

Stanley expresses his appreciation for his opportunities saying, "I am very grateful for those who donated money for my research scholarships, and also for the Neal A. Maxwell Institute and the professors who took time to work with me."

Through the BYU Annual Fund, you have an opportunity to support educations for eternity. Consider designating your next gift to the College of Religion.

Invitation from Friends of Religious Education

Religious Education is fortunate to have the support of the Friends of Religious Education (FORE). This group sponsors firesides, tours, and other activities to promote our work. Most recently FORE sponsored a historic Salt Lake City walking tour. Attendees were invited to be guests of the *Hallowed Ground, Sacred Journeys* research team as they gave their first walking tour. This tour gave a rare and insightful look into the history, special sites, and key events that have shaped the Church's hometown. We invite readers to attend three upcoming events.

BYU Lecture Series

Friday, September 19: Professor Daniel K Judd will speak on "The Creation, Fall, and Atonement: The Lord's Plan for Individuals and Families" at the Everett Washington Stake Center.

Saturday, September 20: Professor Daniel K Judd will speak on the same topic at the Bellevue Washington South Stake Center.

Saturday, October 11: Professor Robert L. Millet will speak on "The Vision of Mormonism: Overcoming Doubt" at the Irvine California Stake Center.

These lectures are free and open to the public. If you would like to join the Friends of Religious Education or receive additional information on upcoming events, please contact our office for details at rsc@byu.edu or 801-422-3293. We hope to hear from you.

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