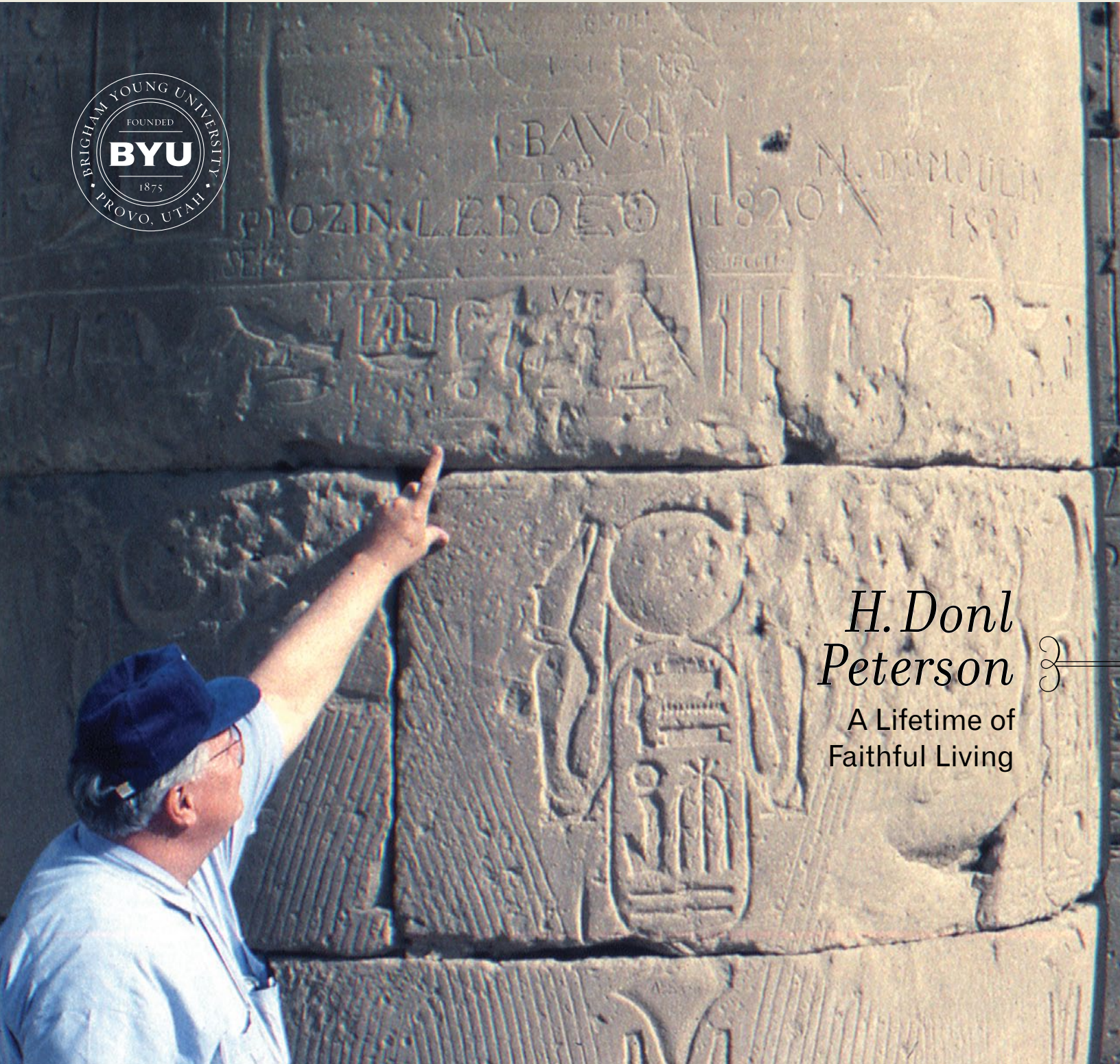


BYU RELIGIOUS EDUCATION WINTER 2013

REVIEW

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



*H. Donl
Peterson* }

A Lifetime of
Faithful Living

We Are the Clay



ISAIAH 63:15–64:12 IS SOMETIMES REGARDED AS Isaiah’s intercessory prayer. Therein the prophet entreats God for intervention and mercy, acknowledges him as our Father, recognizes his power and glory, confesses Israel’s sins, and pleads for forgiveness and restoration.

As he appealed to God in this stirring supplication, Isaiah humbly testified, “O Lord, thou art our father; we are the clay, and thou our potter” (64:8). This profound and moving imagery speaks to my soul. I believe that when our faith and understanding are sufficient, like Isaiah, we come to recognize God as the supreme craftsman who will, if we are willing to be clay in his hands, mold us into something far greater than we could ever make of ourselves. I believe that as we allow his will to be supreme in the exercising of our agency, our Father in Heaven will guide us and grant us experiences, challenges, and opportunities that will shape us into vessels perfectly designed and suited to accomplish his work and glory. What a marvelous blessing it is to know that the hand that fashioned the universe is also willing to shape and perfect the small bit of clay we have to offer him.

As skilled potters shape their projects, they use a variety of tools: throwing wheels, scrapers and ribs, fettling knives and needles, brushes, sponges, wires, and calipers. When any of us teaches the scriptures, doctrine, or history of the restored gospel, we not only can be personally molded by our Father in Heaven, but also, in turn, can be a tool he uses to craft and shape the understanding and testimonies of our students. Our usefulness to God in shaping and molding his children is largely dependent upon our personal worthiness, ability to be guided by the Spirit, and love for our students. As I have served in Religious Education at BYU, my life has been richly blessed by the master teachers that I have watched God employ to fashion the faith and understanding of students. It is a joy to be associated with colleagues anxious to be both clay and tools for the divine and supreme potter.

A handwritten signature in dark ink that reads "Terry Ball". The script is fluid and cursive.

Terry B. Ball

Dean of Religious Education

BYU

Religious Education

REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

WEB: rsc.byu.edu/review

RESEARCH UPDATE:

Gath of the Philistines: A Decade of Digging at an Ancient Biblical Capital



TEACHING LEGACY:

H. Donl Peterson: A Lifetime of Faithful Living | *by Brian Smith*



ARTICLE:

The "Mormon University" in Jerusalem
by Kent P. Jackson



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Cover photo: Donl Peterson points to Antonio Lebolo's name carved on a column at the Ramesseum near Luxor, Egypt, February 1992.
Courtesy of Brian Smith

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LIFELONG LEARNING AND TEACHING

ON JULY 5, 2012, I HAD THE GOOD fortune of attending a luncheon and presentation by Rabbi Benny Zippel, director of the Utah branch of Chabad Lubavitch (an important Jewish outreach organization). Rabbi Zippel was speaking at BYU as part of a summer interfaith lecture series sponsored by Religious Education for students in its military chaplaincy and master of arts in religious education programs. One of the many things Rabbi Zippel emphasized was that we all have “godly obligations,” or obligations to help the world become more godly in whatever way our own personal opportunities unfold (Rabbi Zippel would likely have written *g-dly*, as many Jews do out of respect for the names of Deity). One such set of obligations for Latter-day Saints is to continue to learn and to teach the truths of the restored gospel of Jesus Christ by participating, whether formally or informally, in the process of religious education, both within and without the Church.

