Hugh Nibley
A Life of Faith, Learning, and Teaching
Enduring Examples

Each year, Religious Education mourns the passing of retired colleagues. In 2009 we lost Daniel H. Ludlow, Clark V. Johnson, Truman G. Madsen, Robert J. Matthews, and E. Dale LeBaron. Each made lasting contributions to BYU and the Church.

Clark and Dale, unlike Dan, Truman, and Bob, were not widely known around the Church. But I want to make special mention of them because of their unique and unheralded research projects. Both of them were collectors.

Clark Johnson passed away of cancer on July 25, 2009, not long after he and his wife, Cheryl, returned from serving their third mission together. Clark's research had its focus in Missouri. In 1992 he published his most enduring scholarly work, *Mormon Redress Petitions: Documents of the 1833–1838 Conflict*. In Doctrine and Covenants 123:1–6, the Prophet Joseph Smith instructed the Saints to write petitions to the U.S. government detailing their losses after their expulsion from Missouri. They were to request redress for their property. Clark located and transcribed 773 of those petitions and published them in his 830-page book. It is a gold mine of information about people, places, property, Church history, and economics on the American frontier of the 1830s. It will be used as a resource forever.

Dale LeBaron died in an auto-pedestrian accident on December 3, 2009. A few years after he joined the Religious Education faculty in 1986, he began a great work of collecting. Wanting to preserve the conversion accounts of Black Africa's earliest Latter-day Saints, he visited ten countries, conducting oral interviews of over four hundred Latter-day Saint converts. He captured their stories on tape and transcribed most of the interviews. Although he gave many speeches about those early converts and published a book and some articles, his biggest legacy from the project is not published. His vast collection of taped and transcribed interviews is available for other researchers in the Harold B. Lee Library at BYU. This is unique material that with the passing of time can no longer be duplicated. It will also be used as a resource forever.

Although neither project received much public fanfare, both are extraordinary examples of enduring scholarship. I believe no one can write the history of the Church in Missouri without making reference to Clark's collection of redress petitions. Likewise, no one can write the history of the Church in Africa without making reference to Dale's collection of interviews.

Kent P. Jackson

Associate dean of Religious Education

BYU

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To obtain a free subscription for the BYU Religious Education Review magazine, please visit review.byu.edu, or call 801-422-6975.
THE GOOD NEWS!

A monumental documentary series about Jesus Christ may prove to be one of the most important films ever produced at BYU.

Messiah: Behold the Lamb of God, a documentary produced by the Neal A. Maxwell Institute, BYU Religious Education, and BYU Broadcasting, aired on BYU-TV in early 2010. The monumental series offers the best of over two hundred hours of interviews with LDS experts in their fields on the life and mission of Jesus Christ. Filming was done on site in Israel, Egypt, Denmark, and on a specially built stage at the LDS Motion Picture Studio in Provo, Utah.

This remarkable series is the brainchild of S. Kent Brown, my former New Testament professor at BYU. Only after years of careful and thoughtful work on the New Testament was Kent in a position to take on such an immense project. The idea of such a tremendous project came after Kent viewed the PBS documentary From Jesus to Christ. He was impressed with the production but disappointed by its “willful challenge to deeply held Christian beliefs.” He said it told “too brief a story, with an axe to grind.” He thought, What if Latter-day Saints could produce a documentary film as well crafted and thought out, but with the dimension of faith? Thus began an effort that would go through concept building, research papers, BYU classes, script drafts, review committees, preproduction planning, and film tests.

Kent believed the film needed a conceptual framework to guide the treatment of the entire story. He recruited eight thoughtful faculty colleagues to join in writing segments of the broad story, including essential background pieces on Roman and Jewish history and events that impacted the early Christian church.

Kent next approached Robert L. Millet, dean of BYU’s Religious Education, for funds to pay faculty reviewers to examine and critique

“When I repeat the titles Savior and Redeemer, I mean something fundamentally different from what most of my Christian friends mean.” —S. Kent Brown

“...
the basic document. He then solicited critiques from a half-dozen distinguished faculty members from different academic disciplines.

The first episode, titled “Before Abraham Was, I Am,” paints a vivid portrait of Jesus as Jehovah. A key to understanding who Jesus is rests in the events of the premortal Grand Council, wherein our Father in Heaven selected him to become our Redeemer and Savior. All of this is old news to Latter-day Saints but almost unknown to other Christians. As the series continues, it covers the mortal ministry of Jesus and ends with his Second Coming.

The overall question answered in the series is Who is Jesus? Kent testifies that “Jesus as Savior and Redeemer stands at the heart of our faith.” But then he adds, “When I repeat the titles Savior and Redeemer, I mean something fundamentally different from what most of my Christian friends mean. Speaking generally, their Jesus saves those trapped in sin who receive the sacraments or ordinances of the Christian church. Again speaking generally, in their view, those saved must receive these ordinances while living in mortality, before death. Jesus’ saving power does not extend to those who die without such ordinances. In stark contrast, our Jesus possesses power to save those who have died without the gospel and to open the door for the dead to receive salvation. Our Jesus holds infinite power to save.”

In the end, this may be the most important film produced at BYU in this generation, reminding us that indeed the gospel is “good news”!

Richard Neitzel Holzapfel
Publications Director
Religious Studies Center

Much of the filming for the series was done on site in Israel, Egypt, and Denmark.

FEBRUARY 2010
Friday, February 26
The 2010 BYU Church History Symposium, sponsored by Religious Education and the Religious Studies Center, will be held on BYU campus from 9:00 a.m. to 5:00 p.m. Topic is the administrative history of the Church. Speakers will include Elder Vaughn J. Featherstone, Richard L. Bushman, Edward L. Kimball, John W. Welch, Susan Easton Black, Fred E. Woods, Mark Staker, Robert L. Millet, and many more.

MARCH 2010
Saturday, March 27, 2010
The 2010 BYU Religious Education Easter Conference will be held in the Joseph Smith Building auditorium on BYU campus at 9 a.m. Visit easterconference.byu.edu for more information.

OCTOBER 2010
Friday and Saturday, October 29–30, 2010
The 39th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building auditorium on BYU campus. The keynote address will be Friday, October 29.

These events are free of charge, and registration is not required. For more information, please contact Brent Nordgren at 801-422-3293.
Faculty Highlight: Kip Sperry

KIP SPERRY (kip_sperry@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

Kip Sperry has taught at BYU since 1991. He teaches family history, American and LDS genealogical research methods and sources, and Latter-day Saint temples. He also serves as supervisor of the Family History Lab in 1031C JFSB and is the family history area coordinator for Religious Education.

Kip was born in Chardon, Ohio, and joined the Church in Kansas City, Missouri. He is married to Elisabeth Anne Pearson, and they have one son, Daniel, a medical student at Upstate Medical University, Syracuse, New York.

Kip holds graduate and undergraduate degrees from BYU. He worked for the Family History Library in Salt Lake City and for the Church History Library. He is an accredited genealogist, certified genealogist, and a certified genealogical lecturer. His national awards include Fellow, American Society of Genealogists; Fellow, National Genealogical Society; and Fellow, Utah Genealogical Association, among others. He received the Richard Lloyd Anderson Research Award from BYU in 2003.

