

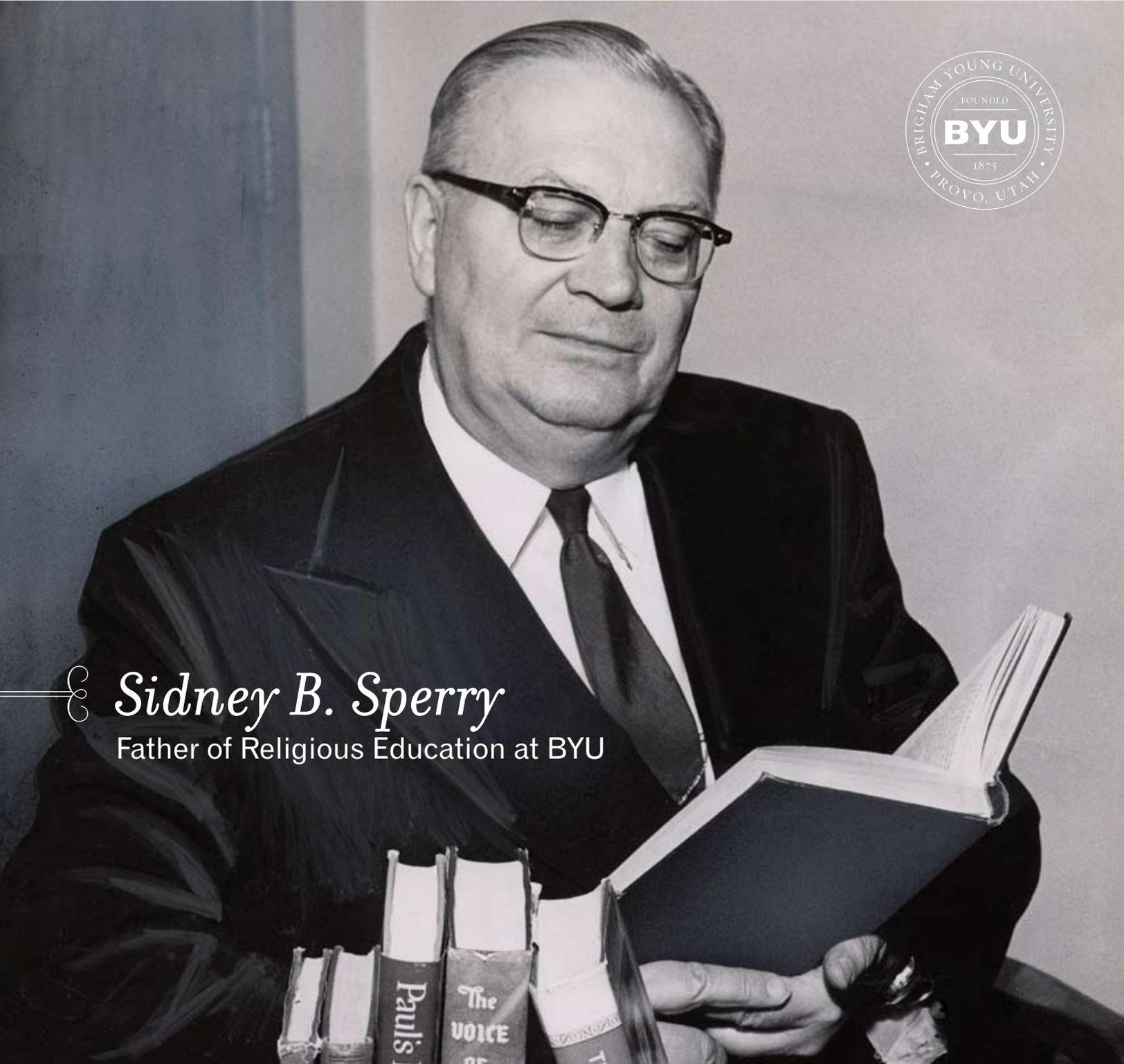
BYU RELIGIOUS EDUCATION WINTER 2009

REVIEW

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



Sidney B. Sperry
Father of Religious Education at BYU



Message from the Dean's Office



RELIGIOUS EDUCATION IS COMMITTED FIRST to student learning. As part of an increased effort to promote student success, each professor carefully identifies specific student learning outcomes for each class and communicates them through the course syllabus. In this way, our students have the opportunity to understand clearly the specific goals for the class. The learning outcomes then become the foundation for all class instruction. Discussions, class activities, assignments, and examinations work together to assist students to achieve the desired objectives.

One member of our faculty recently described the benefits of the new emphasis: “Students understand exactly what is expected of them. This helps them focus their study and exercise their faith in achieving the goals set for them. As an instructor, I benefit by realizing that I am not just teaching content but, more importantly, teaching students.

Their success becomes my success.” The focus on student learning encourages an effective professor–student relationship that enables more students to succeed in their religion classes.

In Religious Education, we measure student learning through indirect and direct evaluations. Indirect measures are those obtained through extensive alumni and senior class surveys conducted by the university. We are pleased that in these surveys, students rank their religion classes at the top of the scale. Clearly, they are satisfied with their experience in Religious Education.

Our latest effort to evaluate the effects of our work involves a standardized test of student knowledge in the three core subjects: Doctrine and Covenants, New Testament, and Book of Mormon. Administered annually, this direct measure will help us analyze the changes that occur in scripture understanding between the freshman and senior years of college. The information from this test, along with our indirect measures, will enable a more complete evaluation of our service to students. Our expectation is that this specific attention to student learning will enable us to keep our commitment to excellence in religious education.

A handwritten signature in black ink, appearing to read 'Dennis A. Wright'.

Dennis A. Wright

Associate Dean of Religious Education

BYU

Religious Education

REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

WEB: BYUReligiousEducationReview.org

RESEARCH UPDATE:
The Joseph Smith Papers Project



TEACHING LEGACY:
Sidney B. Sperry



OUTREACH:
Interview with Robert Millet



Foreword 2
 The World Is Our Campus by *Richard Neitzel Holzapfel*

Upcoming Events 3

Highlights 4

Historian's Corner 8
 The "Charted Course" for Religious Education
 by *Scott C. Esplin*

RSC Update 17
 On the Internet

Q&A 18
 Conversations with Ken McCarty and Thomas Wayment

Donor Spotlights 21
 Ron and Carol Allen
 Anonymous

Student Mentoring Section 22
 Studia Antiqua

New Publications 24

Faculty and Staff Notes,
 Non-RSC Publications 26

<p>RELIGIOUS STUDIES CENTER</p> <p>Director Terry B. Ball</p> <p>Associate Director Kent P. Jackson</p> <p>Advisory Board Richard E. Bennett Arnold K. Garr Paul Y. Hoskisson Dennis L. Largey</p>	<p>John P. Livingstone Camille Fronk Olsen Dennis A. Wright</p> <p>Editorial Advisory Board Nelson M. Boren Tad R. Callister Kathy K. Clayton Milly Day Eric D. Gustafson Randall L. Hall Jolene E. Rockwood</p>	<p>Jack L. Rushton Lynne K. Speierman Thomas L. Tyler Thomas R. Valletta Victor L. Walch</p> <p>Publications Director Richard Neitzel Holzapfel</p> <p>Executive Editor R. Devan Jensen</p>	<p>Production Manager Brent R. Nordgren</p> <p>Administrative Assistant Joany O. Pinegar</p> <p>Photographer Richard B. Crookston</p>	<p>Student Editorial Interns Amanda K. Fronk Rachel A. Grover Julia T. Manning Erin T. Mecklenburg Rachel A. Morris Jonathon R. Owen Rosalind E. Ricks Lacey K. Wulf</p>	<p>DESIGN & PRODUCTION Stephen Hales Creative Inc.</p> <p>Creative Director Stephen Hales</p> <p>Art Director Kelly Nield</p> <p>Designer Brad Jeppson</p>
--	---	---	--	---	--

THE WORLD IS OUR CAMPUS

Religious Education is helping BYU fulfill its vision of reaching out to the world.



MANY BYU VISITORS ENTER AT Canyon Road and Bulldog Boulevard on the west side of campus. When they do, they pass two large signs welcoming students and guests to the university. One of them boldly proclaims, “The World Is Our Campus.”

BYU tries to live up to this extraordinary motto by admitting a

number of international students each year and recruiting faculty members from around the world to teach on campus. We also have excellent study abroad programs in Jerusalem, Vienna, Paris, London, and many other international cities—allowing students another type of international experience while they are enrolled at BYU. Additionally, a number of

Religious Education is committed to fulfilling the university’s vision of making the world our campus.

international scholars, ambassadors, and business people from around the world regularly speak on campus at our forums and in our classes.

Guests to BYU often notice the international languages spoken—some by native speakers and some by those who have served a mission in faraway lands or in language communities in the United States. The languages of the world are taught, spoken, and experienced at BYU like nowhere else.

Religious Education is committed to fulfilling the university’s vision of making the world our campus. Members of the Ancient Scripture and Church History and Doctrine faculty teach at the Jerusalem Center and other BYU study abroad programs. My colleagues Gaye Strathearn (Australian) and Dong Sull Choi

Our most recent initiative includes a new RSC Web site that will provide people information about Religious Education and the Religious Studies Center.

(Korean) lend valuable international perspective to Religious Education and our students. A number of my colleagues are on the ground in international locations doing their work in archives, libraries, and historical and archeological sites. Many present papers at international conferences, where they meet scholars from around the world and return to Provo to pass along their experiences to their students and colleagues.

Another effort to fulfill the vision is in the area of publications. Recently, the Religious Studies Center released Mark L. Grover's new book, *A Land of Promise and Prophecy: Elder A. Theodore Tuttle in South America, 1960–1965*. This adds to our expanding RSC library of books dealing with the international Church. Added to our efforts to tell a more complete story of the Restoration are our efforts to reach out beyond the walls of our classrooms and offices on campus.

Our most recent initiative includes a new RSC Web site that will provide people information about Religious Education and the Religious Studies Center. Additionally, the site will contain electronic copies of all our publications. Finally, as part of our goal to fulfill the motto "The World Is Our Campus," we have



provided translations of some of our library in Spanish, Portuguese, and German.

We hope this current issue of the *BYU Religious Education Review* will provide you insights to our faculty, their work, and our outreach. "The World Is Our Campus" is more than a motto for Religious Education—we are engaged in helping fulfill the university's vision of reaching out to the world from Provo. Please join us! ❧

Richard Neitzel Holzapfel
Publications Director
Religious Studies Center

upcoming events

Open to the campus community and general public*

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 from 1 to 6 p.m. Elder Marlin K. Jensen is the keynote speaker: 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.

APRIL 2009

Saturday, April 11

The 2009 BYU Easter Conference will be held in the Joseph Smith Building auditorium. Bonnie D. Parkin will be the keynote speaker. *To Save the Lost: An Easter Celebration* will be available soon. It will contain the proceedings from the 2008–9 presentations. Visit easterconference.byu.edu for more information.

OCTOBER 2009

October 30–31

The Thirty-Eighth Annual Sidney B. Sperry Symposium. This Sperry Symposium focuses on "The Gospel of Jesus Christ in the Old Testament." The keynote speaker will present in the Joseph Smith Building auditorium Friday, October 30. Visit <http://rsc.byu.edu/comingSoonSperry.php> for more information.