Religious learning has been taking place on this fallen earth at least since the time Adam and Eve received heaven-sent instruction and began educating their children (see Moses 5:6–8, 12). It continues to this day throughout The Church of Jesus Christ of Latter-day Saints and at



Photo by Jaren Wilkey/BYU

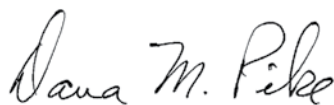
Brigham Young University. I consider it significant that the fourth of the four “Aims of a BYU Education” is “lifelong learning and service” (<http://aims.byu.edu/p/aims>). Elder Dallin H. Oaks amplified this perspective when he taught, “The acquisition of knowledge is a lifelong, sacred activity, pleasing to our Father in Heaven and favored by His servants. . . . As Latter-day Saints we believe in education, and we have a philosophy

about how and why we should pursue it. Our religious faith teaches us that we should seek learning by the Spirit and that we have a stewardship to use our knowledge for the benefit of mankind” (“Learning and Latter-day Saints,” *Liahona*, April 2009, 26). It is no wonder that religious learning and teaching are “sacred” activities, since Latter-day Saints believe that “it is impossible for a man to be saved in ignorance” (D&C 131:6), a

corollary to Jesus' teaching that "the truth" will make us "free" (John 8:32). To paraphrase and redirect Paul's words, "how shall people learn about Jesus Christ and his gospel without a teacher, and how shall people teach if they themselves have not learned?" (see Romans 10:13–15).

In a similar vein, I wrote in the foreword to the most recent issue of the *Religious Educator* (vol. 14, no. 1, 2013): "One of the great joys of my life is the opportunity to learn, to gain further insights into and understanding of topics, especially as they relate to the gospel of Jesus Christ and our scriptures. Such learning nourishes me spiritually and emotionally. President Brigham Young taught, 'We might ask, when shall we cease to learn? I will give you my opinion about it; never, never' (*Journal of Discourses*, 3:203). To cease to learn is to stagnate and die—mentally, emotionally, spiritually." And to learn religious truths but not teach them to others rejects, evades, or misses godly obligations and opportunities.

May we all more fully engage in our godly opportunities of lifelong learning and teaching the truths that matter most, whatever our occupation or position. There is great joy in so doing. ✂



Dana M. Pike

*Publications Director,
BYU Religious Studies Center*

upcoming events

Open to the campus community and the general public

MARCH 2013

Friday March 29, 2013

EASTER CONFERENCE

The 2013 BYU Religious Education Easter Conference will be held on Good Friday, March 29, at 7:00 p.m., in the Joseph Smith Building auditorium at the south end of the BYU campus. Visit <http://easterconference.byu.edu> for updates.

APRIL 2013

Thursday April 11, 2013

OPEN HOUSE FOR THE BYU EGYPT EXCAVATION EXHIBIT

Dr. Kerry Muhlestein, director of the BYU Egypt Excavation Project and associate professor in the Department of Ancient Scripture at BYU, will host an exhibit on April 11, beginning at 6:00 p.m., showcasing their various discoveries and findings. The exhibit will be in the commons area of the Joseph Smith Building, across from the auditorium, on the BYU campus. It will open in early March and remain open up to five years.

OCTOBER 2013

Friday and Saturday, October 25–26, 2013

SPERRY SYMPOSIUM

The 42nd Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building auditorium on BYU campus. The keynote address will be given Friday, October 25. Please visit <http://rsc.byu.edu/symposia/sperry> for additional information.

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

Faculty Highlight: Alexander L. Baugh

ALEXANDER L. BAUGH (alex_baugh@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



AALEXANDER L. BAUGH IS A professor in the Department of Church History and Doctrine at BYU, where he has been a full-time faculty member since 1995. He received his BS from Utah State University and his MA and PhD degrees from Brigham Young University. He specializes in researching and writing about the Missouri period of early Church history (1831–39). Professor Baugh is the author or editor of five books. In addition, he has published nearly fifty historical journal articles, essays, and book chapters. He is a member of the Mormon History Association, the Mormon Historic Sites Foundation,

and the John Whitmer Historical Association, having served as president of that organization in 2006–7. He is currently the editor of *Mormon Historical Studies*, codirector of research for the Religious Studies Center at BYU, and a volume editor for *The Joseph Smith Papers*. He is married to the former Susan Johnson, and they are the parents of five children and have six grandchildren. He and his family reside in Highland, Utah. ✂

Faculty Highlight: Daniel L. Belnap

DANIEL L. BELNAP (dan_belnap@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



DDANIEL L. BELNAP WAS BORN IN COEUR D'ALENE, IDAHO, AND RAISED in Pocatello, Idaho, and Sandy, Utah. He served a full-time mission in the Pennsylvania Pittsburgh Mission. Professor Belnap received his bachelor's degree in international relations and his master's in ancient Near Eastern studies, both from Brigham Young University, and his PhD in Northwest Semitics from the University of Chicago. Professor Belnap worked as a part-time instructor before becoming an assistant professor at BYU in 2007. He has served as elders quorum president and Sunday School president in his ward and currently serves as a Sunday School teacher. He married Erin Pinney in 1997, and they currently have three children: Emma, Jack, and Sam. ✂

Faculty Highlight: Lloyd D. Newell

LLOYD D. NEWELL IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



LLOYD D. NEWELL HOLDS AN MA IN COMMUNICATIONS AND A PHD IN marriage, family, and human development from BYU, where he is a professor of Church history and doctrine. He is the author of more than a dozen books and numerous articles. He holds the endowed Moral Education Professorship in Religious Education and speaks at moral education academic conferences around the country. He has been a television news anchor and a news magazine host in Utah, Pennsylvania, and Georgia, and he continues to serve as host for many local and national programs and events. He has addressed audiences in forty-five states and more than a dozen other countries through his seminars and keynote-speaking engagements. He has served as announcer and writer for the Mormon Tabernacle Choir's inspirational broadcast *Music and the Spoken Word* since 1990. This historic broadcast—the world's longest continuing network broadcast—is heard and seen each week on some 2,000 television, cable, and radio stations around the world. Lloyd and his wife, Karmel, are the parents of four children. ✂

Staff Highlight: Richard B. Crookston

RICHARD B. CROOKSTON (richard_crookston@byu.edu) IS THE MANAGER OF RELIGIOUS EDUCATION'S INFORMATION SYSTEMS.



RICHARD B. CROOKSTON WAS BORN and raised in Provo, Utah. After serving a mission to British Columbia, he attended Brigham Young University and received a bachelor of science in business management and a master of information systems management. Richard is the manager of Religious Education's information systems. During the ten years he has been with Religious Education, his responsibilities have included systems administration, desktop management, web development, graphic design, server administration, and database

management. Most of all, he enjoys working individually with the faculty and staff in Religious Education. He has contributed articles and photographs to several publications, including *Confronting Pornography: A Guide to Prevention and Recovery for Individuals, Loved Ones, and Leaders*; *BYU Religious Education Review*; and *The Tabernacle: An Old and Wonderful Friend*. Richard met his wife, Luna, at a BYU ballroom dance class. They are the parents of two beautiful girls. ✂

Gath of the Philistines:

A Decade of Digging at an Ancient Biblical Capital

BY JEFFREY R. CHADWICK

JEFFREY R. CHADWICK (jrchadwick@byu.edu) IS AN ASSOCIATE PROFESSOR OF RELIGIOUS EDUCATION AND JERUSALEM CENTER PROFESSOR OF ARCHAEOLOGY AND NEAR EASTERN STUDIES.