Faculty Highlight: Keith J. Wilson

KEITH J. WILSON (keith_wilson@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

In 1980, Keith J. Wilson received a phone call inviting him to teach a freshman Book of Mormon class. At that time he was juggling his schedule between working on an MA in language at BYU, managing the family jewelry business, and serving as a bishop of a campus singles ward. But the opportunity to teach the scriptures was a lifelong dream of his, so he gladly accepted. Now, some twenty-nine years later, with a PhD from the University of Utah in educational history, he still gets much the same feeling when he walks into a freshman Book of Mormon class.

In the course of receiving his PhD, Brother Wilson analyzed the secularization process of Church-related colleges and universities. Following his full-time appointment with Ancient Scripture, he involved BYU in a national study comparing faculty freedom and religiosity at Baylor, Notre Dame, Boston College, and BYU. The results of that study defended BYU from criticism by a vocal national professors’ union.

Since then Brother Wilson has continued his interest in organizational change and is now involved in a larger study that will chronicle the changes in the Community of Christ over the past fifty years. As part of that study, he has interviewed recent presidents of the Community of Christ, including the great-grandson of Joseph Smith Jr.
Staff Highlight: Susan Bettis

SUSAN BETTIS (susan_bettis@byu.edu) IS RELIGIOUS EDUCATION CONTROLLER.

Susan was born and raised in West Virginia, moving to Utah in 1977. While she takes pride in her Appalachian roots, Susan has enthusiastically embraced the panoramic beauty and unique culture of the West and has forsaken her hillbilly accent. With over twenty years of experience as an administrative and financial assistant, Susan began her career at BYU in 1997. For twelve years, she worked in the dean’s office of the College of Health and Human Performance, the last eight as the college controller. She will ever be grateful for the serendipity that brought her to Religious Education, when their controller vacancy exactly coincided with the sudden dissolution of her former college. Of her good fortune, she says, “I couldn’t have hoped for a better place to land.”

A year and a half after the unexpected passing of her husband of sixteen years, Susan married Carl Bettis, a cowboy from Oklahoma living in Goshen, Utah. Since their marriage, Carl and Susan have continued to live in Goshen, where they raise horses, mules, and a disappointing garden. With their combined families, Carl and Susan are the parents of eleven and grandparents of thirty. Although it’s difficult to have their large family spread all across the country, they enjoy the opportunity it gives them to travel. ☺

BYU EASTER CONFERENCE 2010

This year, BYU Religious Education and the Religious Studies Center will host the annual Easter Conference to be held on Saturday, March 27, from 9:00 a.m. to noon in the Joseph Smith Building auditorium (room 140) on the south end of campus.

This year’s conference will feature keynote speaker Elder Gerald N. Lund, Robert L. Millet (former dean of Religious Education) and Daniel L. Belnap (assistant professor of ancient scripture). Each presenter will talk about the Savior, his life, his mission, the Atonement, and his influence in our lives today. The conference will also feature special vocal and instrumental presentations. Attending the BYU Easter Conference is an ideal way to celebrate the Easter season.

Admission is free, and the public is invited and encouraged to attend.

For more information, please visit the following Web site: http://easterconference.byu.edu, or call the Religious Studies Center at (801) 422-6975.

Elder Gerald N. Lund
What drives a man like Richard Bennett to research and write so prolifically? When asked, Bennett pauses to consider his words. “Spiritually driven curiosity,” he says. “A need to answer questions. We don’t need to be afraid of asking questions. The First Vision occurred because of a question. In fact, I believe that some of our most rewarding experiences come after searching for answers to questions.”

In October, Bennett and his wife, Pat, led his Church History 341 Honors class students on a six-day field trip to answer some of those questions. They presented research findings at the Sacred Grove, the Grandin printing shop, the Peter Whitmer cabin, the Kirtland Temple, the John Johnson home, the Nauvoo sites, and the Carthage Jail. When asked how the trip was, he replied, “Marvelous! It is not a tour; it is a field study trip. What started out as a class on wheels has become a laboratory of faith.”

Students tackled difficult historical questions, then collaborated on the research and presented their findings on-site. Bennett feels this opportunity enriches the students’ BYU education by providing spiritually strengthening, intellectually enlarging, and character-building experiences. “It is a very effective teaching instrument that is unique to BYU,” he says.

“I liked that they taught along the way because it brought the Spirit more into it,” said Greta Martino, a sophomore from Denton, Texas. “I really think this is one of the great experiences in my life.”

Philip Volmar, a junior in public relations from Fullerton, California, agreed. “My favorite part of the experience wasn’t just to learn Church history but to live it,” he said. “On a spiritual level, I have a greater understanding of how Jesus Christ influenced the Restoration.”
Bennett’s influence extends beyond the classroom. On April 14, the Arthur H. Clark Company will release his book *The Nauvoo Legion: America’s Mormon Militia*, coauthored with Donald Q. Cannon and Susan Easton Black. This book tells the definitive story of the original Nauvoo Legion, putting the story of its formation into the context of American and Mormon military history. It features a comprehensive list of those who served and tells how Church leaders learned important lessons from their experience in Missouri.

His new, pathbreaking article on Martin Harris will soon appear in the next issue of the *Journal of Mormon History*. In “‘Read This I Pray Thee’: Martin Harris and the Three Wise Men of the East,” Bennett shares heretofore untold details of Martin Harris’s 1828 visit to Charles Anthon, Luther Bradish, and Samuel L. Mitchill. Their review of Book of Mormon characters influenced Harris to fund printing of the Book of Mormon.

An enhanced edition of Bennett’s book *We’ll Find the Place: The Mormon Exodus, 1846–1848* was published in September 2009 by the University of Oklahoma. This edition features illustrations of the Mormon Battalion by Thomas L. Kane. It also offers the most comprehensive bibliography ever published on the Mormon exodus. Bennett believes in taking Church history beyond the usual Church audience. He says people can relate to the Mormons’ persecution and suffering, the epic struggle of the exodus, and the victory that emerged out of tragedy.

Three other books on the early Restoration are in the works. *Established as a Prophet: Joseph Smith and the First Principles* examines the “incubation period” of the Restoration between 1820 and 1829. The premise he starts with is that people cannot teach what they have not been taught. Of course, the Prophet Joseph was taught the first principles and ordinances of the gospel by divine messengers who carefully tutored him.

A second book, *Already to Harvest: Church History for the Modern Missionary* (coauthored with John Livingstone), draws lessons from the journals of the earliest missionaries of the Restoration (most unpublished). In addition to Samuel Smith, Parley P. Pratt, and Orson Pratt, the book features lesser-known missionaries such as John L. Butler and Wandle Mace. Lessons include the importance of gaining a testimony, preparing a foundation of knowledge, learning to get along with companions, using the Bible and Book of Mormon, emphasizing the first principles and ordinances of the gospel, and teaching with the Spirit. These lessons are interspersed with passages from *Preach My Gospel*.

A third book, *In the Year of Our Lord 1820*, actually provided the inspiration behind many of his other works. This larger volume seeks to enrich our understanding of the events of 1820 by placing them in the intellectual landscape of important world events of the period.