***For more information, please contact Brent Nordgren at 801-422-3293.**

Faculty Highlight: David M. Whitchurch

DAVID M. WHITCHURCH (*DWhitchurch@byu.edu*) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



David M. Whitchurch

Dr. Whitchurch taught in seminaries and institutes for two decades before joining the BYU Religious Education faculty in 1998. He has also taught at the BYU Jerusalem Center on three separate occasions: for a full year from 1995 to 1996; during the summer of 2000, just before the center closed; and again during winter semester of 2007, its first semester after reopening. Of the Jerusalem Center, Dr. Whitchurch said, “It provides students the opportunity to understand the Bible in ways that are not easily replicated elsewhere.” He says that traveling to the places where the Savior walked and taught gives students a new perspective and helps them get a better feel for the scriptures.

Dr. Whitchurch’s recent publications include *Hallowed Ground, Sacred Journeys: Salt Lake City, Ensign to the Nations*, a history of the city from the pioneers’ arrival in the valley to the modern day, and a new volume entitled *Shedding Light on the New Testament: Acts–Revelation*. He has also been working with Dr. Richard Holzapfel to publish Joseph F. Smith’s letters to his sister, which Dr. Whitchurch spent three years transcribing and annotating.

His current passion is studying icons, images, and artifacts excavated since 1981 from BYU’s Fag el Gamous dig site in Fayum, Egypt (Professor C. Wilfred Griggs, project director). His research seeks to better understand the symbolic meaning of such items within the cultural context of ancient Egypt. ❧

Staff Highlight: Joy L. Smith

JOY L. SMITH IS THE CONTROLLER AND ADMINISTRATIVE ASSISTANT TO THE DEAN OF RELIGIOUS EDUCATION AT BYU.



Joy has had a long, fruitful association with Religious Education, recently completing her thirty-sixth year. Starting as a student aide in January 1969, she worked with mimeograph and ditto machines in the old Joseph Smith Building. “That was a very messy process,” she recalls. “I think I ruined every sweater I wore.” Graduating in 1972, she worked for the College of Fine Arts and Communications for two and

a half years. In the spring of 1975, she was hired as a secretary to associate dean Ellis T. Rasmussen of Religious Education and continued as his secretary when he became dean in 1976. In 1986, Joy was hired as the administrative assistant to the dean. Compared to now, finances were much less complicated because financial services did more of the accounting. As computers spread across campus, the work shifted to local colleges and departments. “I have much less interaction with people than I used to,” she says. “I used to hire all the students. Now I do more accounting!”

Joy is a loyal BYU sports fan—football, basketball, and baseball—and has purchased season tickets since 1972, back when football season tickets cost eleven dollars a person. She remembers sleeping overnight outside the ticket office to be able to buy tickets.

“I appreciate working with the faculty,” she adds. “They are very kind and easygoing.” ❧

Faculty Highlight: Mary Jane Woodger

MARY JANE WOODGER (maryjane_woodger@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



Mary Jane Woodger

Dr. Woodger has always had a great love for teaching. Even though she enjoyed teaching high school home economics and American history in Salt Lake City, she always felt she should teach Church history and doctrine.

Throughout her career, Dr. Woodger has written many articles and books on topics ranging from education to twentieth-century Church history and from prophets to spiritual gifts. In 2005 the Utah Historical Society honored her article “David O. McKay’s Progressive Educational Ideas and Practices” with the best article of the year award.

President David O. McKay, whose name appropriately appears in the title of the Education Department at BYU, is especially important to her. Her doctorate dissertation, titled “The Educational Ideals of David O. McKay,” was chosen by Kappa Omicron Nu for the Award of Excellence. Since then, she has authored three books discussing President McKay’s life and teachings. Dr. Woodger explains what draws her to this prophet: “He was an ideal educator. His teachings about the family to the youth and the Church in general resonated with me and my family. It shaped me into who I am.” In fact, President

McKay stands out as one of the most powerfully influential educators of all.

Currently, Dr. Woodger teaches and researches twentieth-century Church history. At the moment, she is researching George Albert Smith, the obstacles he faced, and how he overcame them through faith and prayer. Through this research, she hopes that all will learn from this prophet and his experiences. ❧

Teaching and Learning Assisted by University Fellowships by R. Devan Jensen

Teachers from many colleges across campus compete each year for five fellowships intended to support teaching and learning at Brigham Young University. In 2007 W. Jeffrey Marsh, professor of ancient scripture, was the first in Religious Education to receive such a fellowship. As part of the Loretta Gledhill Fellowship, Dr. Marsh trains and supports a group of transfer professors from various colleges, ranging from biology to economics,

in teaching the Book of Mormon. They receive personalized training, teaching resources, and even classroom feedback. Then in August 2008, Guy L. Dorius received the second such fellowship: the Ephraim Hatch Fellowship. Just as Dr. Marsh helps Book of Mormon teachers, Dr. Dorius assists those who teach Church history and the Doctrine of Covenants.

“The initial effect of the teaching fellows has been most positive,” says Dennis A. Wright, associate dean of

Religious Education. “The transfer professors have expressed appreciation for the personal feedback, and the evaluation scores from students have improved significantly. We appreciate the support of the university in strengthening teaching and learning at this level.” ❧

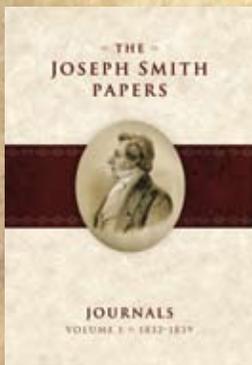
R. Devan Jensen (devan_jensen@byu.edu) is executive editor at the RSC.

Joseph Smith Papers Project

Compiled by Brent R. Nordgren

Elder Marlin K. Jensen, Church historian and recorder, said, “The Joseph Smith Papers project is the single most significant historical project of our generation.” November marked the release of *The Joseph Smith Papers, Journals, Vol. 1: 1832–1839*. Because several faculty members from the Department of Church History and Doctrine are involved in the Joseph Smith Papers Project and will publish documents created by

Joseph Smith or by his staff whose work he directed, we have included information that will help our readers keep up-to-date on this important project. The project also includes papers received and owned by Joseph Smith’s office. These key documents include, especially, the diaries, outgoing and incoming correspondence, revelations, contemporary reports of discourses, minutes, and editorials.



About the Volumes

When completed, *The Joseph Smith Papers* will consist of more than thirty volumes in six series: Journals, Documents, Revelations and Translations, History, Legal and Business, and Administrative. Three volumes of Joseph Smith’s journals cover the years 1832 through 1844. The Documents Series, in approximately eleven volumes, spans 1828 to 1844. At least four volumes—manuscript revelation books, other early revelation manuscripts including key Joseph Smith translation manuscripts, the Book of Mormon printer’s manuscript, and published Joseph Smith–era scripture—will make up the Revelations and Translations Series. Seven volumes of history encompass the period from 1805 to 1844. The Legal and Business Series has at least three volumes that include records of cases occurring in New York, Ohio, Missouri, and Illinois. Administrative records will publish minute books and letter books.

Typical Questions

Why was the project undertaken?

Producing a definitive, scholarly edition of Joseph Smith’s papers will allow increased and better scholarship on Joseph Smith and early Mormonism. Scattered documents will be gathered into one multivolume source, and manuscripts of varying legibility will be carefully transcribed and verified. In addition to making the content of these documents more accessible, transcription and publication will help preserve these delicate documents, which are subject to the ravages of age and handling and to possible damage from water, fire, and insects.

How many volumes will be published?

It is expected that the transcriptions will eventually constitute about thirty volumes. Publication began in 2008, with about two volumes published each year until the project is complete.

How many Joseph Smith documents still exist?

While the Joseph Smith Papers Project control file currently includes about 6,000 items, it is estimated that about 2,500 will qualify as featured texts. This is because a sent or received letter (for example) might also have been copied into a letter book or published in a church newspaper. A revelation may have been written down by a scribe, copied by another person, included in a letter, published in a newspaper, or copied into a manuscript compilation of revelations. Each of these would be considered a separate document, and part of the work of the project is determining the most original version of a document to feature. All versions, however, will be listed in a calendar of documents. The project control file also has entries for documents known to have existed but which have not been found.

How does the project ensure that scholarly standards are maintained?

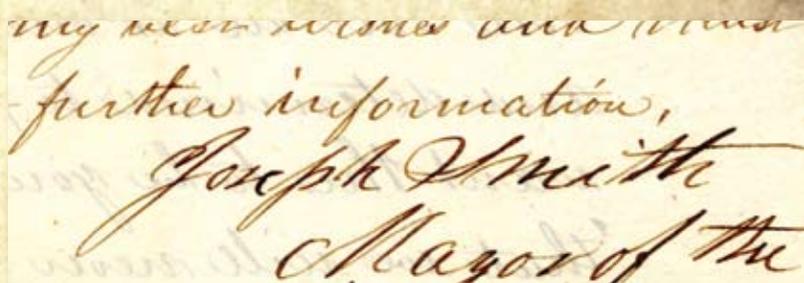
A qualified, well-trained staff adheres to the best professional standards in transcription, verification, and documentary editing. The project also conducts various levels of internal and external review on each volume. An external national advisory board reviews each volume and acts as consultants for the project. The four-member board, recognized scholars in American religious history and documentary editing, is made up of one Latter-day Saint scholar and three scholars of other faiths.

What is an example of a doctrinal insight from the project?

Dr. Steven C. Harper, one of the editors on the project, explains that no revelation more emphatically sets forth the law of consecration than section 104:13–18. The Lord declares the first principle of consecration—“the earth is the Lord’s” (Exodus 9:29)—repeatedly and with crystal clarity: “I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine” (D&C 104:14). Having made the earth, the Lord can decree the rules of stewardship and accountability over it. Indeed, he endowed mankind with agency to act on the ample, abundant earth as stewards. He also requires that the rich must share with the poor (v. 16): “Therefore,” the passage concludes, “if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy,

he shall, with *the wicked*, lift up his eyes in hell, being in torment” (v. 18; emphasis added). This passage is wonderfully potent, drawing obviously on the New Testament story of Lazarus and the rich man in Luke 16.

The earliest manuscripts of this revelation link the Lord’s point even more closely with that passage in the Gospel of Luke to which this revelation alludes. The Kirtland Revelation Book, for example, says that if one does not share according to the Lord’s law “he shall with *Dives* lift up his eyes <in hell> being in torment.”¹ *Dives* is the Latin word for *rich*, and in the Middle Ages it was adopted as the name of the rich man in Christ’s story of the rich man and Lazarus in Luke 16:19–31, a fact that was probably better known in the 1830s than it is today. In the Savior’s story as recorded in Luke, the rich man had “fared



my near vision and vision
further information,
Joseph Smith
Mayor of the

sumptuously” in life while a “beggar named Lazarus” waited in vain for some of his table scraps. When the two men died, angels carried Lazarus into Abraham’s bosom while the rich man went to hell. “And in hell he lift up his eyes, being in torments,” ironically begging Lazarus to relieve his suffering. Section 104:18 evokes that story and applies it to Latter-day Saints. When the Church published this revelation as Section 98 in the 1835 Doctrine and Covenants, the name *Dives* was changed to “the wicked,” perhaps because the Latin name *Dives* is not found in the New Testament but comes from later lore. Even so, the presence of *Dives* in the earliest manuscripts makes the essential meaning of this passage unmistakable, namely that the rich in Zion who do not impart of their substance to the poor will, like the rich man in Christ’s story, someday regret that unrighteousness.