“GO DOWN TO GATH OF THE PHILISTINES,” SAID AMOS the prophet (Amos 6:2). For the last dozen years, that’s exactly what I have done each summer, leaving the comfort of the BYU Jerusalem Center for an hour’s drive through the picturesque countryside of Israel down to Tell es-Safi, the huge mound that was once the capital city of Philistia. As senior field archaeologist for the Tell es-Safi/Gath Archaeological Project, I serve as director of excavations in “Area F” at Tell es-Safi, the summit of the ancient biblical city of Gath.

Since 2001, it has been my privilege to represent BYU in excavating and researching at Gath. My participation has been supported by the BYU Religious Studies Center and generous donors to BYU Religious Education and facilitated by the BYU Jerusalem Center. I also represent BYU as a senior research fellow at the highly respected W. F. Albright Institute of Archaeological Research in Jerusalem. The Tell es-Safi/Gath Archaeological Project is a long-term Israeli research, excavation, and publication project directed by Professor Aren Maeir of Bar-Ilan University in Tel Aviv. This annual expedition is one of the biggest in the entire Middle East. In 2012 our staff numbered over 130 people. My job is to manage about a fifth of that group as we work in the highest of the five large excavation areas.

We opened Area F in 2004 at the very top of the 150-acre site, a 300-foot-high mound at the west end of Israel’s famous Valley of Elah. This hilltop was the elite zone of Gath, the place where the Philistine king Achish maintained his palace three thousand years ago when he hosted the young warrior David, who was on the run from King Saul. The ruins of that palace were obliterated in the twelfth century AD when Crusaders built their own fortress complex on the hilltop. But the remains of Canaanite and Philistine houses ring the site on the terrace below the summit. As my crew of twenty-five Jewish and Christian graduate student supervisors and undergraduate volunteers carefully unearth the wall foundations of those structures, I cannot help but occasionally wonder whether one of these was the home of the city’s most famous elite warrior—Goliath of Gath.

Excavations at Gath have shown that the ancient city was inhabited from the Early Bronze Age forward, beginning around 3000 BC. Both its prime location in Canaan’s coastal plain, which foots the hill country of Judah, and its massive size and impressive height made it the most powerful and influential site in the entire region. Gath was the largest city in the entire southern area of the country during several ancient periods. Results from the scientific excavation efforts of the Tell es-Safi/Gath Archaeological Project have shed much light upon the ancient Canaanite and Philistine inhabitants of the region and have pushed forward our knowledge of the historical and biblical setting. It would be impossible to share it all in one article. But here is a “top ten” summary of some of our most interesting finds in Area F at Gath.

1. The Middle Bronze Age city wall of Gath. Built around 1600 BC, the wall served the city for nearly 800 years—four centuries through the Canaanite periods and four centuries through the Philistine periods. The wall



foundations were three meters thick and supported a massive brick superstructure which rose an estimated ten meters high, protecting the houses built on the terraced levels inside the city. This was the very type of fortification spoken of in the Bible; the Israelites were intimidated by Canaanite cities which were “walled up to heaven” (Deuteronomy 1:28).

2. Houses from the Late Bronze Age city of King Shuwardata, the rogue king of Canaanite Gath (ca. 1350 BC) mentioned in the famous El-Amarna letters from Egypt. Pharaoh Akhenaten simply could not maintain control over Shuwardata and Gath at that time, to the chagrin of the other Canaanite kings. The Canaanite houses we are still excavating were built right up against the inside of the city wall, just like Rahab’s house at Canaanite Jericho (see Joshua 2:15).

3. A short Egyptian inscription mentioning the “prince of Tzafit,” which sheds light on a biblical passage. Judges 1:17 mentions a city that can only be Gath but calls it *Tzafit* (Hebrew *Tzafit* is rendered as “Zephath” in the King James Version). Ancient biblical cities often had dual names (such as Hebron/Kirjath-arba, Luz/Bethel, Laish/Dan, and so forth), and Gath seems also to have been known as Tzafit, a term which means “observation point.” The Arabic name *es-Safi* seems derived from the ancient *Tzafit*, and Israelis call the site Tel Tzafit in Hebrew even today.

4. Houses from the Iron Age Philistine city of Gath, beginning in the twelfth century BC. This was the period of the Judges, when the Philistines invaded Canaan from the sea and became the new foe of the biblical Israelites. The story of Samson (see Judges 13–16) involves the



Photos courtesy of Jeffrey R. Chadwick

Philistines, and the lost ark of the covenant was kept at Gath during this period (see 1 Samuel 5:8). Goliath came from this city (see 1 Samuel 17:4), and David stayed at Gath with King Achish (see 1 Samuel 27).

5. The destruction of Philistine Gath by King Hazael of Syria. In Area F, and indeed over the entire site of Tell es-Safi, a thick destruction layer bears witness to the devastating attack and siege on Gath which took place around 840 BC and which was mentioned in 2 Kings 12:17. At 130 acres, Iron Age IIA Gath was the largest city in the entire land (larger than Jerusalem or Samaria). The Syrian

continued on page 27

The World Really Is Our Campus

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

“CAN WE HAVE CLASS OUTSIDE?”

At one time or another, nearly every teacher has struggled to deflect this query, but for a few hundred students in Religious Education every year, the answer is a resounding yes. For these faculty and students, the classroom becomes the shores of the Sea of Galilee, the Garden of Gethsemane, or the Sacred Grove. Religious Education's two “study away” programs—in Israel and at the sites sacred to the Restoration—facilitate the type of learning that can only occur in a nontraditional classroom.

For a faith committed to the historicity of the Bible and, in particular, its witness of the life and ministry of Jesus Christ, the Holy Land is the natural location for Religious Education's largest and longest-operating outside classroom. Sixty years ago, Dr. Sidney B. Sperry, director of the Division of Religion, led the first Latter-day Saint study tour of the region. Fifteen years later in January 1968, Daniel H. Ludlow, dean of Religious Instruction, led the first group of twenty students to Jerusalem on a five-month study abroad program.¹ Nearly two decades later, the BYU Jerusalem Center for Near Eastern Studies opened its doors in 1987, providing a home each year for the hundreds of students who study at the sacred sites and spaces in and around Israel.

Today, approximately eighty students each semester study at the

Jerusalem Center under the tutelage of Brigham Young University faculty from Religious Education and departments across campus. The core curriculum of the experience “focuses on Old and New Testament, ancient and modern Near Eastern studies, and language (Hebrew and Arabic)” with “classroom study . . . built around field trips that cover the length and breadth of the Holy Land” as well as Jordan and Turkey.² Students have long reported on the impact the field study has on their lives. “I felt like I was leaving home to come home,” reflected James Thompson, a student during winter semester 1989. The experience “changed the way I look at . . . the amazing gift [Christ] has given each of us, the gift of His Atonement,” Thompson continued.³ Lauren Barden, a 2012 student, likewise observed, “After one completes the BYU Jerusalem program, they can never view the scriptures in the same way. Every mention of Nazareth, Bethlehem, and Galilee summons deep and stirring memories of the smell of incense in dimly lit churches, stepping into the blue-green waters of Galilee, and quiet moments in a stony field where the hosts of heaven may have come to proclaim the birth of Christ. To a former Jerusalem student, the stories of the Bible are vivid and real, brought to life by the memory of distinct smells, rich landscapes, and deeply personal experiences.”⁴ D. Kelly Ogden, Religious Education