“**FACULTY HAVE THE RESPONSIBILITY TO TEACH WELL NOT ONLY WITHIN OUR CLASSROOMS BUT ALSO BEYOND THE TRADITIONAL CLASSROOM SETTING.**”

Bennett says, “Whether it is taking classes out to Church history sites, publishing articles and books on a variety of Church history and doctrinal issues and questions, participating in interfaith dialogues, attending academic conferences, or encouraging fellow faculty members in their research and publishing endeavors, I believe that we as faculty have a responsibility to teach well within our classrooms but also beyond the traditional classroom setting. Research informs and inspires good classroom instruction, and vice versa.”
Religious Education’s Ties to Historic Sites Research

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

Teaching the gospel of Jesus Christ, faculty members in Religious Education enjoy the opportunity to walk students figuratively across the sacred ground of scripture. However, literally studying on-site can bring additional power. “Inspiration comes easier,” President Boyd K. Packer counseled BYU faculty, “when you can set foot on the site.”¹ Because of the increased blessing for teaching and scholarship associated with on-site experience, Religious Education has long ties to studying the sacred ground of the Restoration.

The fall 2009 issue of the BYU Religious Education Review highlighted the work of Daniel H. Ludlow in taking the first group of BYU students to the Holy Land as well as Larry C. Porter and Richard L. Anderson’s contributions to locating the sites for the reconstructed Joseph Smith Sr. and Peter Whitmer Sr. log homes in New York. While these and other faculty members have contributed greatly to the on-site experience of thousands of Church members who annually retrace sacred steps, other Religious Education endeavors contribute to scholarly understanding of historic sites. One program nearly twenty-five years in operation has aided the study of Church history worldwide. Inaugurated in 1985, the Regional Studies in Latter-day Saint Church History series has produced fifteen volumes analyzing the history of the Church in New England, New York, Pennsylvania, Ohio, Missouri, Illinois, Arizona, California, Canada, Great Britain, Europe, and the Pacific Isles. Focusing regionally, the scholarship explores topics from the early Restoration through current issues related to an international church. Each regional study, currently conducted biennially, includes academic research on the chosen location, coupled with scholarly presentations and site visits.

The idea for research and travel to historic sites originated with Keith W. Perkins, former chair of the Department of Church History and Doctrine. As the childhood home of Joseph Smith, New England was selected for the initial symposium in the summer of 1985 because “it is the birthplace and seedbed of Mormonism.”² Following completion of their research, participants in the original study reflected on the experience, noting that “future teaching concerning the Saints, the Macks, the Smiths, and New England would never again be the same [because] people, places and events in New

Don Enders (left) and Larry C. Porter discuss the reconstructed Joseph Smith Sr. log home in Palmyra, New York. Photo by Brent R. Nordgren.
England were now a living part of their consciousness.”

Subsequent studies continued the focus on sites significant to both the early and modern Church including Arizona (1986), New York (1988, 1999), Ohio (1989, 2004), Missouri (1991), Illinois (1993), and Pennsylvania (1999). Later editions coincided with sesquicentennial celebrations of the Church in Great Britain (1987), California (1996), and continental Europe (2000) or shined a historical light on Church growth in international regions like Western Canada (1998), Upper Canada (2004), and the Pacific Isles (2008). Visits to each region included interactions with members, leaders, and local historians. Overall, the program has amassed a significant body of scholarly work on historic Church sites, including more than 175 articles devoted to the regional themes.

Editors for the 1988 New York symposium summarized the impact of these studies. “For the historian,” Larry C. Porter, Milton V. Backman Jr., and Susan Easton Black wrote, “there is little that can compensate for standing on the ground where events transpired. Even with the many changes that have come through the years, there is a particular sense of physical direction, setting, and certainly a feel for the historical events themselves which can be recreated, if only in part, by being on-site.”

The Regional Studies series has “increased our ability as teachers to illustrate more accurately the historical and spiritual legacy of The Church of Jesus Christ of Latter-day Saints.”

2 Donald Q. Cannon, ed., Regional Studies in Latter-day Saint Church History: New England (Provo, UT: Department of Church History and Doctrine, Brigham Young University, 1988), v.
4 Larry C. Porter, Milton V. Backman Jr., and Susan Easton Black, eds., Regional Studies in Latter-day Saint Church History: New York (Provo, UT: Department of Church History and Doctrine, Brigham Young University, 1988), ix.
5 Porter, Backman, and Black, New York, ix.
Hugh Nibley
A Life of Faith, Learning, and Teaching

By Boyd Jay Petersen
Boyd Jay Petersen (boyd.petersen@uvu.edu) is the Program Coordinator for Mormon Studies at Utah Valley University and teaches in the English Department. He also teaches for the BYU Honors Program as a writing instructor. He wrote *Hugh Nibley: A Consecrated Life*, which won the Best Biography Award from the Mormon History Association.

As Halley’s Comet glittered in the March sky of 1910, the forty-six states of America were only ten years into a new century full of hope and optimism. The Wright brothers’ famous flight had occurred only seven years earlier. The Model T Ford had been coming off the assembly line for a year, and William Howard Taft, the acknowledged successor of the popular progressive Teddy Roosevelt, was president of the United States. Amid such promise, likely no more hopeful and prosperous place existed than Portland, Oregon. Employment was keeping pace with a population growing by almost twenty thousand each year. In Portland, Alex Nibley ran the Oregon Lumber Company, a business started by his father, Charles W. Nibley, and Charles’s partner, David Eccles.

On March 27, a baby boy was born to Agnes Sloan, Alex Nibley’s wife. They named him Hugh Winder Nibley. Hugh and his three brothers attended Portland public schools, but the family hired tutors to instruct them in music and language. Hugh supplemented his early studies by exploring the redwood forests near his home, aware that his family’s business was destroying them. Hugh later wrote about that destruction:
As we stood on the little station platform at Gearhart Beach at the end of our last summer there, the family could hear a lumber company a mile away in the towering woods noisily beginning what was to be the total destruction of the greatest rain forest in the world. My father obligingly explained that the lumber company was only acting in the national interest, since spruce wood makes the best propellers, and a strong air force is necessary to a strong and free America. But it was another message that reached and offended childish ears from that misty battleground of man against nature.¹

In 1921, the family moved to Los Angeles, where Alex would manage other business interests for his father. Hugh attended Los Angeles High School and enjoyed learning. Three things became his passions: astronomy, art, and English. His obsession with astronomy led him to paint over the streetlight outside his bedroom observatory, and on one occasion when he came down to breakfast, the family noticed there was something different about him. “We kept looking at him,” recalls his brother Sloan. “There was something wrong and we couldn’t figure it out. Suddenly, one of us noticed that his eyelashes were gone.” Hugh had cut them off so he could see better through the telescope.²

Hugh also discovered a natural ability as an artist. His medium was primarily pencil sketches, and his specialty was tall ships. Despite his ability, he remained humble. Eleven-year-old Hugh wrote his grandfather in 1921, “The other night I stayed up till two o’clock (mainly drawing) while my gentle guardians were out. Drawing is like learning to play the violin. The more you know, the less you think you know. I am positive I know an awful lot.”³

Two gifted and devoted high school English teachers nurtured Hugh’s love and gift for language and literature. “In my first year in high school,” Hugh later wrote, “the object of the [class] was to memorize as many notable passages of literature as possible.”⁴ And memorize he did. By age twelve, he had memorized “all the major Shakespearian tragedies” and the works of many major poets.⁵ And this love for language and literature led him to seek out the roots of English literature. He studied Anglo-Saxon, then Latin, then Greek.