For more information about the Joseph Smith Papers Project, please visit <http://josephsmithpapers.org>. ✘

1. Kirtland Revelation Book, 102, Church History Library.

The “Charted Course” for Religious Education

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

Addressing the faculty of Religious Education at Brigham Young University in April 1974, Elder Boyd K. Packer remarked, “We have, I am sure, all read [‘The Charted Course of the Church in Education’]. But some of us have not read it enough. President [J. Reuben] Clark was a prophet, seer, and revelator. There is not the slightest question but that exceptional inspiration attended the preparation of his message.”¹ From its initial delivery, President Clark’s message has always been linked to Religious Education at BYU.

The talk was originally declared to an assembled body of seminary, institute, and BYU religion faculty members gathered on August 8, 1938, for BYU’s summer school. Under direct assignment from the First Presidency, President Clark delivered an address aimed, in his own words, at “curing the situation which has developed”² within Church education. Specifically, as he later observed, the talk addressed concerns that some teachers “could not bring themselves to teach the doctrines of the Church because of what their non-Church member colleagues would say about them.” Among others, he noted that “the Brigham Young University people were almost apologetic about the Gospel.”³

The talk forever charted a new course for Religious Education. The BYU Board of Trustees, previously composed of local officials, was replaced by a board that included the First Presidency and members of

the Quorum of the Twelve Apostles. Church Commissioner of Education Franklin L. West reviewed the religion curriculum at BYU, changing it from “the study of religion and ethics, with our own religion really as a part of this general study” to the study of the gospel as “the essential thing.”⁴ Course requirements in scriptural subjects replaced classes like the psychology and sociology of religion, eliminating a loophole that allowed a student to “go the full four years at BYU and not take a genuine religion course.”⁵ Finally, teacher selection was reevaluated, with Commissioner West “insisting that no teacher should be employed in the school who is not spiritually sound.”⁶

Over seven decades since these changes, the guidelines outlined by President Clark in his classic address continue to influence Religious Education at BYU. Teachers are expected to possess a personal testimony of the gospel, coupled with the moral and intellectual courage to proclaim it. “No amount of learning, no amount of study, and no number of scholastic degrees,” declared President Clark, “can take the place of this testimony.”⁷ Teachers of religion “are not to teach the philosophies of the world, ancient or modern, pagan or Christian.” Rather, their “sole field is the gospel, and that is boundless in its own sphere.”⁸ Doing so causes students and teachers in Religious Education to “stand upon the highest peak in education.”⁹ ✂



BYU faculty members at Aspen Grove, 1938; BYU archives, L. Tom Perry Special Collections, Harold B. Lee Library.

- 1 Boyd K. Packer, “*That All May Be Edified*” (Bookcraft: Salt Lake City, 1982), 44.
- 2 J. Reuben Clark Jr. to N. L. Nelson, October 27, 1938, correspondence, in *Clarkana: Papers of Joshua Reuben Clark Jr.*, Twentieth and Twenty-first Century Western and Mormon Americana; L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.
- 3 J. Reuben Clark Jr. Diary: 1936–1939, January 23, 1939, 61–63, in J. Reuben Clark Jr. Papers, 1871–1961; L. Tom Perry Special Collections, Harold B. Lee Library, BYU.
- 4 J. Reuben Clark Jr. Diary: 1936–1939, July 21, 1939, 166, in J. Reuben Clark Jr. Papers, 1871–1961; Special Collections, Harold B. Lee Library, BYU.
- 5 Russel B. Swensen Oral History, interview, September 13, 1978, 16, Special Collections, Harold B. Lee Library, BYU.
- 6 J. Reuben Clark Jr. Diary: 1936–1939, January 23, 1939, 61–63, in J. Reuben Clark Jr. Papers, 1871–1961; Special Collections, Harold B. Lee Library, BYU.
- 7 J. Reuben Clark Jr., “The Charted Course of the Church in Education,” *Improvement Era*, September 1938, 571.
- 8 Clark, “Charted Course,” 573.
- 9 Clark, “Charted Course,” 572.

Ten Years!



The Religious Educator

Highlighting doctrinal content for the gospel student and teacher

The *Religious Educator* is an academic journal with a focus on the restored gospel of Jesus Christ, Latter-day Saint scriptures, and Latter-day Saint history. Its goal is to provide carefully prepared, inspirational, and informative articles that will benefit a broad range of Latter-day Saints who love the gospel and its teachings. Some articles showcase the results of ongoing research and exploration. Some are written with gospel teachers in mind. Others will have a devotional interest. All are written from the perspective of the Restoration.

Published three times annually, the *Religious Educator* seeks to reinforce readers' personal testimonies that God lives, that Jesus is the Christ, and that the Prophet Joseph Smith and all the prophets who have followed him were commissioned by Christ to direct his Church.

For more information, visit tre.byu.edu
To subscribe, visit subscribe.byu.edu



RELIGIOUS STUDIES CENTER
Established in 1975 by Jeffrey R. Holland

Sidney B. Sperry

FATHER OF RELIGIOUS EDUCATION AT BYU

By V. Wallace McCarlie

V. WALLACE McCARLIE (*vwmccarlie@byu.net*), A DENTIST, IS CURRENTLY WORKING ON A PhD AT INDIANA UNIVERSITY. He is currently writing a book-length biography on Sydney B. Sperry, his great-grandfather, with financial support from the Religious Studies Center and the Neal A. Maxwell Institute for Religious Scholarship.

During the 1945–46 academic year, Dr. Sidney B. Sperry was confronted by one of his BYU colleagues. David H. Yarn Jr., who later became one of the deans of the College of Religious Instruction, was an eyewitness to the scene. Brother Sperry was sitting at his desk, writing one of his books, when a voice came through the open door: “Sid, what are you doing?” He replied, “I’m writing this book on the Book of Mormon.” To which his colleague responded, “Oh, you don’t believe that old stuff about the Book of Mormon, do you?” Brother Yarn reported, “Brother Sperry put his pencil down and bore a firm testimony of the Book of Mormon.” As he bore testimony concerning the divinity and majesty of Jesus Christ as taught by Book of Mormon prophets and the reality of the First Vision, Brother Yarn was left overcome.

He never forgot the feeling he had in that moment. He remembered, “That made a great impression on me. I knew he had a testimony from all I had witnessed before of him, but when I saw him bear his witness to this man, who was on the fringes, it really thrilled me to see that he had

that kind of testimony.”¹ Dr. Sperry’s testimony so moved him that after graduate studies at Columbia, Yarn sought to return to BYU as a faculty member. He was informed that Dr. Sperry had to approve his appointment, which he did. In the estimation of H. Curtis Wright, one of Sperry’s greatest assets to religious education, BYU, and the Church in general “was his ability to spot and select people who had real redeeming faith.”²

Brother Sperry joined the Church school system in 1922, after serving a mission to the southern states from 1919 to 1921. For some time, the Church school system had had “difficulty getting the right kind of men” to shepherd the youth and facilitate the development of their faith.³ Brother Sperry observed three things upon entering the system: its three-year course in theology lacked a specific course on the Book of Mormon;⁴ there was a need to create an environment that would help the youth of the Church develop greater faith; and there was a dearth of scholarship for the teachers to draw from. Brother Sperry witnessed the effects of these three observations. The Book of Mormon had been neglected,⁵ testimonies seemed more or less stagnant, and teachers did not have even a basic knowledge of ancient history or languages. He and others joined in expressing the need for greater focus on the Book of Mormon, scholarship, and the nurturing of faith.





Sidney B. Sperry in the late 1920s.

Brother Sperry felt he could contribute to the Church in a significant way by becoming a scholar who knew the history and languages of the prophets of old. After joining the system in 1922, he had numerous conversations with Elder James E. Talmage about his idea to obtain a PhD in biblical studies. Elder Talmage said it was time to have someone in the Church take the lead and become a fully trained theologian. Other General Authorities shared Elder Talmage's feelings. He told Brother Sperry that in his mind, he would do a great service to the Church by taking up the task of learning the ancient languages, especially those that could shed light on the scriptures. Elder Talmage's thoughts were personal, not official. The Church was in no way sponsoring Brother Sperry (as it did semiformaly for a number of prospective biblical scholars after Sperry had finished).

Brother Sperry received a master's degree (1926) and his PhD (1931) in Old Testament languages and literature from the University of Chicago. In 1929 he taught his first two Old Testament courses at BYU.⁶ He also did postdoctoral work as a university fellow at the American School of

Oriental Research in Beirut and the Hebrew University in Jerusalem (1931–32).

He had done what no one else had in the first century of the Church's organization. From an academic standpoint, Brother Sperry's professors were some of the most "learned men who ever lived," according to Hugh Nibley.⁷ "Each of them was a giant endowed far beyond the normal run of men with independence of mind, imagination, curiosity, insight, energy, and integrity." The University of Chicago's theological faculty surpassed any other faculty in the country by the sheer volume of works it produced the year Brother Sperry entered the University.⁸ He never regretted choosing Chicago, as he recognized the caliber of professors instructing him.⁹ Professors that made up the theological faculty at the University of Chicago stood unequaled in transforming American Christian thought, especially modern thought, according to Noll.¹⁰ Even so, they lacked the priesthood and the gift of the Spirit, but Brother Sperry had both of those qualifications and took everything the secular world of scholarship could offer and sought to use it to the Church's benefit. As his postdoctoral work in the Holy Land came to a close, he considered that he might have the largest impact by being a Latter-day Saint scholar out in the world. He "seriously considered staying somewhere in the east, at a larger, more prestigious center of learning" instead of coming to BYU.¹¹ The Lord had other ideas.

Brother Sperry felt he could contribute to the Church in a significant way by becoming a scholar who knew the history and languages of the prophets of old.

One night in 1932,¹² as his studies were wrapping up in the Holy Land, he had a dream. Karl G. Maeser and Alfred Kelly had seen similar visions about BYU, but Dr. Sperry's vision was singular in that the vision was more expansive and far-reaching than the previous two.¹³ He saw a veritable Mecca of learning—multistory buildings, tens of thousands of students, world-class professors and facilities. The buildings were tall and light colored, and appeared white. He saw concourses of students from all over the world. In his own words:

I was up high, looking down on the foothills of Y mountain, but it was a time farther in the future. The campus I saw was not the tiny cluster of buildings I had known, but a great array of many, many buildings. I was amazed at Brigham Young University, and I thought, “How much is going on in those buildings, with thousands of students and teachers, and much research. What a power for good it is!