Steven C. Harper teaching students at Wadi Qilt, east of Jericho. Photos courtesy of David M. Whitchurch.

faculty member and former associate director of the Jerusalem Center for Near Eastern Studies, summarized the program's impact: “The Brigham Young University Jerusalem Center is one of Jesus' latter-day miracles.”⁵

While the Jerusalem Center for Near Eastern Studies has a long history, student groups in Religious Education conducting formal study at sites sacred to the Restoration are recent phenomena. Beginning in 2007, associate dean Richard E. Bennett began taking students to Latter-day Saint Church history sites each October as part of a Church history field study. Joined by other faculty including Craig James Ostler, Arnold K. Garr, and Brent L. Top, students in Church history and Doctrine and Covenants honors classes spend six hectic days studying in Palmyra, Fayette, Kirtland, Hiram, Nauvoo, and Carthage. The program began with as few as fifteen students but



Jerusalem Center students at Lachish.

has expanded to involve as many as forty-five during each fall semester. Gratified by the results, Bennett is working to expand the experience by adding a six-credit summer field study, where students would stay on college campuses while studying the breadth of the early Mormon experience from Sharon, Vermont, to Salt Lake City, Utah. The expanded program would allow students to spend more than a month on the road, adding important sites in Missouri and the Mormon Pioneer Trail to those studied during the abbreviated fall field study.

By visiting the locations where the events of Restoration history unfolded, students better appreciate the declaration found in the introduction to the Doctrine and Covenants: “These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people” (Doctrine and Covenants introduction). Student comments demonstrate appreciation of this reality. “I came on the trip out of a desire

to see for myself the places I had studied throughout my life,” reflected Jenessa Halliday, a 2011 participant. “Although I had a testimony of the Book of Mormon and of the Prophet Joseph before, I did not truly understand the context for either or have a deeper understanding of the history behind the Restoration. . . . As I visited each site on our trip, I came to a deeper and stronger testimony of this church, of prophets, and of present-day revelation.”⁶ Eleesa Fluckiger, a fellow classmate, wrote, “In the context of my study of the Doctrine and Covenants . . . , I have honestly felt those sections become animated with the details of the men and women and children who began this restored religion. I have fallen in love with these people and their joys, triumphs, and struggles by walking the roads they trod and seeing the cities and buildings and homes and temples they built unto the Lord by His commandment in the Doctrine and Covenants.”⁷

As visitors approach campus, they are greeted by a sign that

declares, “Brigham Young University: The World Is Our Campus.” Through the Jerusalem Center for Near Eastern Studies and the Church history field study, Religious Education embraces this motto. For a group of students and faculty each year, the world of scripture, both ancient and modern, truly becomes their campus. ✂

- 1 Richard O. Cowan, *Teaching the Word: Religious Education at Brigham Young University* (Provo, UT: Religious Studies Center, Brigham Young University, 2008), 60–61; LaMar C. Berrett and Blair G. Van Dyke, *Holy Lands: A History of the Latter-day Saints in the Near East* (American Fork, UT: Covenant Communications, 2005), 362.
- 2 “Jerusalem Center,” <http://ce.byu.edu/jc/index.php>.
- 3 James Thompson to Scott C. Esplin, email, December 10, 2012.
- 4 Lauren Barden to Scott C. Esplin, email, December 8, 2012.
- 5 D. Kelly Ogden, *The Miracle of the Jerusalem Center for Near Eastern Studies*, DVD, 2003.
- 6 Jenessa Halliday to Richard E. Bennett, November 13, 2011, in possession of Richard E. Bennett.
- 7 Eleesa Fluckiger to Terry B. Ball, October 27, 2011, in possession of Richard E. Bennett.



Donl and Mary Lou Peterson
in Greece, 1968.

H. DONL PETERSON: A LIFETIME OF FAITHFUL LIVING

BY BRIAN L. SMITH

BRIAN L. SMITH (brosmith@byu.edu) IS A VISITING FACULTY MEMBER FROM SEMINARIES AND INSTITUTES.

As a semester abroad student in Israel in 1973, I watched Donl Peterson in a major international airport gathering lost and confused students to safety. We were being evacuated in the middle of the Yom Kippur War. We soon learned we were safe when we were with him. He offered comfort, up-to-date information, good judgment, a sense of humor, intellectual mentoring, and inspired leadership. What more could a college student want from a college professor? We did more than attend class; we lived with the shepherding professor. Brother Peterson made us feel welcome and motivated to learn. He was credible as a teacher, which meant that we could trust his responses to our questions. This motivated us to ask many more questions. We sensed that he possessed a Christlike love for each of us, and it was fired by a lifetime of faithful living.

EARLY YEARS

Donl was born on February 17, 1930, in Lehi, Utah, to Harry C. and Mada Peck Peterson, as one of three children. His father was a sales representative who moved his family to several areas of the Northwest, including Eugene and Corvallis, Oregon; Boise, Idaho; Seattle, Washington; and then back to Lehi when Donl was starting the ninth grade. Donl grew up during the financially difficult times of the Depression and World War II, and he was recognized early for his dependability and determination. At age five, he had a delivery route for *Collier's Weekly*, and he delivered newspapers throughout high school. In the summer he sold cucumbers, blankets, and silverware door-to-door.

In high school, Donl excelled in football, basketball, track, and baseball. He was elected the junior class president and had a great love for music. Donl had a wonderful bass voice and sang in choirs and quartets. He was recruited to play the tuba because he was familiar with the



Left: Donl at age six with Great-Grandpa Wilson, who fought in the Civil War for the Confederates. Right: Honor guard.

bass notes. He also was strong enough to carry the instrument in parades. Donl had a wonderful time in high school and made lifelong friends.

BYU STUDENT YEARS

In 1947, Donl was offered two scholarships at BYU, one for music and one for basketball. He chose basketball. While high jumping, he broke his foot, which limited his running ability and caused him to be cut from the first BYU basketball team to play in the NIT tournament in New York. In his journal he wrote, “I continued to play basketball for the Manavu Ward, and in 1948–49 we took fourth place in the All-Church Tournament, bringing home the sportsmanship trophy. I was selected as the ‘player of the day’ and received a beautiful wristwatch.” This was his favorite story to tell when someone was dealing with disappointment in his or her life.