When Hugh graduated from high school in 1927, he had proved that he had great intellectual curiosity and ability. He was also an able outdoorsman. His family worried, however, that his social development left something to be desired. His father remarked in a letter to Hugh’s grandfather, “The poor kid has been wrapped up so in his books all his life that he lacks experience in traveling and caring for himself among civilized beings. He is perfectly able to take care of himself out in the mountains alone with the bears and the wild cats.”⁶

At age seventeen, he was called to the Swiss-German Mission. Hugh was a dutiful missionary, but his main source of guilt was his diversion into his secular studies.

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¹ At age seventeen, Hugh was called to the Swiss-German Mission. He was a dutiful missionary, but his main source of guilt was his diversion into his secular studies.
On March 16, 1929, Hugh confided to his journal, “Can one hour of Greek a day be playing the devil with my mission?” One intellectual diversion that he felt no guilt over was his studies in the Book of Mormon. “The Book of Mormon is giving me greater joy than anything ever did,” he wrote on March 25.

Following his mission, Hugh returned home to attend UCLA, where he graduated summa cum laude in 1934, and then went to graduate school at Berkeley. During this time he witnessed firsthand the effects of the Great Depression. Hugh’s family had been quite wealthy and their wealth survived through most of the 1930s, but as it disappeared Hugh’s father became more desperate to regain the wealth. For the 1936–37 school year—his final year of graduate work at Berkeley—Hugh received a university fellowship. The cash award provided for all of Hugh’s school and living expenses. When Hugh received the fellowship money, his father approached him for a loan. “Dad said he needed the money just over the weekend,” Hugh recalls, “to rescue one of [his] mining deals.” Hugh’s mother pressured him too, assuring him that the money would all be back by the following Monday. But, Hugh says, “I never saw the money again.”

Hugh later remembered this period of his life as a desperate time when “the bottom of the world fell out.” Hugh was not certain that he would be able to continue his studies, and he didn’t know where to turn for help, but he was fortunate enough to be offered a translation job that allowed him to continue his studies, an opportunity he attributed to providence.

Despite the fact that Hugh was able to continue his studies, he was extremely discouraged at this time. When he returned to his family’s home in Hollywood for the Christmas vacation at the end of 1936, his discouragement had become a full-blown depression, saying, “Those were desperate times.” He even began to doubt the truthfulness of the Church. “I thought there were certain flaws in the gospel,” says Hugh. “I was terribly bothered about this afterlife business and that sort of thing. I had no evidence for that whatever.” That all changed when Hugh came down with appendicitis and was taken to the hospital. When the doctor turned the ether on, Hugh swallowed his tongue and stopped breathing. While unconscious, Hugh experienced a life-after-life experience that reoriented his life. “I didn’t meet anything or anybody else, but I looked around, and not only was I in possession of all my faculties, but they were tremendous. I was light as a feather and ready to go.”

This experience had a profound influence on Hugh. Certainly, education remained important to him throughout the rest of his life. However, this experience was a “higher” form of education that helped him recognize that the most important tests in this life are not administered in the classroom. This knowledge helped him not take life too seriously, writing, “We’re just dabbling around, playing around, being tested for our moral qualities, and above all the two things that we can be good at: we can forgive and we can repent.”

In 1938, he took his PhD from Berkeley and then taught at Claremont, Scrips and Pomona Colleges during the years before World War II. He joined the army in September of 1942 and served as an intelligence officer, driving a jeep onto Utah Beach on D-day, landing in a Horsa glider in Holland, and serving at Mourmelon-le-Grand at the Battle of the Bulge.

Following the war, Hugh worked as an editor at the Improvement Era, where he became acquainted with Elder John A. Widtsoe. Elder Widtsoe urged Hugh to apply to
teach at BYU, and recommended him to then-president Howard S. McDonald. Widtsoe described Hugh as “a book worm of the first order.” He continued, “He will probably annoy his wife, when he marries, all his life, by coming home late at night—too late for dinner—and by sitting up all night with his books.” At the bottom of the letter, Elder Widtsoe wrote, “I believe we must keep this man for our use.”

Hugh accepted a position as assistant professor of history and religion at BYU.

Elder Widtsoe did have one concern about Hugh when recommending him to teach at BYU—his marital status. Hugh was a thirty-six-year-old bachelor. In a letter to his close friend Paul Springer, Nibley described Widtsoe's prodding as “the rising admonition of the brethren that I get me espoused.” Obedient to the end, Nibley told Elder Widtsoe that “I would marry the first girl I met at BYU.” On one of his first days on campus, May 25, 1946, Hugh walked into the housing office, and Phyllis Draper—the receptionist—was the first young woman he met there. With just that one encounter, Hugh decided that he was going to marry Phyllis, whom he later described to his mother as “delectable and ever-sensible.” They courted until August 18, when he popped the question. The couple was married on September 18. About their whirlwind courtship, Hugh quipped, “That’s why it’s called BYWoo, I guess.” Hugh and Phyllis reared eight children in a house full of books, music, and guests.

Hugh became a one-man campus, teaching language courses in Latin, Arabic, Greek, Russian, Hebrew, and Old Norse as well as courses on early Christianity, ancient history, ancient Near Eastern religion, and, of course, the Book of Mormon. He began publishing on two fronts. First, he published apologetic articles for a Mormon audience, constructing arguments that deftly defended Mormon beliefs from detractors. His first publication that captured the attention of LDS readers was a response to Fawn Brodie’s *No Man Knows My History*, a biography of Joseph Smith that took a naturalistic view of Mormon origins. Hugh's response, entitled *No, Ma’am, That's Not History*, was acerbic and witty, but established him as a defender of the Church. He followed this with a steady stream of articles mostly published in the Church magazine the *Improvement Era* that established a Middle Eastern background for the Book of Mormon. Hugh also published in some top peer-reviewed journals aimed at a non-Mormon academic audience.

Hugh came to be seen as an apologist, in the classical sense of the word, whether defending the Church against anti-Mormon attacks or preemptively laying out evidence for the restored gospel. His anti-anti-Mormon writings have been collected in the volume *Tinkling Cymbals and Sounding Brass*, where Hugh writes with great sarcasm about the techniques employed by anti-Mormon writers. His greater legacy, however, has been to set the Book of Mormon, the Book of Abraham, Book of Moses, and the temple into an ancient Middle Eastern milieu. He broke ground in these areas and dramatically affected the way Latter-day Saints read and interpret their scriptures.