Then I scanned the foothills and saw that the university spread northward, with many more buildings, and most of the structures were white. They reached the point where they adjoined a white temple, and I thought, “So we will have a temple!”¹⁴

In 1932, in the wake of the stock market collapse, Church authorities thought they might be forced to close BYU. President Heber J. Grant traveled to New York in an effort to secure a loan that would keep the Church afloat. While in New York, President Grant announced the Church could not continue supporting “its many enterprises,” and in order to secure a substantial loan it was necessary “to give up the various colleges which the Church was supporting,” including BYU.¹⁵ Many faculty members “were worried about losing [their] jobs” and “everything else.”¹⁶ The Church needed a reservoir of

Elder Joseph Fielding Smith and Dr. Sperry corresponded from the mid-1920s to the late 1960s.



cash to shore up its debt, or it would indeed lose BYU. Dr. Sperry was admittedly “heart sick” at President Grant’s message from New York.¹⁷ But although he knew things looked bleak, he had confidence in his dream.

Anxieties about the university’s future clouded campus during the early fall of 1932. In an effort to assuage his colleagues’ fears, Dr. Sperry related the dream, knowing that the Lord would somehow change things. He simply said, “BYU will not close its doors. The Church [is] not going to give up BYU.”¹⁸ He was certain of it, and he was right. When President Grant returned from New York, he declared that the Church “would continue to operate” BYU, even though all of the Church’s junior colleges would be turned over to the local governments.

Sidney Branton Sperry was the father of religious education at Brigham Young University and transformed religious education in the Church.

Sidney Branton Sperry was the father of religious education at Brigham Young University and transformed religious education in the Church. He was the Church’s first full-fledged biblical scholar, who not only stayed true to the faith but also inspired others to do the same. He served as a mentor, in one way or another, to every dean of Religious Education through 1990. Speaking of Dr. Sperry, Ellis Rasmussen, dean from 1976–81, said, “It was he who really persuaded the administration and the Brethren that there needed to be a core of people that were trained” at the highest academic levels in matters of the Old and New Testaments (as well as an understanding of the milieu out of which all of the standard works came and their doctrines).¹⁹ Richard L. Anderson points out that “Brother Sperry never compromised [his knowledge of the restored gospel] by taking the ego trip that he knew more than the revelations of the Lord.”²⁰ According to Hugh Nibley, he was the “Grand Old Man” of religious education who had the rare attribute of unshakable faith.²¹ Sidney B. Sperry transformed religious education in the Church, according to Daniel Peterson, and “many people do not realize the pivotal and important role he played.”²² To think of religious education at BYU and throughout the



Religion faculty in the late 1960s.

Church without recalling Dr. Sperry's work would be, to use another's metaphor, "like seeing the circus and missing the elephants."²⁴ While his gospel-teaching career spanned over five decades, what he stood for and the impact he made will go on.

In his 1947 work, *Our Book of Mormon*, Dr. Sperry unequivocally affirmed that the Latter-day Saints need not be ashamed of the Book of Mormon. It was indeed the very word of God. His book brought up academic questions that no one had brought up before, but it was all in the context of building faith.

Many great biblical scholars followed. Perhaps more than anything else, Dr. Sperry made sure that those studying had testimonies of the reality and divinity of Jesus Christ as well as the restored gospel. And although in this case he is speaking about Paul, we may infer that it also applies to all of the holy prophets' words. Said he, "We are living in a time when men doubt that Christ is the very Son of God, the Redeemer and Savior of the world, who was literally raised from the dead and who, by the shedding of His blood, wrought out an atonement for all mankind. . . . Without this testimony there is little reason to study Paul."²⁴ ✂

Notes

- 1 David H. Yarn Jr., interview with V. Wallace McCarlie, September 5, 1998.
- 2 H. Curtis Wright, interview with V. Wallace McCarlie, January 12, 2000.
- 3 Franklin S. Harris to George H. Brimhall, May 9, 1921, Franklin S. Harris Papers, L. Tom Perry Special Collections, Harold B. Lee Library, BYU, Provo, UT.
- 4 Roy A. Welker to George H. Brimhall, August 22, 1922.
- 5 Adam S. Bennion to Franklin S. Harris, November 3, 1924: "We are slighting [the Book of Mormon] in our present course."
- 6 Richard O. Cowan, *Teaching the Word: Religious Education at Brigham Young University* (Provo, UT: Religious Studies Center, Brigham Young University, 2007), 3.

- 7 Hugh Nibley, *Abraham in Egypt*, vol. 14 of *The Collected Works of Hugh Nibley* (Salt Lake City: Deseret Book, 2000), 127. He also speaks of Petrie, Meyer, von Bissing, and Sayce, who were not at Chicago, but Sperry learned from Petrie while in the Holy Land. See also p. 107.
- 8 William Michael Murphy and D. J. R. Bruckner, eds., *The Idea of the University of Chicago: Selections from the Papers of the First Eight Chief Executives of the University of Chicago from 1891 to 1975* (Chicago: University of Chicago, 1976), 366.
- 9 Sidney B. Sperry to Eva B. Sperry, July 26, 1925; in author's possession.
- 10 Mark A. Noll, *The Old Religion in a New World: The History of North American Christianity* (Grand Rapids, MI: Eerdmans, 2002), 143. Here, the term *modern thought* is used in a general sense. Modernism itself did not specifically speak to whether or not God existed, although some of its most devoted disciples begged to differ. That question fell outside the analysis. Faith, therefore, had to fall outside the modernists' scope of analysis. Yet many modernists who studied the Bible, which is God's word, ended up denying that God even existed. But modernism did not have to go that way. Instead of questioning their own ideas, they questioned God and doubted his word. Many studying the Bible ironically stopped believing in the prophets. Of course, Dr. Sperry never succumbed to such fallacies. He had simple and sublime faith in the revelations of God and understood the limitations of secular scholarship, yet he took from it what he could to benefit the kingdom.
- 11 Carma de Jong Anderson, "Sidney B. Sperry: Memories," *Journal of Book of Mormon Studies* 4, no. 1 (1995): xix.
- 12 The date may have been late 1931, and in that case, he most likely had the dream while in Chicago before traveling to the Holy Land. It is certain that he had the dream at the culmination of his doctoral studies.
- 13 Merrill J. Bateman, "Gathered in the Tops of the Mountains," devotional address, September 7, 1999, 3.
- 14 Anderson, "Sidney B. Sperry: Memories," xix.
- 15 Sidney B. Sperry and Lyman Sperry, interview by Ernest L. Wilkinson, September 26, 1975, in Ernest L. Wilkinson Papers; Special Collections, Harold B. Lee Library, BYU.
- 16 Sidney B. Sperry and Lyman Sperry, interview by Ernest L. Wilkinson, September 26, 1975, in Ernest L. Wilkinson Papers; Special Collections, Harold B. Lee Library, BYU.
- 17 W. Cleon Skousen, memorandum, "Vision of Dr. Sidney B. Sperry," September 24, 1975, Provo, UT, Centennial History Committee, Records, 1972–1976, Special Collections, Harold B. Lee Library, BYU.
- 18 Skousen, memorandum, "Vision of Dr. Sidney B. Sperry," September 24, 1975.
- 19 Ellis T. Rasmussen, interview with V. Wallace McCarlie, August 22, 1997.
- 20 Richard L. Anderson, interview with V. Wallace McCarlie, May 30, 1998.
- 21 Hugh W. Nibley, interview with V. Wallace McCarlie, November 17, 1998.
- 22 Daniel C. Peterson, conversation with V. Wallace McCarlie, June 25, 2003.
- 23 Thomas Parke Hughes, *Elmer Sperry: Inventor and Engineer* (Baltimore: Johns Hopkins, 1971), xvii. Here, the biographer uses this metaphor to describe an eminent engineer who happens to be a distant relative of Sidney B. Sperry.
- 24 Sidney B. Sperry, *Paul's Life and Letters* (Salt Lake City: Bookcraft, 1955), viii.

INTERFAITH RELATIONS

An Interview with Robert L. Millet by Stanley J. Thayne

ROBERT L. MILLET (*robert_millet@byu.edu*) IS ABRAHAM O. SMOOT UNIVERSITY PROFESSOR AND A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

STANLEY J. THAYNE (*stanleythayne@gmail.com*) IS A MASTER'S STUDENT IN HISTORY AT BYU.



Photo by Brent R. Nordgren

THAYNE: What in your personal life and background has led to your interest in interfaith relations, and why do you feel interfaith relations are important?

MILLET: My mother was raised a Methodist, and my father was raised a Latter-day Saint, both from Louisiana. My cousins were either Baptist or Pentecostal. There were very few Latter-day Saints where I went to

school. During a three-year period we lived in a community that was about 95 percent Roman Catholic. So I was definitely in the minority. As an undergraduate student at Louisiana State University, I had many long conversations on religion. All of that contributed to a fascination, an interest, and, maybe more than that, a desire to communicate with people

of other faiths. For that reason, I can relate to those who live on the Wasatch Front and are not of our faith. People don't have to persecute you for you to feel excluded. You just feel excluded because there are so few of "you" and so many of "them."

I'm engaged in interfaith work now because I think it's an important part of the larger kingdom-building process, even beyond The Church of Jesus Christ of Latter-day Saints. There are so many issues that we now face in our world and that we will face in the future on which many of us of varying faiths agree. But too often we are hesitant to work together because of doctrinal differences. So we need to cultivate the ability to sit down and talk about doctrine—not just about social issues, but to talk about the doctrine—to talk about what makes you believe in this and what makes me believe in that. It would be a tragedy for us to allow theological differences to keep us from laboring together on matters of such importance. To

It would be a tragedy for us to allow theological differences to keep us from laboring together on matters of such importance.

some extent we're working together already. We could just do it much more.

THAYNE: Did graduate school promote your interest in interfaith dialogue?

MILLET: It did. When I started at Florida State, there were about eight or nine of us beginning our doctoral studies at the same time, and our beliefs were across the spectrum. We had a Roman Catholic, three or four Southern Baptists, a Nazarene, a secular Jew, and a Latter-day Saint. And they were fascinated with Mormonism. There were a number of things that happened during those five years that, as I look back on it, were, as my Evangelical friends would say, "God things." We would say they were inspired occurrences that God orchestrated, causing me to realize the Lord's hand was in this. Something important was happening. For example, I went early to class one day so I could get some reading in and a group of young people from the seminar came in. One of them said, "We came to study a little bit too, but, Bob, let me ask you something. We've been talking about Mormonism. Would you take a minute to draw on the board what you people believe about God's plan?" That's like a huge softball being served up to a batter, and I had enough of those occasions and interaction with people of all sorts that I think it prepped me when the time was right to want to be engaged in interfaith relations.

THAYNE: You mentioned "God things." I'm not familiar with that term. Does engaging in interfaith dialogue require learning, in a sense, a new language?

MILLET: No question. For graduate school, I had to learn an entirely new vocabulary for the academic study of religion. Now, in my interaction with Evangelicals, I've had to learn a new vocabulary to know where they're coming from, so that if they should ask me, "Are you a saved Christian?" I know what they're asking. They're asking, "Have you received Jesus Christ as your Lord and Savior?" My answer to that is yes. Or if they want to know if I've been born again, I know what they're asking. So yes, I've done a great deal of reading and had hundreds of hours of conversation to gain that sort of clarity.

THAYNE: Would you say that communication barriers can sometime present opportunities to actually get closer to someone than you otherwise could, by overcoming such boundaries?

MILLET: Yes, let me give you an illustration. There is a word we use almost every day in our faith that is a bit off-putting for many other Christians. It's the word *worthy*. They think by the word *worthy* that we mean I have made myself worthy and Christ didn't have a thing to do with it. I've tried to explain that our equivalent to being worthy is equivalent to their being *saved*. In other words, if I'm worthy, I'm on a course for salvation.