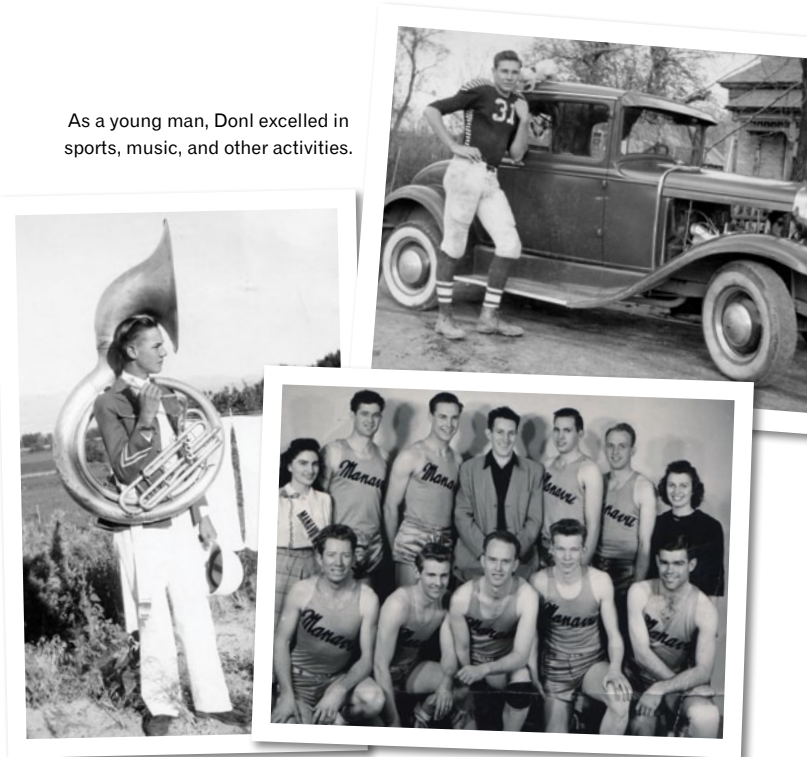
While at BYU, Donl lamented: “I didn’t find any field of study that appealed to me during the first three years. I started out in sociology, but this soon lost its luster. I next tried radio speech. I worked on the staff at KBYU for a year, but this still didn’t gel.” Before and after his mission, Donl worked for several radio stations as an announcer and assistant sales manager. He had a powerful, resonant voice, and he worked with several individuals who would eventually become General Authorities, among them Dallin H. Oaks of the Quorum of the Twelve and L. Aldin Porter of the Seventy. Also, before his mission, he worked double shifts at Geneva Steel to put himself through

school. Donl called himself the CBMO (Concrete Breaker Machine Operator).

During Donl’s sophomore year (1948), he met a “pretty blond” freshman named Mary Lou Schenk in a speech class. He was running for and later elected as the junior class president for the 1949–50 school year. She was excited to go to all the election parties and dances. He considered running for student body president but decided he must serve a mission.

In June 1950, Donl was called to serve in the Western States Mission. He left for the field (Denver) in October 1950. Elder Peterson loved missionary work and was a devoted and dedicated missionary. His mission president, Ray E. Dillman, was a lawyer. Elder Peterson eventually

As a young man, Donl excelled in sports, music, and other activities.



The Manavu Ward won the “All-Church Sportsmanship” award. One night Donl won a wristwatch for being the all-around best player.

served as a second counselor to President Dillman for eleven months. He organized branches, interviewed, wrote missionary lessons, and proselyted. President Dillman was so impressed with this young missionary that he promised he would pay for Donl’s schooling and accept him into his law firm after he graduated.



Donl put on his favorite hat and went on a mission, October 1950. He brought this photo of Mary Lou Schenk, taken in 1948, with him on his mission to remember her.



Donl and Mary Lou were married in the Salt Lake Temple on March 18, 1953. Soon they were "dorm parents" at BYU, with their first child, Terry.



MARRIAGE AND EARLY CAREER

Soon after his mission, Donl was determined to get into shape to play basketball. He took a disc jockey job and found the girl he had left behind. Mary Lou had just one quarter left of school. In his car on the way to Alpine, Donl asked Mary Lou to open a small box found in the glove compartment; it contained a wedding ring. He had just finished playing a basketball game earlier that night. The proposal happened in February 1953, and they married six weeks later on March 18, 1953, in the Salt Lake Temple. Mary Lou graduated in June 1953. After returning to BYU, Donl changed his major to political science and graduated with a BS in June 1954. Donl could have pursued a law career, but he felt impressed to participate in a new seminary training program.

The Petersons had signed on to be "dorm parents" for the Heritage Halls, and money was tight. It was here that their first child, Terry, was born. During the summer, when the 140 girls in the dorm were gone, Donl had to find additional work. He took a job working as night clerk at a local hotel. He had now been accepted into the seminary program, and at the end of the summer of 1954, he began his first assignment in the mining town of Globe, Arizona. At this time, the seminary program was sponsoring summer classes, and General Authorities taught many of the classes. Elders Harold B. Lee and Bruce R. McConkie were two of the instructors. It was a challenge for a newly hired seminary teacher to attend these early-morning classes after working an all-nighter in a smoke-filled hotel lobby.

Brother Peterson had regular contact with William E. Berrett, supervisor of what came to be known as the Church Educational System. Two of the other supervisors were Ted Tuttle and Boyd K. Packer, who traveled around visiting different seminaries. They liked to come unannounced

and walk casually into a classroom or stop by the house for a visit. Sister Peterson felt that this was their way of seeing how everyone really lived. This often put pressure on a seminary teacher's wife to prepare a quick dinner or change the bedsheets. She recalls one visit: "I had venison steaks thawing, and I had bread rising on the cupboard. Boyd and Ted were so pleased with the dinner, at least that's what they said. As we were seated around our chrome table in the kitchen, the men said it was just like being home. They were kind and insisted that they liked the venison. Both men were deer hunters."

Later, Donl taught in Murray, Utah. Then he became an institute director at Dixie Junior College and eventually at Washington State University.

CAREER AT BYU

Donl received his EdD the summer of 1964 from Washington State University. Later that year, Dr. West Belnap, dean of Religious Instruction at BYU, requested that Donl join the faculty. He had the choice of joining BYU or becoming the institute director at Cedar City. At that time, the president of Dixie College was in the last stages of cancer, and prominent people suggested that Donl apply for the position. He was interviewed by the State Board of Education but was not hired. When Donl decided to work at BYU, he and Mary Lou felt it was the best decision and the one the Lord wanted them to make. Had he not come to BYU, he would have lost opportunities for scholarship, research, and writing that he needed to accomplish. He taught at BYU from 1964 to 1993. While at BYU, he served as director of Book of Mormon Studies

and of Pearl of Great Price Studies. He also filled a number of prominent faculty positions and committee memberships. Donl served on several Church writing committees, contributing to many Gospel Doctrine manuals.

TRAVEL STUDIES AND STUDY ABROAD

Donl directed BYU Travel Studies to the Holy Land, Europe, Mexico, and Guatemala. He directed at least twelve different tours to the Middle East over the years and two study abroad programs in 1973. Donl's love of the Holy Land can be seen in a 1973 journal entry: "Today we enjoyed a bus tour of the outskirts of the old city, Bethany, Bethlehem, and a quick run through the new city. We visited things in sequence of the Savior's time of death. The Garden of Gethsemane was our first stop, and as I gazed in wonder at those gnarled old olive trees that date back to the time of the Savior, I can't believe that I'm actually in this very lovely garden on the Mount of Olives once more. Here our Savior worked out our salvation and suffered unbelievably for all of our sins. May I always be worthy to share in the Atonement, and may I perfect my life."



Donl served as a bishop three times, once in the Salt Lake area and twice in BYU wards. He served on three high councils and for five years as the stake president of the BYU 15th Stake. He had the privilege of serving as a counselor in the first branch presidency of the Church in Israel. Above: Jerusalem Branch leaders, 1973, left to right: Russell Rogers, student clerk; H. Donl Peterson, second counselor; David B. Galbraith, branch president; Brian L. Smith, student clerk; John Tvedtnes, first counselor.

Right: Donl with Laszlo Kakosy (a renowned Egyptologist from Budapest, Hungary) near Pit Tomb 32, likely excavated by Antonio Lebolo.