In the 1970s Hugh began increasingly to speak out against problems he saw with Mormon culture, specifically along the Wasatch Front. He lamented our disregard for the environment, our prioritizing of personal wealth over the law of consecration, and our tendency to be military hawks instead of heeding the admonition to “renounce war and proclaim peace” (D&C 98:16). His social criticism, like his apologetics, was rooted in his understanding of Mormon scripture and prophetic words. Hugh's belief in an ethic of environmental responsibility was born not only of his experiences growing up in the woodlands of Oregon but...
also from his close reading of Mormon scripture. He took seriously the Mormon concepts of a spiritual creation and stewardship. Likewise, Hugh’s call for social justice and anti-materialism stemmed not only from his witnessing the effects of the Great Depression but from his reading of the Doctrine and Covenants and the words of prophets like Joseph Smith, Brigham Young, and Spencer W. Kimball. And Hugh’s strong ant-war positions resulted not only from his experience as a student of classical history and as an intelligence officer in World War II but from his reading of the Book of Mormon and the Doctrine and Covenants.

Hugh Nibley witnessed almost the entire twentieth century. He heard family conversations about World War I and saw the staggering effects of the Great Depression and of World War II. When he was a boy, tall ships were sailing into the harbor of his Portland home town. He saw the world move to jetliners to spaceships. He also witnessed firsthand the transition of Mormonism from a Utah church to a world church. When Hugh was born, there were only 398,000 members and four temples. Today there are over thirteen million members and 130 temples, with twenty more planned. In addition to witnessing this explosive growth, Hugh had a significant influence on the direction the Church took in its approach to the Book of Mormon, the Pearl of Great Price, and the temple. He set a wonderful example of faithful discipleship, all the while showing us that if we take the gospel seriously, we can laugh at ourselves and have a good time during our days of probation. And, most importantly, he touched many individual lives as he urged us to take the law of consecration more seriously, respect the environment, and work for peace.

Notes
2 Interview with Sloan Nibley, n.d., Faith of an Observer, complete transcripts, 531.
3 Hugh Nibley to Charles W. Nibley, June 30, 1921; family correspondence, Charles W. Nibley Collection, Church History Library.
4 Hugh Nibley, Approaching Zion (Salt Lake: Deseret Book and FARMS, 1989), 545–46.
5 Interview with Hugh Nibley by Mark A. Eddington, September 22, 2000.
6 Alexander Nibley to Charles W. Nibley, November 1, 1921; L. Tom Perry Special Collections, Harold B. Lee Library, C. W. Nibley collection, Mss. 1523, box 1, folder 3.
7 Complete transcript of interviews from Faith of an Observer, 29.
8 Faith of an Observer, 221.
9 Faith of an Observer, 222.
10 Faith of an Observer, 229.
11 Faith of an Observer, 229.
12 I describe Hugh’s war experience in three chapters in the biography and my brother-in-law, Alex Nibley, created an excellent contextualized memoir of Hugh’s war years in Sergeant Nibley, Ph.D.: Memories of an Unlikely Screaming Eagle (Salt Lake: Shadow Mountain, 2006),
14 Hugh Nibley to Paul Springer, about August 5, 1946.
16 Hugh Nibley’s personal journal.
17 Hugh Nibley to Agnes Sloan Nibley, postmarked August 23, 1946.
18 Nibley’s personal journal; Hugh Nibley to Agnes Sloan Nibley, August 19, 1946.
In 2009 BYU was privileged to host two groups of Muslims. In July we were visited by an impressive group of American Muslim leaders from southern California, who came to BYU at the invitation of the Church’s Public Affairs department. One member of the group presides over an organization of about eighty mosques. Another heads an organization that deals with media relations between Muslims and other Americans. The others were likewise important leaders in the American Muslim community.

After visiting Church headquarters in Salt Lake City, the visiting Muslims spent a day at BYU with faculty members who teach and do research on Islam. When they met with faculty from Religious Education, we discussed the life of Muslims in the United States and explored various topics of belief and practice. During their visit in the Joseph Smith Building, I was accompanied by Professor Donna Lee Bowen of the Political Science faculty and Professor Ray L. Huntington of Ancient Scripture, both of whom have extensive experience living and working among Muslims. We were reminded that Muslims in America face many of the challenges that American Latter-day Saints face—how to rear children in faith and devotion to God in a hostile, secular world, how to minister to the needs of our brothers and sisters, and how to make the world a better place.

After our guests left Provo, they were taken on a VIP tour of the not-yet-dedicated Oquirrh Mountain Utah Temple. My wife, Nancy, and I were privileged to accompany the group there. It was a moving experience to visit the temple with such good and believing friends of another faith. The respect they showed for our teachings and our holy place was a model for how Latter-day Saints should act...
regarding the beliefs and sacred institutions of others.

In October 2009 a group of Muslims from Pakistan and Afghanistan visited BYU. This group was sponsored by an agency of the U.S. government that brings leaders from other nations to interact with Americans and learn about American political and social institutions. We were pleased to be invited to interact with these leaders as they visited the BYU campus. The group included a member of parliament, political leaders, imams of mosques, and directors of colleges and theological schools. We were aided by translators who interpreted the conversation. On that occasion, I was joined again by Professor Bowen and by Professor Brian M. Hauglid of Ancient Scripture, who teaches courses on Islam at BYU. We enjoyed very pleasant conversations in which we discussed our religions, the life experiences of our guests, and their observations from their visit to the United States. With the group were Elder Ben B. Banks and Sister Susan Banks, directors of Church Hosting, with whom we have enjoyed many excellent interactions over the years as they have brought visitors to the BYU campus.

In 2008 we hosted a unique group of men from sub-Saharan Africa that included Muslim imams and Catholic and Protestant pastors and priests. One thing that made that visit memorable was the fact that our conversation with them needed to be broad enough to involve such a diverse group. We sensed that a meaningful interaction had taken place between the Christians and Muslims during the course of their stay in America. They had come to see each other as brothers, and we felt that with the visit to BYU, they could now include Latter-day Saints in that brotherhood. Indeed, one of our goals as we host these friends of other faiths is to foster the brotherhood and sisterhood we feel among each other as God’s children.

One of my favorite experiences with Muslim guests took place in 2005, when we were visited by a
The Religious Studies Center is the research arm of Religious Education at Brigham Young University. It was established in 1975 under the direction of dean Jeffrey R. Holland. Describing the purpose for its creation, Jeffrey R. Holland charged the RSC to “facilitate religious study and serve not only the university but the entire Church.” Striving to fulfill this purpose, the Religious Studies Center continually funds research and publishes groundbreaking works on Latter-day Saint scripture, doctrine, history, and culture. It encourages Latter-day Saint scholars to submit their research for publication, and markets high-quality religious books and periodicals of both an academic and devotional nature.

The center operates as a fully functional publishing office and employs editors, researchers, and graphic designers who guide the books and articles through the publishing process. Working closely with the authors, the staff cycles through segments of peer review, proofreading, editing, reviewing, and designing in order to ensure the quality of the compositions.

This year, the Religious Studies Center has awarded thousands of dollars in research grants to scholars from several departments at BYU. In addition, the RSC has published various books that have received widespread recognition for their informative and scholarly excellence. The Colonia Juárez Temple: A Prophet’s Inspiration, the fascinating story of the Colonia Juárez Chihuahua Mexico Temple, was a recent bestseller at the Brigham Young University Bookstore. A Land of Promise and Prophecy, a history of Elder Theodore Tuttle’s missionary efforts in South America, won an award for Best Publication in International Mormon History at the Mormon History Association in May 2009. Two recent publications, Champion of Liberty: John Taylor and Days Never to Be Forgotten: Oliver Cowdery, were compiled from the annual Church History Symposium.