THAYNE: Who are some of your colleagues that are involved in this dialogue?

MILLET: This takes two forms. There is a dialogue that Pastor Gregory Johnson and I participate in quite often, entitled "A Mormon and an Evangelical in Conversation." Then there is the larger dialogue that takes place between a group of Latter-day Saint thinkers and a group of Evangelicals. Professor Camille Fronk Olson and myself in ancient scripture, David Paulsen from philosophy, Grant Underwood from history, and Richard Bennett, Spencer Fluhman, and Reid Neilson from Church history and doctrine. Roger Keller and Stephen Robinson were also involved with us in the past. So there are usually about seven or eight of us on each side in our Evangelical-LDS dialogue team, as we call it, and we meet together a couple of times a year to consider a different matter of doctrine. We will read in advance an Evangelical document on the topic, whether it's a book or articles, and we'll read some Latter-day Saint material on it. And then we'll have an exchange back and forth on ideas, asking, "What do you see in this?" Not too long ago, for example, we studied the doctrine of human deification, or theosis.

THAYNE: Have you seen any positive results from this dialogue?

MILLET: We have. I'll give you an example. I received a long-distance phone call not long ago from a student. She said, "I'm a doctoral student at Columbia University, and my dissertation topic is such-and-such in American religious history. I also deal with some LDS beliefs.

My adviser is Professor Randall Ballmer, and he said he could help with me this, but he really thinks I should work closely with you on the topic.” Well, it’s a new day. Because I have a good relationship with Randy Ballmer at Columbia, the first thing he thought of was, “Well, you need to call Bob.” You know, I would hope I would do the same if somebody were doing a serious dissertation on an Evangelical topic that was a little above my pay grade. “You know who you need to call? You need to call Richard Mouw at Fuller Theological Seminary or Craig Blomberg at Denver Seminary.” That’s the way it ought to be. And so I think there’s been enough water under the bridge now as far as clearing the passageway. I anticipate additional publications will come of that. People are thinking about our beliefs. As a very current illustration, in the newest edition of *Christianity Today* there is an article entitled “Keeping the End in View,” and the subtitle is “How the Strange Yet Familiar Doctrine of Theosis Can Invigorate the Christian Life.” Now, I don’t think that came out of nowhere. Why? Because the editor in chief of *Christianity Today* is David Nith, one of our dialogue partners and a very dear friend.

So in the long run what I mean is this: it’s a kingdom project. I remember explaining this to a member of the Twelve some years ago when he said, “Tell me about what you’re doing.” After I explained it to him, he sat back and he became very sober and said, “Whew, this is big.” And I said, “Well, it is.” He says, “No, I mean kingdom big.” And I knew he meant larger than The Church of Jesus



So in the long run what I mean is this: it’s a kingdom project.

Christ of Latter-day Saints, and I believe that. I think God has his hand in it. It hasn’t come without some criticism and it hasn’t come without some difficulties—you always expect that. It hasn’t come without risk, but frankly, no progress is made if you don’t risk something. I would have to say that of my twenty-five years at BYU, the last twelve have been the most personally and professionally rewarding work I’ve ever done.

THAYNE: What are some challenges you have faced in your interfaith dialogue?

MILLET: We’ve had to specify very carefully that what we are doing is not purely ecumenical. When people think of ecumenical things, they get very nervous because they think of swapping doctrines. You get rid of the Trinity, and I’ll get rid of baptism for the dead. That is not at all what any of us want. They don’t want that, and we don’t want that. It’s deeper understanding. It’s greater clarity. It’s greater appreciation. It’s friendship.

It’s colleagues in the battle against ethical relativism.

THAYNE: I want to shift gears and talk about some of your other projects. What other projects are you working on?

MILLET: Oddly enough, I’m currently doing a good bit of reading on atheism. Not to become one, of course, but I am concerned with how our people are *responding* to atheism. There is currently an upsurge in interest in the *new atheism*, as it’s called, and they’re proselytizing!

THAYNE: So you’re reading Christopher Hitchens?

MILLET: Hitchens, Dawkins, Dennett, Harris. And I’ve read about ten or twelve responses to atheism. It’s a project I started on my own. Then, out of the blue, I discovered a group of faculty members in other colleges who were doing the same. We are planning a major conference on the subject.

THAYNE: So do you find this kind of serendipity occurring frequently?

MILLET: Yes, I do. It's surprising how often that happens. I find my mind going in a certain direction, and all of a sudden someone asks if I'd be willing to do something on that topic. I'll respond, "I've just been thinking a lot about that" or "I just finished that—interesting you should ask."

THAYNE: Where do you come up with your book ideas?

MILLET: Often it is in bookstores. As I walk through a bookstore, I ask myself, "What's missing? What's a topic that no one seems to be addressing? What is a problem area that no

one is talking about?" For example, I've noticed that a number of books published in the last several years have been written to the women of the Church—women writing to women. I didn't see too many men writing to men. I remember thinking, "Why doesn't anybody write to me?" I knew the prophets did, and I knew they spoke to me, but I thought it would be worthwhile to write something to those who hold the priesthood. And so I was thumbing through the hymnbook one day and came across the hymn, "Rise Up, O Men of God." As I read it through

I thought, "This is a potent hymn." So I used many of the elements of that hymn for different chapters in my recent book *Men of Valor*. I've been asked to do a sequel called *Men of Influence*. I then went back to the hymnbook again to find another hymn, "Ye Who Are Called to Labor." It addresses several questions for the men of the Church: What is our shared responsibility as elders of the priesthood, and what does it mean to really have power in the priesthood? What's the difference between having the authority of the priesthood and the power of the priesthood? ❧

RSC Update: On the Internet



The Religious Studies Center (RSC) was established at Brigham Young University in 1975 by Jeffrey R. Holland to facilitate religious study and serve not only the university but the entire Church. To better achieve this vast undertaking, the Religious Studies Center Web site was developed recently. The site provides users with much helpful information, including a list of our most recent publications, past articles published by the RSC, detailed news, and upcoming conferences and workshops. At present, a team of student employees is compiling a complete file of every book, magazine, newsletter, and article produced by the RSC in its thirty-four-year

history, which is being made available on a searchable database on the site.

The RSC is also developing some Web site features that are less common on other sites. For example, instead of having just an English version of the site, the RSC plans to include versions of the site translated into different languages. The first languages available now are Spanish, Portuguese, and German. Each of these language sites will include similar information for those who speak these languages. Though these sites will not completely replicate the original English site, they will include articles that have been translated into the featured languages.

The RSC is also preparing audio versions of selected articles in an MP3 format for users to download and listen to. The first articles made available were recorded by students from Religious Education classes here on BYU campus. There will also be other audio versions narrated by the original authors of the articles and still others read by professionals.

Besides the relevant and up-to-date information made available on the site, there

are also links to RSC publications and projects. For instance, if you want to buy, review, or study our periodical publications, you can link to the *BYU Religious Education Review*, a semiannual magazine, or the *Religious Educator*, published three times per year, and browse the latest issue or issues dating all the way back to when the publication began.

The RSC also supports the Students of the Ancient Near East and their publication, *Studia Antiqua*, and the RSC Web site links users to their site. There, users will be able to access some of the back issues of *Studia Antiqua* and find other related news and information, including details for upcoming symposia.

The RSC is on the cutting edge of combining scholarship and technology and will continue striving to facilitate religious study and serve not only the university but the entire Church well into the future.

To preview the RSC site, visit <http://rsc.byu.edu>. ❧

Brent R. Nordgren
RSC Production Manager

Q & A

A Conversation with Ken McCarty

Interview by Brent R. Nordgren

KEN McCARTY (*ken_mccarty@byu.edu*) IS ASSISTANT DEAN, RELIGIOUS EDUCATION.

BRENT NORDGREN (*brent_nordgren@byu.edu*) IS PRODUCTION MANAGER FOR BYU'S RELIGIOUS STUDIES CENTER.



Ken McCarty is in charge of fund-raising for Religious Education.

Q: I think our readers would like to know what you do, and what is your official title?

A: My title is assistant dean, Religious Education. My assignment is to raise funds for approved priorities at Religious Education and other Church-related charities. I have been deployed from LDS Philanthropies (LDSP), which is a department of the Presiding Bishopric of the Church, to

assist with fund-raising at Religious Education.

Q: How do you locate people who are willing to donate to these causes?

A: We are fortunate at Religious Education to have a national volunteer committee called "Friends of Religious Education" to help us identify individuals that may be willing to

help us with our funding needs. We have been instructed that we should always allow donors to direct how they would like their charitable gifts used. Our responsibility is to educate donors on our priorities and let them select where they would like to help.

Let me give you an example of how it all works: I had a call this morning from an individual who was looking to make a \$10,000 gift to BYU but wanted to give to an area that would have special interest for him. When I found out his wife had served a mission to Germany, I called Dr. Roger Minert because he is working on a book to highlight members of the Church who lived in Germany during World War II. Dr. Minert is sending this donor a proposal to finish his research and publish the book. This may be the perfect project that the donor is looking for.

Q: That leads me to the next question: With the economy more volatile lately, does that make your efforts more difficult?

A: People use their discretionary funds to make charitable gifts, and when discretionary funds go down, charitable giving normally follows. But in our case, donors mostly give to build the kingdom. So their focus is not tax deduction or recognition. Their focus is to help build and bless the kingdom. So unlike public charities, the donors who give to the Church continue to give during good times or bad times. There are also gifting vehicles that provide donors income for life, such as charitable trusts and charitable gift annuities. During a tough economy, some donors feel safer getting a check each month from a charity instead of a bank or insurance company. In many cases, a lot of our donors set up planned gifts so that they actually benefit from giving. That makes their gift a win-win.

Q: Do you have any interesting stories that you can share since you've been doing this?

A: Probably the most meaningful thing I could tell you is that it is not one story but a lifetime of stories. I've worked for the foundation for almost thirty-five years. During that time I have learned that the blessings of charitable giving are told in the lives of people lifting others through generous acts of kindness. It's a story about a couple giving a scholarship for a young girl who lost her father. It's a story about a widow providing the funds to complete a critical research project for a struggling professor. It's a story about thousands of donors banding together to build the Gordon B. Hinckley Alumni and Visitors Center. It is a thousand stories of thousands of people reaching deep in their pockets to use their treasure to lift and bless others.

The sacrifice and generosity of good people allow the Lord to do his work—good people with big hearts make great things happen.

Q: We know that giving benefits the recipient, but how does charitable giving benefit the giver?

A: From an eternal perspective, the donor probably is the most blessed. The spiritual gifts promised to those who give, it seems to me, generally exceed the blessings of those who are on the receiving end of the gift. Some people think charitable giving is a win-lose relationship. You give money to a charity and you end up with less than you started with. But in almost every case, with a true charitable gift, it's a win-win situation. Not only does the recipient get the help they need at trying times in their lives, but the donor receives a host of special blessings from the Lord. Among others, the blessings come in the form of a glad heart, an enlightened spirit, and the warmth that comes from caring about someone else. Other blessings that come to donors are sacred and personal—special feelings that are between the donor and their Heavenly Father.