The students of the first study abroad group in 1973 put together a performance that was seen by many groups, including the military. President David B. Galbraith said: "We were able to tell a little about the church and BYU. It was a thrilling experience, and the young people were able to get closer to the people of Israel. On countless occasions we parted with firm handshakes and tears in eyes and made many, many new friends." On April 5, 1973, Mary Lou shared in her journal, "Performed the show in the open-air amphitheater attended by 1,100 to 1,300 soldiers. This was our first try with an electric piano. During the show, many of the soldiers danced by their seats and were elated with the performance. They presented Donl with a picture of Sharm in grateful thanksgiving. The captain said that if the Army did not like the performance, we could expect them to throw tomatoes, etc., but the Army loved it. They kept shouting 'Ode pam!' which means 'more, more.'"

During the fall 1973 semester abroad program in Israel, Professor Peterson, his family, and students were caught up in a Middle Eastern conflict known as the Yom Kippur War. Israel was attacked from the north by Syria and from the south by Egypt. As the situation grew worse, Donl faced the challenge of getting his family and students out of the country. In a letter sent to President Harold B. Lee and BYU president Dallin H. Oaks that was published in the *BYU Daily Universe*, Mary Lou wrote: "Donl reminded the students that the Lord would take care of us and that we must remain calm and listen to the Holy Spirit. After this we sang several hymns, and a beautiful spirit



of serenity enveloped our group. Donl then led us all in a family prayer and invoked our Heavenly Father's Spirit be with us to protect us. We think that without exception all felt reassured and safe." The group left Israel for Salzburg, Austria, and finished their study abroad experience there before returning to America.

RESEARCH ON THE BOOK OF ABRAHAM

Donl's research on the history of the Pearl of Great Price, more specifically the Book of Abraham, was called a "magnificent obsession" by fellow professor Robert J. Matthews. This interest came about in response to the questions and interest the students had about the Book of Abraham. He was very uncomfortable with so many "I don't knows" in his lectures. During his research he made many important discoveries relative to the history of the Book of Abraham, including Antonio Lebolo's will. After a number of trips to the Middle East, Europe, and the eastern United States, he methodically documented the journey of the Egyptian collection that contained the Book of Abraham papyri which the Prophet Joseph Smith purchased in 1835.

Donl helped set straight many issues surrounding the coming forth of the Book of Abraham. Where did the mummies that were with the papyri come from? How did they get to America? Who was Antonio Lebolo? Who was Michael Chandler? What journey did the mummies and the papyri take before they were purchased by Joseph Smith? Who played important roles caring for the collection purchased by the Saints? How did the early pioneers care for the collection? What original artifacts and manuscripts may still exist? Were all of the papyri destroyed in the Great Chicago Fire of 1871? How did the Book of Abraham become part of the Pearl of Great Price? We know much more about this sacred scripture because of Donl's research.

Donl wrote several several books and articles. He contributed to Church magazines, manuals, and scholarly journals and was the author of study guides and books on the Pearl of Great Price and the Book of Mormon. His final project, *The Story of the Book of Abraham: Mummies, Manuscripts, and Mormonism*, was completed and then was published posthumously by the family in 1995 and remains the most comprehensive work dealing with the coming forth of the Book of Abraham.



Above: The Peterson family.

Right: The Petersons in Venice, Italy, October 1973.



LOVE OF FAMILY AND GOSPEL

Donl's love of the gospel and of his family was exemplary. Mary Lou shares how the family felt during one Christmas when money was tight. All she gave Donl was a Christmas card. The message stated: "Our marriage is so beautiful and such a spiritual beginning for our life and eternity together. You are so gentle and sweet and have continued to be so considerate and kind to me through the years. I am so fortunate to have such a good husband. You have brought such courage and strength into our marriage. Your faithfulness in the gospel enriches your life and reflects in my life and in the lives of our children. You honor your priesthood and by so doing make our lives content, rich, and beautiful. Through the years as we have learned, worked, prayed and played together, I learned to love you more and more. As the children have been born, I've appreciated your tenderness and concern more with each child."

His last communication to his family was to bear his fervent testimony, admonishing each member to always remain faithful and sweet in spirit. This they pledged to do. After Donl passed away from cancer on March 21, 1994, at the age of sixty-four, the flag outside the BYU administration building was lowered to half-mast in his honor. ✂

Note: I thank Mary Lou Peterson for the use of Donl's personal journals and photos in preparing this article.



THE “MORMON UNIVERSITY” IN JERUSALEM

BY KENT P. JACKSON

KENT P. JACKSON (kent_jackson@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AND ASSOCIATE DIRECTOR OF THE BRIGHAM YOUNG UNIVERSITY JERUSALEM CENTER FOR NEAR EASTERN STUDIES.

EACH MORNING, EIGHTY BYU students wake up on the Mount of Olives—first to the Muslim call to prayer from a nearby mosque and then to their alarm clocks that signal the beginning of a new day. This has been the morning routine since March 1987, when students first moved into the Brigham Young University Jerusalem Center for Near Eastern Studies.

BYU’s Jerusalem study abroad program began in 1968, when a group of students spent a semester in the Holy Land. By the early 1970s, there

was a group in Jerusalem almost every year, and a few years later, student programs were in Jerusalem year-round every year. This has continued to the present, with rare exceptions due to political problems—the First Gulf War led to a short-term suspension of the program in 1991, and the Second Intifada (Palestinian uprising) closed the program from 2000 through 2006. Now, in a time of political stability, the Jerusalem semester continues without interruption and is able to meet all its objectives successfully.

In the early days, the Jerusalem study abroad was housed in local hotels—accommodations that usually met needs but could hardly be described as luxurious. In time, it became obvious that BYU needed a permanent home.

The Jerusalem Center was designed by David Reznik of Jerusalem and Frank Ferguson of Salt Lake City, accomplished architects with long years of experience. In Jerusalem, Reznik is best known as the designer of the Hebrew University. Among Ferguson’s

best-known structures are Abravanel Hall in Salt Lake City and the Tanner Building at BYU. For the Jerusalem Center, the two combined their talents to create one of the most beautiful and recognized buildings in the Holy City.

The site selected for the new building was a prominent piece of land on the north end of the Mount of Olives, with an unmatched view toward East Jerusalem and the Old City.

It was not easy for BYU to obtain the property and the necessary building permits. The land was in a politically sensitive location, and many soon realized that it was one of the best pieces of real estate in Jerusalem. Before construction could begin, a maze of approval processes had to be navigated through municipal review boards. In addition, BYU and the Church had to convince both friends and others that the center would not be used for missionary work. Through the approval process, the BYU building developed an unanticipated high profile. And along the way, it acquired the nickname “The Mormon University,” a name that has stuck to the center to the present time—not just in common usage but even on maps and street signs!

The Jerusalem Center is a self-contained university campus. The single building encloses classrooms, a large lecture hall, seminar rooms, a gymnasium, a cafeteria, a computer lab, a library, and student study areas. A beautiful auditorium is used only for special events, for concerts, and for weekly Church services (on Saturdays in Jerusalem). The center also houses dormitories for the students as well as apartments for



Photos courtesy of Kent P. Jackson.

four faculty families and three volunteer couples who help in the center’s operations. It is a building constantly abuzz with energy, learning, and conversation.

The center’s staff of about fifty people includes both Arabs and Israelis. The director of the center is an Israeli Jew; one associate director is an Arab Catholic, and the other is a Latter-day Saint BYU professor. The faculty is made up of professors on loan from Provo as well as local Israeli and Arab-Muslim instructors.