The Religious Studies Center is excited about the recent publication of In Harm’s Way, the compelling story of Latter-day Saints living in East Germany during World War II. Additionally, the center will soon be publishing books about the Prophet Joseph Smith that will serve as great companions to The Joseph Smith Papers. Books published by the Religious Studies Center may be found wherever LDS books are sold.

Ben Tingey
Ben Tingey (benjamintingey@gmail.com) is an American studies major at BYU.
I love taking religion classes here at BYU. They provide me with direction in my life and give me time to think about what is important. I feel a special peace that I can’t find anywhere else on campus.
In 1975, Religious Education dean Jeffrey R. Holland formed the Religious Studies Center (RSC) to facilitate religious study and serve not just the university but the entire Church. Now, as the RSC turns thirty-five, let’s review the RSC’s impact on the university and the worldwide Church.

Conferences
The RSC has always been a major sponsor of important conferences and symposia on campus. In addition to the Sidney B. Sperry Symposium, the RSC has added the Religious Education Student Symposium, the BYU Easter Conference, and the BYU Church History Symposium. These events have fulfilled Dean Holland’s charge by serving not only the local community but also the worldwide Church in print and on the Internet. For example, many addresses from these conferences have been adapted and printed in the Ensign and Liahona magazines, reaching a broad international audience.

Research and Publications

Global Impact
A major step in establishing a global audience was the creation of the RSC Web site (rsc.byu.edu). This site offers a blog of recent events, news of upcoming conferences and workshops, a list of our most recent publications, a searchable database of past articles, and translations in German, Portuguese, and Spanish. The RSC is committed to sharing its resources with a worldwide audience.

The Future of the RSC
While serving as president of BYU, President Holland said, “With the horizons expanding at an unprecedented rate for the study of what is ancient and what is modern, it is fitting for us to look to the resources, scholarship, and leadership of the Religious Studies Center to assist us in our search for ‘all that God has revealed, all that he does now reveal, and all that he will yet reveal . . . pertaining to the kingdom of God.’ We build on a grand tradition and hope to add an increasing amount of substantial, published research to the good work already begun.” The RSC remains committed to pursuing that ever-expanding horizon of gospel scholarship and sharing our resources with a global audience.
Thirty-Five Years

When Dean Jeffrey R. Holland established the BYU Religious Studies Center in 1975, it was intended not only to facilitate the university’s commitment to religious studies but was also to serve those same interests among the general membership of the Church.

Thirty-five years later we are reaching over seventy countries.

- Scholarly
- LDS Books
- Journals
- Magazines
- Symposia
- Conferences
- Internet
- Gospel-Related

BYU Religious Studies Center

Visit Our Web Site at rsc.byu.edu

RELIGIOUS STUDIES CENTER
Established in 1975 by Jeffrey R. Holland
Q&A

Women in the Scriptures: A Conversation with Camille Fronk Olson

Interview by Bethany Malouf

CAMILLE FRONK OLSON (camille_fronk@byu.edu) IS ASSOCIATE CHAIR OF THE DEPARTMENT OF ANCIENT SCRIPTURE.

BETHANY MALOUF (beth5501@yahoo.com) IS A RESEARCH ASSISTANT AT THE RELIGIOUS STUDIES CENTER.

A: I tried to give every way I possibly could. I took a passage of scripture and looked at the context and anything that could provide greater elucidation. Their customs were so different from ours. I think there is a tendency to liken them directly to us. However, we run into problems, and it actually ends up distancing us from them rather than helping us understand because we don’t understand the different world they lived in. Our goal is to see the geography, to see the political challenges and mores of the time, what their homes were like, what the roles of a woman were in society as a whole. Language is another factor—words have different meaning from King James English to modern English. We can look at other ancient documents from the same period and get ideas that elucidate what that world was like and see that the laws they followed were pretty similar to others in the area.

Q: How has researching and studying women in scripture influenced your perspective on women?
A: I recognize that God is aware of his daughters every bit as much as his sons. Their contributions are every bit as important, although typically not seen as much. You don’t hear the voice of women in scripture nearly as much as the voice of men. Much like today, women’s contributions are done more in action than in words, although that’s not always the case. It’s thrilling to see the strong
faith and testimony of women who influenced others. Five unmarried girls in the book of Numbers, through their voice and actions, changed laws so that women today can inherit. Oftentimes we don’t recognize what it took in faith and courage for those five daughters of Zelophehad.

Q: How can women today better relate to those women of ancient times?
A: First, we can learn about what their world was like. It is important to understand the laws that they worked under in their society. Once you get beyond what the culture is about, then you start seeing what their choices and challenges were, and you can see that God was the crucial piece in the whole puzzle. They had access to him, and he answered them in the same way he answers us. By watching and appreciating their challenges and circumstances and the way they responded, we can gain similar faith to respond to our challenges.

Q: Why don’t we know or talk about the women in scripture as much as the men?
A: We depend a lot on what we are taught in a Gospel Doctrine class, and there is limited time. The focus seems to be on the big action and prophets, but you can study on your own or do the assignments that go along with Gospel Doctrine classes. We usually see the same things because we ask the same questions and go about scripture study in the same way. When we read, we underline those same items, and they keep coming back to tell us what is important. A different angle is to look from the viewpoint of women in the scriptures. We end up finding different insights. We end up with the same truths, but it is a different voice, a different avenue to explore. One of the greatest challenges in scripture study is to try to come up with different angles to consider. So studying from the viewpoint of women is another viable way to find a testimony of Christ. ☀️

View from the Top:
A Conversation with Brent L. Top

BRENT L. TOP (brent_top@byu.edu) IS DEPARTMENT CHAIR OF CHURCH HISTORY AND DOCTRINE.

BRENT R. NORDGREN (brent_nordgren@byu.edu) IS PRODUCTION MANAGER OF THE RELIGIOUS STUDIES CENTER.

Q: What changes are you making as the new department chair of Church History and Doctrine?
A: We are thinking in terms of how we can do more and do better with fewer resources. So I’m asking our faculty to look at curriculum. Are we doing exactly what we should be doing? How can we improve our teaching and our scholarship and be more productive? Then we’re looking at how we can hold our faculty a little more accountable and reward them when they really exceed expectations and bless the university and the lives of the students.

Q: What is your overriding goal as you facilitate change?
A: There’s a story told of Michelangelo. Supposedly he was asked how he was able to create such an incredible masterpiece like the David or Moses or the Pietà. He said, “I envision the end product, and then I chip away the things that don’t belong.” So I think my goal is to bless the lives of our students and to bless the Church and help lead people to the Savior and to exaltation, and we already have a clearly stated mission statement, a clearly stated purpose for Religious Education, so my job is to chip away the things that may prevent us from achieving that. These developments may be just a refocusing of the masterpiece rather than the extraneous pieces of marble that look nice but are not really part of the overall vision or mission.
Q: You wear many hats in your life. Not only do you teach and serve as the new department chair, but you are a stake president and you serve on the board of Deseret Book. What else are you involved with?