One needs only to consider the many promises given in the scriptures to get an idea of the importance the Lord places on seeking out those who need our help. ❧

A Conversation with Thomas Wayment

Interview by Rachel A. Morris

THOMAS A. WAYMENT (*thom_wayment@byu.edu*) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.
RACHEL A. MORRIS (*cougvolleyball_r@hotmail.com*) IS A SENIOR IN ENGLISH LANGUAGE AT BYU.

Q: Why did you and Dr. Holzapfel decide to begin the Easter Conference, and what did that first conference focus on?

A: It was a joint decision over lunch a number of years ago. We decided to

put together a single volume on the last week of the Savior's life because of some of the things that were being said in the popular media at the time. We were really excited about who contributed. Dr. Holzapfel had the

idea that since we speak frequently at BYU and a lot of people down here know us, he wanted to reach out a little bit further, so we went to the BYU Salt Lake Center. It was an amazing day. We literally had people

standing in the aisles. We filmed some of it, and we had literally every seat in the house full. That led us to think, “Wow, if people are that excited, maybe we’ll do it again.” That’s where it all started.

We put out a book that covered the last week of Jesus’s life entitled *From the Last Supper through the Resurrection*, published by Deseret Book.



Thomas Wayment was one of the originators of the BYU Easter Conference.

Q: So then after that first conference, you held it in Provo?

A: We did. We actually had two more books come out as part of that series—a three-part series. We had conferences in conjunction with volumes two and three. We did a conference each year with the same format, so that people contributed to the book and they also contributed to the conference. In the more recent past—the last three years—we’ve expanded it to accept other proposals that are entirely separate from the ensuing publication. We had people who were interested in certain topics of their own choosing. When Richard Holzapfel and I originally did the first three books, our idea was to focus on a very specific area. But when we opened it up in the last three years, participants could present on any aspect of Easter. The more recent volumes that the RSC has published are broader in focus.

Q: What has been the response to both the books and the conferences? Has there been a good response from the faculty and the student body here?

A: I believe so. The books have done well. We’ve had great feedback. We’ve had some critical reviews that have been very favorable. It’s always hard to judge, but from reader comments and from the few reviews we’ve had in print, I would say they’ve had a very strong impact. We’ve had a lot of nice things said. As Latter-day Saints, we don’t typically celebrate Easter extensively because it often coincides with general conference, which happens to fall that week. A lot of people thanked us for coming together and talking about Easter in a scholarly way, which we had sometimes overlooked in the past. I’d say from those reactions, it’s been positive overall.

Q: Over the course of the conference, what are some of the things that you have learned to appreciate more about Easter and the life of Christ?

A: One thing that I think is a theme that comes out of every conference is there is always someone who offers the idea that Easter should be the most important holiday. It’s not that it’s a novel idea, nor do I think the person who says it thinks it’s a novel

idea, but there’s something about our North American culture that emphasizes Christmas, and Easter takes a back seat. One thing I really appreciate about the Easter Conference is that it helps us refocus, rebalance. The birth is absolutely important, but the birth doesn’t mean a whole lot without the Resurrection.

Q: Because you’re not as closely connected to the Easter Conference now, what are your current areas of research?

A: Right now, what I work on most closely are the papyri of the New Testament and noncanonical books. I’ve been putting together some new editions of papyri and gathering them into a book for scholars to use. When we pick up the New Testament, as a scholar you want to know what manuscripts are behind it and why it is you’re seeing the text in English that you do. No one has done that for the noncanonical works with the same energy and effort that has been given to the canonical books. I’m going to put together a book that will show the earliest fifty-five noncanonical New Testament-period texts. ✂

Ron and Carol Allen



RON AND CAROL ALLEN MET ON A BLIND DATE AT Utah State University in 1957. Ron had returned from the Eastern States Mission the previous year. They were married in the Logan Temple on August 1, 1958. Four years at Utah State; four years at the University of Washington; three years with the United States Air Force, including one year in Thailand during the Vietnam War; and two more years at the University of Washington set the stage for endless possibilities, the realities of which they could not foresee or even dream possible. But from the vantage of fifty wonderful years together, they can now discern the fruits of their labors.

Over a span of twenty years, they were blessed to have ten children, five girls and five boys. Nine survive to this day, giving their parents thirty-nine grandchildren and three great-grandchildren.

All nine children attended BYU. Two of the girls are nurses, one son excels in sales, and the other four boys are dentists. All have eternal companions who attended BYU, including an engineer, a nurse, an accountant, a police officer, an office manager, and several homemakers.

Ten years into Ron's thirty-plus-year career in orthodontics, the Allens purchased fourteen acres of farmland thirteen miles southeast of Portland in Clackamas, on which they built their dream home where they raised their large family. The cows, turkeys, chickens, dogs, cats, fruit trees, vegetable gardens, barns, rabbits, hay, and good neighbors all served the primary purpose of raising a family unto the Lord.

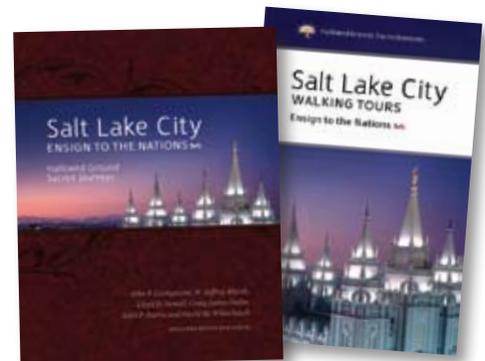
When the children all had families of their own and finished their educations, the timing was right for Ron and Carol to sell their paradise to the North Clackamas Parks for a community park, replete with softball, baseball, football, soccer, and lacrosse fields. The park was to be contiguous with a simultaneously constructed elementary school and high school to the south of the park. The proceeds from the sale of their home and property made it possible for them to fund a charitable trust given to BYU to promote the threefold mission of the Church. ❧

Anonymous

Donated funds made possible a beautiful photo history titled *Hallowed Ground, Sacred Journeys: Salt Lake City, An Ensign to the Nations*. The book takes readers on a virtual tour of significant sites and includes a DVD-ROM with hundreds of photos not found in the book. Video clips are narrated by Lloyd D. Newell and others. A companion volume outlines walking tours around downtown Salt Lake City. The books and DVD-ROM feature sites such as the Salt Lake Temple, the Beehive House, the Lion House, the Conference Center, the Family History Center, the Capitol, and the Pioneer Memorial Museum. Now the project is

blessing the worldwide Church as video clips are being broadcast by BYU-TV and KBYU-TV.

Why do people donate to ambitious projects such as this? One donor wrote that while he found great value in studying economics and music, "it was my religion classes that inspired a shaky freshman to gain a vibrant testimony of the truthfulness of the Book of Mormon and to go on to serve a mission. Out of that has grown a lifetime commitment to sacred covenants. In the world, we have choices to make between good, better, and best. Donations to Religious Education seem to fit in the highest category because of the way faculty members help to



expand our understanding of the eternities and bring others to salvation." ❧

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



STUDENT JOURNAL EXPLORES THE ANCIENT WORLD

Photos by Richard B. Crookston

Many students in Near Eastern studies lack the opportunity to publish in their field. *Studia Antiqua* provides such an opportunity.

JOINING THE CHURCH AT AGE TWENTY CHANGED THE life of Daniel O. McClellan. A year later, while serving a mission, he became fascinated with Hebrew and decided to make it his life's goal to study the Bible in its original languages. He decided to major in ancient Near Eastern studies and joined the Students of the Ancient Near East

(SANE) organization at BYU. The organization sponsors faculty lectures twice a month and other symposia on the ancient world. In the process of these gatherings, the students heard about a defunct journal called *Studia Antiqua* started by BYU student Matthew J. Grey in 2002. They began seeking funding to bring it back to life.

Breanne White spearheaded the effort, serving as editor in chief. Dan volunteered as an associate editor while it was under the umbrella of the Humanities Publication Center. Breanne moved on to other projects, and Dan was made editor in chief in 2007. At that time, BYU's Council for Religious Endeavors (CORE) decided the student journal needed a sponsoring entity on campus to keep it alive and vibrant. Terry B. Ball, dean of Religious Education, asked Dr. Richard Neitzel Holzzapfel, Religious Studies Center publications director, to oversee the journal and ensure its vitality. Michael D. Rhodes, professor of ancient scripture, has served as faculty adviser since then. Dr. Dana Pike, the Ancient Near Eastern Studies coordinator, says that Dan is "enthusiastic and hardworking, and he has raised the quality of the journal."

Dan is mentored in his editing by executive editor Devan Jensen, who recognizes this as an important part of his job. President Cecil O. Samuelson said to BYU faculty and staff, "No one is doing a job only to get it done, although such is essential. Every interaction with a student is a way for him or her to be trained" ("Citizenship,

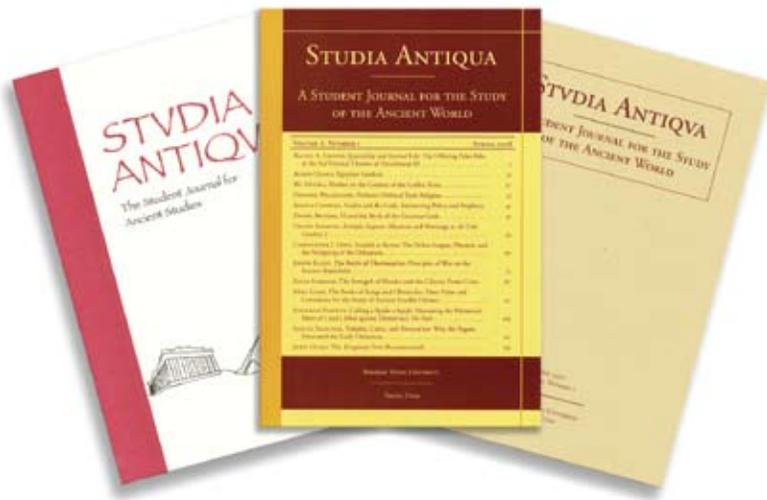
Studia Antiqua fills an important niche on campus and beyond.

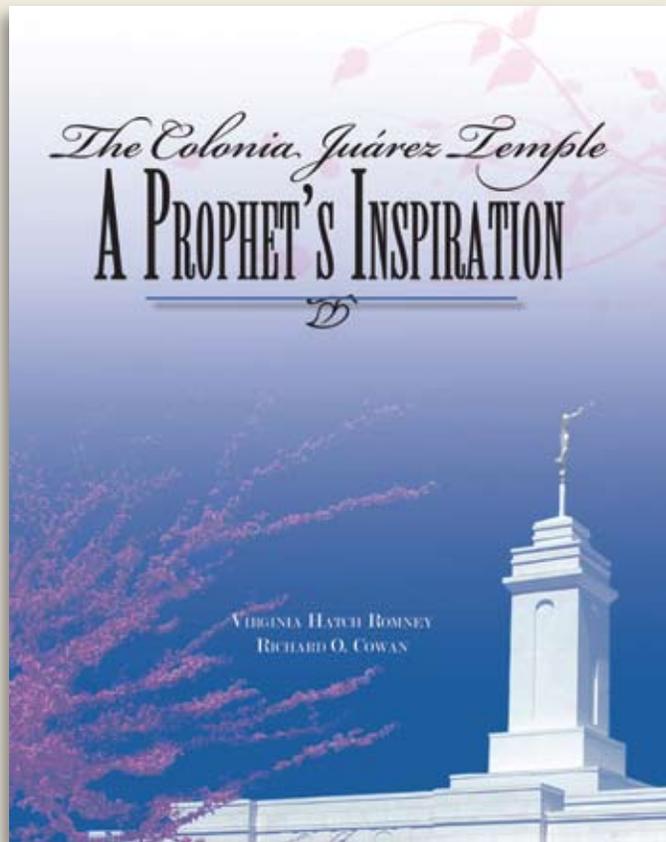
Research, Teaching: The BYU Way," August 26, 2008, 12, <http://speeches.byu.edu>).