By design, the Jerusalem program exposes its students to different peoples and their different narratives. This approach is in harmony with the mandate the first Jerusalem study program received from President David O. McKay—that the program give equal treatment to the views and histories of both Israelis and Arabs. Thus the Jerusalem Center is politically safe and neutral territory in a city where differences often define people more



than commonalities unite them. The result is that students return home with a deep appreciation for all the Holy Land’s Muslim, Christian, Jewish, and Arab cultures and peoples.

Teaching the Old and New Testament at the Jerusalem Center this year is Professor Frank Judd. Frank was a student in the Jerusalem program in 1992, and he is now an associate professor of ancient scripture at BYU. He, his wife, Jill, and their five daughters are living at the Jerusalem Center for their second time in the past three years. Frank has



Top: The Judd family at Galilee. Photo courtesy of Jill Judd.



Below: Dr. Bashir Bashir teaches Islam and Palestinian history to BYU students in Jerusalem. He is one of four local instructors who teach each semester at the Jerusalem Center. Photo courtesy of Kent P. Jackson.

an MA in Near Eastern studies from BYU and a PhD in New Testament studies from the University of North Carolina. His academic credentials and teaching skills make him an ideal Jerusalem Center faculty member, and he hopes to teach in Jerusalem again when family circumstances and professional commitments in Provo allow. He is one of several faculty members on the BYU campus who have made teaching at the Jerusalem Center a significant part of their careers.

But relocating the family to teach in Jerusalem has its challenges. The Judds' apartment is not as spacious or convenient as their Utah Valley home. They are away from family and familiar circumstances, their children's school is not like what they are accustomed to, and Jerusalem is frankly not an easy city to live in. These downsides, however, don't negate the positives that Frank and Jill find in their life in Jerusalem, particularly in working with a most remarkable group of BYU students.

To the students, the semester in Jerusalem is probably unlike anything else they'll ever experience. For starters, they live in Jerusalem, one of the most famous cities in the world. They are surrounded on all sides by reminders of the city's importance in both ancient and modern times. From the balcony that accompanies every student apartment, they can see the Dome of the Rock, one of the holiest places in all of Islam, and the Church of the Holy Sepulcher, the traditional heart of world Christianity. On an average walk through the city, they see evidence of ancient and modern Jewish culture as well as the handiwork of Romans, early Muslims, Arabs, Crusaders, Turks, and many others. And on the Mount of Olives, where the center is located, they see the sites of Jesus' Triumphal Entry and his suffering at Gethsemane.

Jerusalem Center students take courses in ancient Near Eastern studies and in the Old and New Testaments. These are taught by BYU professors like Judd who come to the center on one-year appointments. Students also take Jewish history and culture from a local Israeli

professor and Palestinian history and culture from a local Palestinian professor. Each student also enrolls in either Arabic or Hebrew, taught by local Palestinian and Israeli instructors. These are one-credit courses that introduce the students as much to the local cultures as to the local languages. The course work at the Jerusalem Center is demanding, yet most students rise to the occasion and take advantage of its unique classroom opportunities.

Much learning takes place outside of the classroom as well. Each week, the students load into buses and go on field trips to sites that relate to the courses they are taking. Where possible, the field study is coordinated with the biblical texts the students are studying at the time in their classes. The sites themselves are remarkable. The Bethlehem field trip, for example, takes students to the luxury palace and burial place of Herod the Great, to locations believed to be where the angels appeared to shepherds to announce Jesus' birth, and to the traditional location of that birth. Skilled BYU professors can teach as well in Provo as they can in Jerusalem, but the biblical field trips can't be duplicated anywhere else.

In 2012, the BYU Jerusalem Center—"the Mormon University"—celebrated its twenty-fifth birthday. Now every semester the children of previous Jerusalem Center students are in attendance. And now almost every year, the center's BYU faculty members include at least one who, like Frank Judd, was on the program as a student. These continuing trends point to a future for the Jerusalem Center as successful as its past. ✂

Q&A

Master's of Religious Education: An Interview with Ray L. Huntington

Interview by LeAnn Paulsen

RAY L. HUNTINGTON (ray_huntington@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AND DIRECTOR OF THE MASTER'S DEGREE PROGRAMS IN RELIGIOUS EDUCATION AT BYU.

LEANN PAULSEN (paulsen.leann@gmail.com) IS A STUDENT ASSISTANT AT THE RELIGIOUS STUDIES CENTER.



Q: Can you explain the two master's programs offered through Religious Education?

A: Our master's programs are unique. In other graduate programs (such as social work or history), students can generally just apply as long as they have the academic credentials. Ours are very different. One is a master's in religious education. It is only for full-time seminary and institute teachers, so that immediately narrows and restricts our pool of applicants.

Our second program, which is even more complicated, is a master's in religious studies. This is to prepare students to become full-time military chaplains. Currently we are training military chaplains for the US Army, Navy, and Marines, but at this point not the Air Force. How do they get into the program? Well, they have to go through a different system. Any chaplain in the military must have an endorsing institution. For example, let's say that you're Catholic and you want to be a chaplain in the Army. You have to be endorsed by the Catholic Church.

To become an LDS chaplain, you have to be endorsed by the LDS Church. The LDS endorsing agent is Frank Clawson, and he is the director of the Church's Military Relations Office in the Church Office Building. Before anyone can apply with us, that person has to have a sit-down meeting with Brother Clawson in Salt Lake City. Brother Clawson is a retired Air Force pilot, so he has been in the military all of his professional life. He and a General Authority interview both the prospective applicant and his wife. After both interviews, they do a psychological evaluation, and then Brother Clawson decides whether or not to endorse this person to be a Latter-day Saint chaplain. Once he makes that determination, this person becomes a potential candidate and can apply to the graduate studies program at BYU.

Q: Tell us more about how the chaplaincy program operates.

A: This year we have eight applicants. They are all potential candidates, but we can only take

three. We would love to take more, but our program is restrictive. The problem that we have is that these chaplain candidates have to take eighty-six credit hours in two years. It's heavy. They take part of those eighty-six hours here at Religious Education (their religion classes), but they also have to take about eighteen additional hours in marriage and family therapy and counseling psychology. The School of Family Life has been wonderful. They have been so helpful in teaching our chaplain candidates. The challenge that we have is that their classes are restricted in size, and they can only take three of our people.

This past year, we hired two retired Army military chaplains to teach some of our classes and to supervise our chaplain program. Part of what we're trying to do is to teach

these young men what chaplains do. I'm not a chaplain. I've never been in the military, so I'm still learning. We felt the only way we could mentor and teach chaplains is with chaplains. One, Blake Boatright, spent ten years as an officer in the Army infantry. At the end of the ten years, he went and got his degree and became a chaplain for twenty-five years. The other is Vance Theodore, and I believe he had twenty-six years as a chaplain. They are the real deal. They have done jumps from airplanes, they've been deployed, they've been in battle, and they've tended to the dying—these guys are teaching our chaplains how to be pastors.

Q: Are women accepted into the other program?

A: Yes, as long as they are full-time seminary or institute teachers. This

is also a very good program. It is very different from the chaplains' program. They are required to take thirty-six credit hours, plus six thesis hours, since they do have to write a thesis for this program. The chaplains' program is not a thesis program. The chaplain candidates write extensively and have a project, but it is not considered a thesis program. Seminary and institute teachers typically take a little under three years. They go full time for two summers and part time the other semesters, because they're teaching full time. Our completion rate is very high.