A: I have more on my plate than I care to have—that’s true. I served as a mission president in Illinois from 2004 to 2007, and when I came back and regained my position here I just thought I would be spending the rest of my life just teaching the scriptures; that’s what I love. I’ve served as associate dean for several years, but I was happy teaching and working on my projects. The week I was appointed to be the new department chair—I was appointed to be department chair on a Wednesday—and on that very Saturday I was called to be the stake president of the Pleasant Grove Utah East Stake. I felt overwhelmed at that time, but I’m just trying to keep my head above water.

Q: Tell us about some of the projects you are working on and what people might expect to see from you in the near future.

A: Over the last fifteen years or so, Bruce Chadwick and I have examined the effects of religion on the lives of our youth and young adults. We’ve done many studies on that and published in academic journals, the Ensign, and some books, but we have never gathered all of the academic work in one place. So in 2010 the Religious Studies Center will be producing our magnum opus—all the work that we have done on religion, how it blesses youth and their families. We’ll be looking at mental health, at academic achievement, at the impact on attitudes toward marriage, dating, and how it affects moral purity. It will be titled Shield of Faith and will be available through the Religious Studies Center early in 2010.

I have a new book coming out from Deseret Book on gardening, but not a book on how to garden. One of my passions is gardening, and another is photography, and obviously one of my passions is the gospel of Jesus Christ, so my wife and I put together a book that brings all three of those things together. It is a little gift book that will have about twenty little essays of gospel lessons we’ve learned through gardening, and it will also include some of our own photographs.

I’m also working with Robert L. Millet and Andrew C. Skinner, two former deans of Religious Education, as well as a colleague, Camille Fronk Olson, producing a reference book that tentatively will be called the Latter-day Saint Encyclopedia or the Encyclopedia of Latter-day Saint Doctrine. And it will be a single volume, kind of everything you’ve ever wanted to know about doctrines and practices of the Church.

Q: Concerning Religious Education, what is it you bring to the table, what would you say your expertise is, and what is your place in Religious Education?

A: I am now in my twenty-third year here, and it is incredible to be able to walk down the hall and have experts in all these different fields, and they have taught me so many things, and virtually everything that I’ve written through the years has been refined and honed from the great colleagues I have.

My undergraduate degree is in history, and I have written a few pieces on Church history, but I guess my piece of the puzzle might be in the area of doctrine. I love the doctrines of the kingdom, and I am a firm believer in President Boyd K. Packer’s idea that the study of doctrine and the teaching of doctrine will change behavior more than the study of behavior will change it. I see that in our classes. The more we can help our students to understand doctrine, to appreciate doctrine, and to have testimonies of doctrine, the more we will be able to shape their lives. I’m not an expert at anything, but I guess I could say I’m a gospel mechanic. What I like to do is I take the doctrines and I break them apart piece by piece so that students can see all the components and how they fit together. I want my students to see how things connect, how they fit in the overall plan of salvation.
Richard and Julienne Dance

In 2003, Religious Education needed funds to extend its influence around the world. That year Richard and Julienne Dance joined the Puget Sound Chapter of Friends of Religious Education (FORE), donating time and means so others could learn of giving opportunities. From 2003 to present, they sponsored firesides at the Bellevue Washington South Stake Center. The firesides featured Robert L. Millet speaking on the doctrine of merit, Susan Easton Black offering a glimpse into a day of Joseph Smith’s life, Jeffrey Marsh praising the work of Joseph Smith, Daniel K Judd discussing the plan of life, Matthew O. Richardson offering insights on sanctification, Terry B. Ball offering help to understand Isaiah, Fred E. Woods discussing pioneer emigration, Douglas E. Brinley sharing thoughts on love and marriage, and Lawrence R. Flake sharing humor from the lives of latter-day prophets.

Richard Dance was delighted to hear that his missionary friend, Roger Minert, would use funds to write about the German Saints who survived WWII. He willingly donated, and the first book, In Harm’s Way, has already been published, and a second is on the way.

Ken McCarty, assistant dean of Religious Education, says, “I have met a lot of good people in my thirty-five years working for the Church, but none more dedicated than Richard and Julienne Dance. They share a love for life and a love of the gospel that permeates everything they do. They truly exemplify what it means to give of your time, your talents, and your treasure to build and bless the kingdom.”

Richard is a CPA, certified exchange specialist, and president of his 1031 exchange coordinator company. Julienne was named mother of the year and is taking classes at Bellevue Community College. Their seven sons are Eagle Scouts, and their daughter received her Young Womanhood Recognition award. They accumulated thirty-eight varsity letters in cross-country and soccer.

Edward Joseph and Helen Hall Leon

Edward Leon was born in the United States to Lebanese parents. He grew up in the tenements in New York. He became the second Arabic-speaking lawyer in New York City. His wife, Helen, is a fifth-generation Church member who grew up in Vancouver, Canada. She and her husband were married in New York by Elder Earl C. Tingey, who was their bishop at the time. “I always knew Edward would join the church,” says Helen, which he did, just five years later. They lived in New York for over twenty years.

Neither Edward nor Helen attended BYU; however, because of their keen interest in the American Indian Program sponsored by the Church of Jesus Christ of Latter-day Saints in the 1970s and their desire to provide the means by which native Americans could receive a nursing education, the Leons funded a scholarship to be awarded to students of American Indian descent. They wanted to provide medical resources for those living on reservations.

After Eddie passed away, Helen wanted to do something to help build bridges between the Islamic, Jewish, and Christian faiths and further the Latter-day Saint cause in the Middle East. She always dreamed of going on a mission with her late husband. When he passed away she decided she would “send her money on a mission.” The Edward Joseph and Helen Hall Leon Endowment at BYU’s Religious Education has helped build amazing relationships between our friends of other faiths in the Middle East. And, unlike the normal eighteen-month mission, her endowment will go on into perpetuity blessing lives and teaching gospel principles to others.

Helen believes strongly in the idea that people should not covet their own money and feels she is a steward of the money she has been given. She is thrilled by the opportunity to donate to causes that will benefit people she cares so much about.

Helen has one son and five grandchildren. One of her grandchildren is applying to go to law school at BYU and another is in Germany pursuing a PhD. Helen also donates time and money to the Arnold Palmer Hospital for Children and sits on the hospital’s board of directors.

To donate to Religious Education programs, visit Friends of Religious Education at fore.byu.edu.
The Religious Studies Center has a solid reputation for mentoring student employees. Research assistants are given opportunities for growth and real-world experience as they work with faculty and staff. The RSC typically employs around a dozen research assistants and half a dozen editing interns.

Kipp Muir, a junior majoring in economics from Irvine, California, helps organize and oversee progress for projects like the upcoming book on Lorenzo Snow. “I think that part of mentoring is gaining an appreciation for learning and scholarship,” Kipp said. He works closely with the RSC publications director, Dr. Richard Neitzel Holzapfel, and feels that he has been taught by example. “I respect that he is able to dedicate himself to something. Part of what I’ve learned here is the importance of having a passion for something.”

Bethany Malouf has had the opportunity to transcribe some of Joseph Smith’s journal entries and has found a passion for her own work. “I have learned a lot from the projects I’ve worked on; I have progressed...”
spiritually and even socially.” As a senior biology major from Dallas, Bethany feels that her job has enhanced her education by cultivating skills. She says her writing and communication capacities have increased as she has conducted interviews with religion professors and written blog entries for the RSC.