Studia Antiqua fills an important niche on campus and beyond. It assists students from the various disciplines of ancient studies (classics, ancient Near Eastern studies, anthropology, and art history) to publish and gain experience in their field in preparation for graduate studies and professional careers. Students can submit their articles to studia_antiqua@byu.edu. Dan offers this advice to potential authors: "Many of the articles we accept for publication have been written in connection with a class or have been cowritten with a professor. Any mentoring help from faculty or peers in their field will make their submissions stronger and even more likely to be published."

One example of an outstanding article is David Lurth's exegetical review of the Hebrew term "strangers in the land" and ancient Israel's covenantal responsibility to care for foreigners and other disadvantaged peoples. Another example is Scott Preston Sukhan Nibley's examination of the phrase "Have ye inquired of the Lord?" Nibley notes that divine inquiry patterns pervade the Bible and the Book of Mormon, and his paper outlines a ritual backdrop that can be detected in both texts.

The future of *Studia Antiqua* is bright. The Religious Studies Center has provided an internship for the editor in chief to guarantee the continuity of the journal, and funding has almost doubled since the journal was reestablished. Dr. Pike says, "*Studia Antiqua* provides our BYU students with a great opportunity to publish their research and writing. This is great career preparation; it's also very rewarding for them. I really appreciate the RSC's support of this student journal." ✂



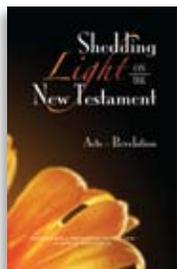


The Colonia Juárez Temple: A Prophet's Inspiration
 This is the fascinating story of the Colonia Juárez Chihuahua Mexico Temple, including the inspiration President Gordon B. Hinckley received, while visiting Colonia Juárez, to build smaller-sized temples throughout the world. This widely visual book highlights the process, the progress, and the sacrifice of the wonderful Saints of the colonies who helped build this beautiful temple.

ISBN: 978-0-8425-2727-9, Retail: \$29.95

NEW PUBLICATIONS

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



Shedding Light on the New Testament: Acts through Revelation
 This book examines such themes as the Atonement, grace, gifts of the

Spirit, the condensation of God, and calling and election within the pages of the book of Acts through the

Revelation of John. Using scriptures of the Restoration and teachings from the presiding authorities of The Church of Jesus Christ of Latter-day Saints, it illuminates and clarifies these and others topics so that we might find sweetness therein and see wondrous things to our understanding and establish godly conduct.

ISBN: 978-0-8425-2725-5,
 Retail: \$25.95



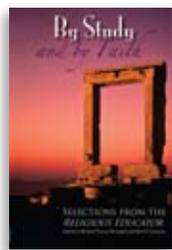
Teach One Another Words of Wisdom: Selections from the Religious Educator, a publication of BYU's Religious Studies

Center, is a place where Church leaders and teachers publish thoughtful essays for those who study and

teach the restored gospel of Jesus Christ. The editors of this compilation selected some of the outstanding contributions from past issues to celebrate the *Religious Educator's* tenth year of publication. This volume features outstanding articles by Elder Robert D. Hales, Elder Richard G. Scott, Elder Tad R. Callister, J. R. Kearl, Brent L. Top, Kathy Kipp Clayton, and others.

ISBN: 978-0-8425-2717-0,

Retail: \$8.95

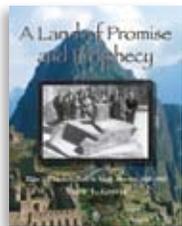


By Study and by Faith: Selections from the *Religious Educator*
Launched in 2000 by former dean Robert L. Millet, the

Religious Educator serves the needs and interests of those who study and teach the restored gospel of Jesus Christ. In celebration of its tenth year, the editors have selected some of the outstanding contributions. Among the authors are Elder D. Todd Christofferson, Elder Jay E. Jensen, Elder Neal A. Maxwell, Richard E. Bennett, Thomas A. Wayment, and several others. This volume is highlighted with a number of color images.

ISBN: 978-0-8425-2718-7,

Retail: \$11.95



A Land of Promise and Prophecy: A. Theodore Tuttle in South America
Though not a biography of Elder Tuttle, the book

focuses on his activities in South America. Each mission in South America is discussed in relation to Elder Tuttle's efforts and some of the issues and concerns of the time. This history focuses on the personalities and programs of the mission presidents and their wives with particular emphasis on Elder A. Theodore Tuttle because the changes that occurred during the time he was there were the product of these men and women.

ISBN: 978-0-8425-2713-2,

Retail: \$25.95

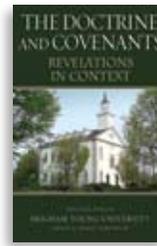


An Uncommon Common Pioneer: The Journals of James Henry Martineau, 1828-1918
James Henry

Martineau's journals present the life of a Mormon convert, a pioneer, and an individual dedicating his life in the service of his family, his country, and his church. 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 a patriarch and was often in contact with or serving with those in authority. This volume offers a reflection of this common, yet uncommon, Latter-day Saint pioneer.

ISBN: 978-0-8425-2697-5,

Retail: \$39.95

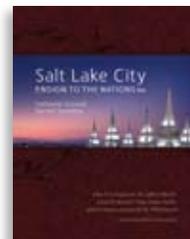


The Doctrine and Covenants: Revelations in Context, The 37th Annual Sidney B. Sperry Symposium

This book will help readers gain a better understanding of the background and development of Joseph Smith's revelations. Written by scholars trained in a variety of fields, the articles will also help Latter-day Saints better appreciate the setting in which Joseph received revelations and 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



Hallowed Ground, Sacred Journeys: Salt Lake City, Ensign to the Nations
Tour the historic sites of Salt Lake

City from the comfort of your own home. This full-color book includes a virtual tour DVD-ROM. Both the book and the DVD-ROM explain the historical and modern significance of each site. The authors guide the DVD-ROM tours with descriptions and details of historic sites.

ISBN: 978-0-8425-2671-5,

Retail: \$29.95

Also available: Walking Tours and DVD-ROM.

FACULTY AND STAFF

APPOINTMENTS

S. Kent Brown replaces Ray L.

Huntington as academic coordinator of the BYU Jerusalem Center for Near Eastern Studies. Andrew C. Skinner and Keith J. Wilson are currently serving as faculty members there.

Jeffrey R. Chadwick has been appointed to the board of trustees of the American Schools of Oriental Research (ASOR) for a three-year term, 2008–10. He has also been reappointed as senior fellow at the William F. Albright Institute of Archaeological Research in Jerusalem.

Brian M. Hauglid was appointed editor for the new annual periodical *Studies in the Bible and Antiquity*.

Andrew H. Hedges, Steven C. Harper, and Kerry M. Muhlestein were appointed editor and associate editors,

Charles Swift



respectively, of the *Journal of Book of Mormon and Restoration Scriptures*.

Paul Y. Hoskisson replaced S. Kent Brown as director of the Willes Center for Book of Mormon Studies and the Foundation for Ancient Research and Mormon Studies in the Neal A. Maxwell Institute for Religious Scholarship.

AWARDS

Susan Easton Black and **Andrew C. Skinner** received a faculty scholarship from the Neal A. Maxwell Institute for their work on the phrase “this land” in the Book of Mormon.

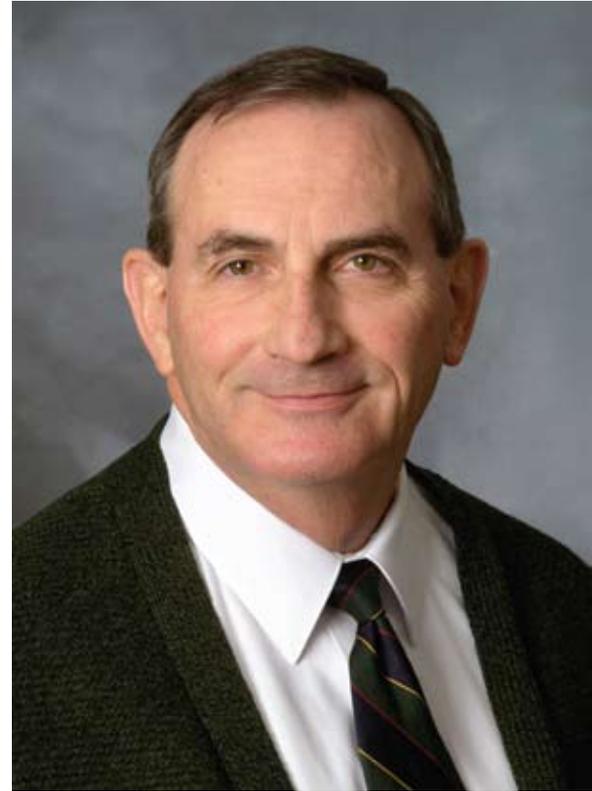
Richard B. Crookston was awarded a plaque for his five years of service to the university.

Robert C. Freeman and **Dennis A. Wright** received the George Washington Honor Medal from the Freedom Foundation in October 2008 for gathering oral histories for the Saints at War project, publishing several books on the subject, creating documentary films, and establishing a historical archive.

Charles Swift was named outstanding faculty member for 2008 in the BYU chapter of Phi Eta Sigma.

NON-RSC PUBLICATIONS (2008)

Baugh, Alexander L., and Michael S. Riggs. “That They Might Rest



Paul Y. Hoskisson

Where the Ashes of the Latter-day Saints Reposed’: The Far West, Missouri, Burial Ground,” *Mormon Historical Studies* 9, no. 1 (Spring 2008): 135–42.

———. “The Final Episode of Mormonism in Missouri in the 1830s: The Incarceration of the Mormon Prisoners in Richmond and Columbia Jails, 1838–1839,” *John Whitmer Historical Association Journal* 28 (2008): 1–34.

Freeman, Robert C., and Jon Felt. *German Saints at War*. Springville, UT: Cedar Fort, 2008.