Research assistants work closely with RSC staff to complete assignments. Bethany explained, “The people on staff are so talented and are always willing to give of their time and knowledge. Whenever I have an editing question, I know I can ask Devan Jensen and he will be thrilled to help.” Working with professionals at the RSC gives students like Bethany opportunities to step outside of their comfort zones and gain confidence.

Not only do research assistants at the RSC gain confidence, they get firsthand experience with the research and publication process. Ben Tingey is a junior majoring in American studies from Carmel, Indiana, and he says that working at the RSC has helped him in his own research for school. “Because of work, I know how to search and understand the historical context of statements and information. I understand the research process much better.” He also found value working in real-world situations. “I love to see finished versions of the subject matter in book or article form. There is definitely value in being able to see our work transformed into something real and tangible.”

Ben says he learns a great deal just by observing staff members and how they work with other people, how they balance different projects, and how they budget their time. Ben says he really feels he is benefitting from the mentoring that takes place at the RSC. He says that research assistants here are given a lot of free reign to pursue projects that interest them, and he is preparing to coauthor an article with Dr. Holzapfel. “Working here has really given me opportunities for personal growth, and Dr. Holzapfel is always helping and guiding me along in that pursuit.” Ultimately, each student at the RSC works closely with professionals and fosters valuable career and personal skills. ✩
NEW PUBLICATIONS
To purchase the following publications, visit www.byubookstore.com and click on “book title” or “search ISBN” or call the BYU Bookstore toll-free at 1-800-253-2578.

Joseph and Hyrum—Leading as One
Joseph and Hyrum Smith exemplified leadership as they worked together organizing and operating the Church, teaching, speaking, and building temples and towns. As leaders, they held firm to their convictions, roused the hearts and minds of men and women in varied walks of life, and left legacies sufficient to stamp them as two of the most remarkable and influential men of the nineteenth century. Their stories and examples of shared leadership illustrate how they honored agency and exerted righteous influence, grew through adversity, forged bonds of obligation and love, governed conflict, and organized through councils. These principles can help us create more edifying leadership in our homes, our Church service, and our professional lives.

Featured Publication
Joseph Smith, the Prophet and Seer
With presentations from the foremost educators and scholars, these messages provide fresh, current, and faithful perspectives and will give helpful context for the study of Joseph Smith’s teachings. Each presenter is either on the Religious Education faculty at BYU or is part of the team preparing the landmark Joseph Smith Papers series. Each of the lectures focuses on a single year between 1830 and 1844, providing an overview of the major events in Church history for that year and then discussing a major doctrinal or historical topic tied to that time period. This exciting and thorough treatment will lift people’s understanding of the Prophet Joseph and the gospel to new heights.
In Harm’s Way: East German Latter-day Saints during World War II

These are the compelling accounts of thousands of members of the Church in East Germany who found themselves in a precarious situation during World War II. They were compelled to live under the tyranny of Nazi Germany and participate in offensive and defensive military actions. The story of how they lived and died under those conditions has never before been told. This volume brings together the accounts of hundreds of Church members who survived the war—preserved in hundreds of personal interviews, journals, letters, and photographs. Their stories of joy and suffering are presented in this book against the background of the rise and collapse of the Third Reich. Readers will be amazed at the faith and dedication demonstrated by these Saints, young and old, military and civilian.

ISBN: 978-0-8425-2746-0
Retail: $29.95

John Taylor: The Champion of Liberty

This book is a compilation of selected presentations from the annual BYU Church History Symposium, hosted by BYU Religious Education. The purpose of this book is to remember the great legacy of John Taylor. The Prophet Joseph Smith told John Taylor, “Elder Taylor you have received the Holy Spirit and if you heed promptings of the same it will become within you a Fountain of Continuous Revelation from God.” President Taylor’s words, as presented in this volume, will become a continuous fountain of revelation for its readers.

On the flyleaf of the Improvement Era, John Taylor wrote, “What you young people want is a book that can be bound and kept with something in it worth keeping.” Certainly the essays about the life and teachings of John Taylor bound in this volume are worth keeping.

ISBN: 978-0-8425-2736-1
Retail: $24.95

The Gospel of Jesus Christ in the Old Testament: The 38th Annual Sidney B. Sperry Symposium

We cannot be true students of the Book of Mormon or Doctrine and Covenants without also being students of the Old Testament, for Jesus declared that the Old Testament scriptures “are they which testify of me” (John 5:39). Often students of the gospel fail to see the Old Testament as a witness of Christ and his gospel. Yet this book of scripture serves as the First Testament of Jesus Christ. The frequent quotations and allusions to the Old Testament by later scripture writers in the New Testament and Book of Mormon certainly demonstrate its applicability to their understanding of the gospel and the plan of our Heavenly Father.

ISBN: 978-1-60641-138-4
Retail: $31.95
APPOINTMENTS

Susan Bettis joined Religious Education as a controller after transferring from the College of Health and Human Performance.

Arnold K. Garr was appointed co-chair of the fifth annual BYU Church History Symposium, to be held February 26, 2010.

Steven C. Harper received a MEG grant for “Church History Research, Publishing, and Documentary Editing.”

Richard Neitzel Holzapfel was called to serve as a mission president in the Alabama Birmingham Mission, effective June 2010.

Kent P. Jackson was appointed associate director of the Jerusalem Center for Near Eastern Studies for two years, effective summer 2010.

Thomas A. Wayment received a MEG grant for “Primary Resource Collections for the Study of Early Christianity.”

CITIZENSHIP

Alexander L. Baugh completed his service as program chair for the Mormon History Association conference in Springfield, Illinois.

Fred E. Woods completed visiting professorships at the University of Iceland; Durham University, United Kingdom; and Catholic Australia University, Melbourne, Australia.

NON-RSC PUBLICATIONS


———, ed. (with Dennis H. Dahle and others). Understanding Same-Sex Attraction.


IN MEMORIAM

E. Dale LeBaron, professor emeritus of Church history and doctrine, passed away on December 3, 2009.
Dayna Thomas has edited hundreds of manuscripts while working for the Religious Studies Center—the research and publication arm of Religious Education—questioning commas, grammar, and spelling. But the senior from Centerville, Utah, would never question her appreciation for those who support the BYU Annual Fund.

“Those who donate are not just funding my job; they are funding my future,” she explains.

Dayna believes that having helped grateful authors prepare their papers for publication will give her an advantage when applying for jobs after graduation. “It really is a blessing,” she says. “Working with the Religious Studies Center gives me hope and peace of mind not only for the present but for the future.”

We invite you to help provide a similar opportunity for another student by giving generously to the BYU Annual Fund. And please remember to designate Religious Education.

**WHY OUR PUBLISHING SCHOLARS ARE AS GRATEFUL FOR THE BYU ANNUAL FUND AS SHE IS.**
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
Don’t miss out!
Make time for these upcoming Religious Education events.

The 2010 Church History Symposium . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . February 26, 2010
The 2010 Religious Education Easter Conference. . . . . . . . . . . . . . . . . . . . March 27, 2010
The 39th Annual Sidney B. Sperry Symposium . . . . . . . . . . . . . . . . . . . . October 29–30, 2010

See page 3 for more information.