- Garr, Arnold K.** *Joseph Smith: Presidential Candidate*. Orem, UT: Millennial Press, 2008.
- Gaskill, Alonzo.** *Odds Are, You're Going to Be Exalted: Evidence That the Plan of Salvation Works*. Salt Lake City: Deseret Book, 2008.
- . *Know Your Religions*, vol. 1: *A Comparative Look at Mormonism and Catholicism*. Salt Lake City: Millennial Press, 2008.
- Harper, Steven C.** *Making Sense of the Doctrine and Covenants*. Salt Lake City: Deseret Book, 2008.
- Lafferty, C. L., Kenneth L. Alford, M. Davis, and R. O. Connor.** "Combat Veteran Workplace and Classroom Reintegration." *SAM Advanced Management Journal* 73, no. 4 (Autumn 2008): 4–11.
- Lambert, Paul W., and Thomas A. Wayment,** "Pen and Pencil Markings in Joseph Smith's New Testament Translation," *BYU Studies* 47, no. 2 (2008): 87–106.
- Manscill, Craig K., Robert C. Freeman, and Dennis A. Wright,** editors. *Presidents of the Church: The Lives and Teachings of the Modern Prophets*. Springville, UT: Cedar Fort, 2008. Includes chapters by David F. Boone, Kent R. Brooks, Lawrence R. Flake, Arnold K. Garr, Michael A. Goodman, John P. Livingstone, Craig K. Manscill, Timothy Merrill, Craig James Ostler, Matthew O. Richardson, Charles Swift, Clyde W. Williams, and Mary Jane Woodger.
- Millet, Robert L.** *Holding Fast: Dealing with Doubt in the Latter Days*. Salt Lake City: Deseret Book, 2008.
- Muhlestein, Kerry.** "Royal Executions: Evidence Bearing on the Subject of Sanctioned Killing in the Middle Kingdom." *Journal of the Economic and Social History of the Orient* 51, no. 2 (2008): 181–208.
- . "Execration Ritual." In *UCLA Encyclopedia of Egyptology*, edited by Willeke Wendrich and Jacco Dieleman (2008).
- Neilson, Reid L.,** editor (with Terryl L. Givens). *Joseph Smith: Reappraisals after Two Centuries*. New York: Oxford University Press, 2008.
- and **Laurie F. Maffly-Kipp,** editors. *Proclamation to the Pacific: Nineteenth-Century Mormonism and the Pacific Basin Frontier*. Salt Lake City: University of Utah Press, 2008.
- Newell, Lloyd D.** *Let Him Ask of God: Wisdom from the Life and Teachings of Joseph Smith* (Salt Lake City: Deseret Book, 2008).
- . "Love, Limits and Latitude," *Ensign*, August 2008, 60–66.
- Richardson, Matthew O.** *The Relationship Seasons: Navigating the Five Stages of Relationships*. Salt Lake City: Leatherwood Press, 2008.
- Top, Brent L.** *When You Can't Do It Alone* (Salt Lake City: Deseret Book, 2008).
- Williams, Clyde J.,** editor. *Mine Errand from the Lord: Selections from the Discourses and Writings of Boyd K. Packer*. Salt Lake City: Deseret Book, 2008.
- Williams, Marlene S., W. Dean Belnap, and John P. Livingstone,** editors. *Matters of the Mind: Latter-day Saint Helps for Mental Health*. Salt Lake City: Deseret Book, 2008.
- Wayment, Thomas A.** "A New Transcription of P.Oxy. 2383 (P69)," *Novum Testamentum* 50 (2008): 531–35.
- Woods, Fred E.** "Andrew Jenson's . . . Journey to Iceland," *BYU Studies*, 47, no. 4 (2008): 1–16.
- . "The Crew and Voyage of the Ship *MII*," *Crossroads* (September 2008): 183–89.
- . "Fort Laramie . . .," *Annals of Wyoming* 80, no. 3 (Summer 2008): 17–32.
- . "Gathering to Zion," *ICTOPIA PEHIIIÑ B Y YKPAĪHI* (Spring 2008): 665–62.
- . "Kalaupapa . . .," *Interreligious Insight* 6, no. 1 (January 2008): 66–74.
- . "Mormon Migration and Fort Bridger," *Annals of Wyoming* 80, no. 1 (Winter 2008): 2–14.
- . "Principles for Effective Interreligious Dialogue," *Scientific Annuary* 13 (Kyiv, Ukraine, 2008): 128–31.
- . "The Tide of Mormon Migration Flowing through the Port of Liverpool, England," *British Journal of Mormon Studies* 1, no. 1 (Spring 2008): 64–91.
- . "The Most Influential Mormon Islander: Jonathan Hawaii Napela," *Hawaiian Journal of History* (Fall 2008).



WHY HIS GRATITUDE FOR RELIGIOUS EDUCATION IS HISTORIC

Chris Jones, who is currently completing his MA in American history, credits Religious Education and those who support it for his amazing academic achievements. As an undergraduate, Chris received a mentored learning grant that allowed him to work with Religious Education faculty researching what travel writers had to say about Mormon women in the 19th century. His findings were presented at the Mormon History Association's 2007 conference and will be published on the Harold B. Lee Library's Web site. Donations also have allowed Chris to publish a paper that received the William J. Snow Award in Western or Mormon History. These preparations have made Chris a stronger candidate for his PhD program, which he will begin in the fall. We invite you to help other students make history by giving generously to the BYU Annual Fund.

And please remember to designate Religious Education.

EVERY GIFT MATTERS

*To talk about helping Religious Education with a special gift, call
Ken McCarty at 801-422-4148 or e-mail ken_mccarty@byu.edu.*



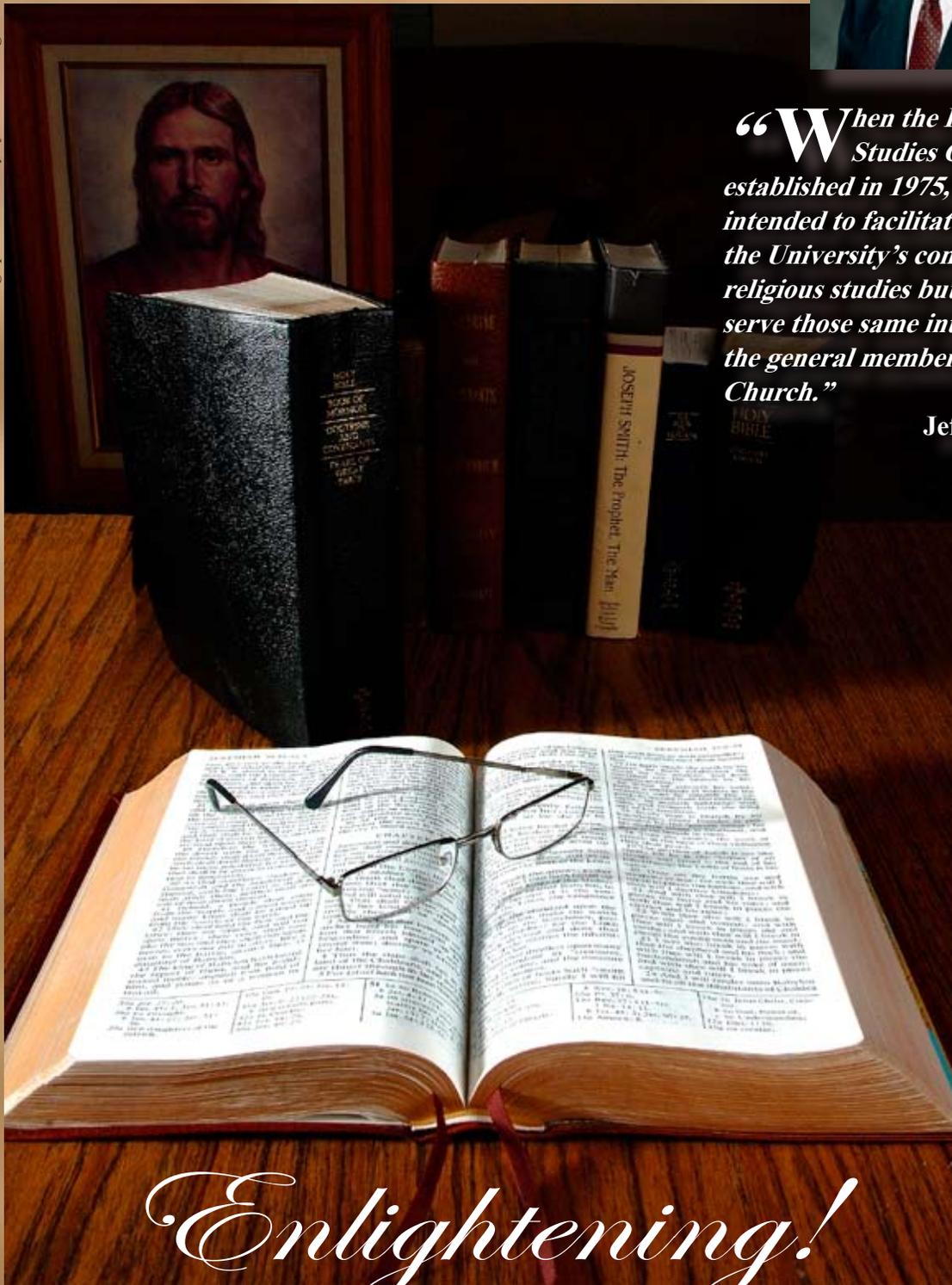
BYU
ANNUAL FUND

BYU RELIGIOUS STUDIES CENTER

Seriously Committed to Religious Studies



Large photo courtesy of Bruce Nordgren



“When the Religious Studies Center was established in 1975, it was intended to facilitate not only the University’s commitment to religious studies but was also to serve those same interests among the general membership of the LDS Church.”

Jeffrey R. Holland

Enlightening!

BYU RELIGIOUS STUDIES CENTER

We publish faithful, gospel-related scholarship and academically sound, original books and articles on topics directly related to all facets of the restored gospel, of scripture and doctrine, of LDS Church history, and of devotion.

*Look for our books
wherever LDS books are sold.*

**For more information,
visit our Web site at rsc.byu.edu**



RELIGIOUS STUDIES CENTER
Established in 1975 by Jeffrey R. Holland

INVITATION FROM

Friends of Religious Education



Friends of Religious Education (FORE) is a national group that supports the mission of Religious Education at Brigham Young University. Religious Education—the campus unit that teaches BYU's scripture, doctrine, and Church history courses—is blessed by the efforts of FORE in encouraging donations, sponsoring scholarship and outreach, and hosting firesides. Thousands of Latter-day Saints and their friends have enjoyed FORE-sponsored evenings in various locations around the United States. In those firesides, BYU professors share their expertise in inspiring and uplifting ways. We hope you will join us next time the FORE fireside is in your area.

In recent years, FORE donors have contributed funds that have supported a variety of outreach and research projects, including the publication of academic books, the translation of significant articles into Spanish and Portuguese, and research on the lives of German Latter-day Saints during World War II. We invite you to participate in efforts like these to further Religious Education's mission of blessing the world through teaching, scholarship, and service.

BYU Lecture Series

Feb. 20—Robert Millet, Tempe Arizona Institute Stake Center, "The Atonement's Infinite Reach and Intimate Touch."

Feb. 21—Robert Millet, Mesa Arizona Red Mountain Institute, "The Righteousness of Our Redeemer."

May 2—W. Jeffrey Marsh, Irvine California Stake Center, "The Prophet of the Restoration."

May 29—Lawrence Flake, Marysville Washington Stake Center, "Inspirational and Humorous Insights from the Lives of Latter-day Prophets."

May 30—Lawrence Flake, Bellevue Washington South Stake Center, "Inspirational and Humorous Insights from the Lives of Latter-day Prophets."

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.

WEB: BYUReligiousEducationReview.org

BYU

Religious Education

"These Twelve" by Walter Rane.
© IRI. Used by permission.