The students in both programs are mature, married professionals, they are very good students, and they're fun! They're all great—the chaplains even call me “sir.” ✂

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

Doctrine and Covenants Reference Companion: A Conversation with Dennis L. Largey

Interview by Dana Kendall

DENNIS L. LARGEY (dennis_largey@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AND FORMER CHAIR OF THE DEPARTMENT OF ANCIENT SCRIPTURE AT BYU.

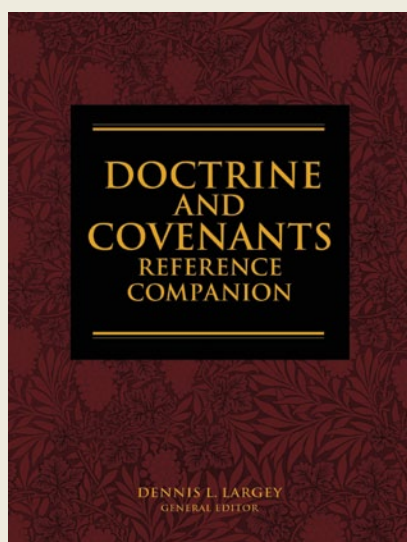
DANA KENDALL (danakendall@byu.edu) IS A SENIOR STUDYING SPANISH TRANSLATION AT BYU.

Q: You recently published the *Doctrine and Covenants Reference Companion*. How is this book different from other books about the Doctrine and Covenants?

A: We asked ourselves this question some seven years ago at the beginning of the project. Primarily

the book differs in its scope, format, and use of multiple contributors. *The Doctrine and Covenants Reference Companion* is patterned after single-volume Bible dictionaries (encyclopedias) produced by biblical scholars, which have contributed to the study of the Bible for many

years. The volume addresses more than 850 topics on the Doctrine and Covenants—people, places, words, phrases, doctrines, general articles about the Doctrine and Covenants—and includes historical context and overviews of each section. For each alphabetically arranged topic, what



is said in all 138 sections of the Doctrine and Covenants about that topic is brought together in one article. Because the meaning of some words may have changed over time, one section of the appendix includes definitions of selected words from Webster's 1828 dictionary.

Q: How has the collaboration of so many people added to the value of this book?

A: We had 127 contributors write articles for this volume. These included faculty members from Brigham Young University, BYU–Idaho, and BYU–Hawaii; teachers in the Seminaries and Institutes program; research personnel from the Church Historical Department, and others. One advantage of using such a large number of authors from various institutions and backgrounds is that we could select known scholars who have gained (over a long period of time) expertise in particular subjects about which they wrote. For example, Alex Baugh, a professor of Church history and doctrine and noted scholar on the Missouri period of Church history,

wrote articles dealing with Missouri. This is the beauty of using multiple contributors: authors, including James Allen, Glen Leonard, Carol Madsen, Robert Matthews, Truman Madsen, Joseph McConkie, Larry Porter, Milt Backman, Robert Millet, and others could offer their expertise on particular subjects, and it is all published under one cover.

Q: In the preface to your *Book of Mormon Reference Companion*, you tell how you came to have a testimony of the Book of Mormon while on your mission in Ireland, only eighteen months after joining the Church. Can you tell me about any such experience with the Doctrine and Covenants?

A: Before I became a member of the Church, I thought that the Doctrine and Covenants was a curious book. It was a very interesting thing to me to see written revelations dated in the nineteenth century that purportedly contained the words of Jesus Christ speaking in modern times. I wondered if that could really be true. Questions I had, combined with other factors, motivated me to search, pray, and come to know by the power of the Holy Ghost that the Church was indeed true. It then became a “package deal,” meaning that the Apostasy, the Restoration, the Prophet Joseph Smith, modern prophets, and Jesus Christ speaking in the revelations in the Doctrine and Covenants were also true.

Q: What audience is this book directed towards?

A: The *DCRC* was designed to be a quick and ready reference

for everyone. It is for the general membership of the Church—those who desire to better understand the Doctrine and Covenants and the historical context and meaning of the revelations. We hope that it will also be helpful for teachers in various organizations of the Church.

Q: Could you give an example of one entry in this book that you think is particularly insightful?

A: Rather than trying to highlight one particular article, I would emphasize the value of the book as a whole. It is the combined insight of all the articles together that makes books in this genre (comprehensive single-volume reference works) helpful to readers. As one studies the scriptures, one's needs, interests, and questions change over time. Reference books, which are not generally read in their entirety from A to Z, can be like gifts that keep giving, in that they can continue to assist a reader over many years of study—they have a long shelf life in regard to helpfulness.

Q: Is there anything else you'd like to add about the book?

A: Brother Larry Dahl and I would like to express our gratitude to wonderful colleagues who contributed to this work. Untold hours and effort have been expended over the space of seven years, all with the genuine hope that this book will prove to be a helpful resource for Church members. ✂

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

The *Religious Educator*: A HIDDEN TREASURE

BRAD WILCOX (brad_wilcox@byu.edu) IS AN ASSOCIATE PROFESSOR OF EDUCATION AT BYU.

FOR YEARS I HAVE LOVED GETTING my copies of the *Religious Educator*. I have found the articles insightful and helpful. Because they are written to an audience of experienced members, authors go beyond the basic concepts and doctrines that are often the focus of other publications. Because articles are written to an audience of devoted members who are charged with teaching others, authors avoid the negative and fringe ideas that fill some publications. For me, the *Religious Educator* has proven to be a deep and faith-promoting resource in my personal study and teaching.

I quote from the publication often in my writing—religious and otherwise. In fact, a colleague and I just finished a textbook for teachers of literacy in which we shared and cited excellent ideas for classroom teachers that came right out of the *Religious Educator*.

I have given copies of the journal to friends, including subscriptions to some Latter-day Saints who are serving prison sentences. Rules do not allow me to send books and magazines directly to inmates, but I can



The Religious Educator has proven to be a deep and faith-promoting resource in my personal study and teaching.

have such materials sent directly from the publishers. I have received many letters of gratitude from inmates

who are hungry for Latter-day Saint reading material. The copies of the *Religious Educator* that they have

received are read, reread, and passed from person to person until they are tattered and worn. When was the last time you saw a gift so sincerely appreciated?

Because I value this publication, I am amazed when others have never heard of it, even friends and colleagues right at BYU. In a recent

faculty meeting in the School of Education, I presented my fellow faculty member with a copy and explained how inexpensive and helpful the *Religious Educator* can be. Some left their copies on the tables without even opening them. Others took them to their offices and left them unopened there. However, I

knew one colleague actually read the volume, because he approached me and said, “Thanks for turning me on to the *Religious Educator*. I love it. I feel like I have found a hidden treasure.” He has. It’s the same one I found several years ago. And it is the one that needs to be discovered by many, many others. ✂

Editor’s Note

When Brad Wilcox, the author of the preceding article, discovered the extraordinary value of the *Religious Educator* for himself, he knew that others would also benefit from its educational and inspiring content. Besides sharing this discovery with his fellow BYU colleagues, Brad has shared copies with inmates with whom he has been in regular contact over the years. They wrote a letter to Brad, and he shared it with us. With their permission, we would like to share parts of it with our readers.

As inmates, they found themselves in a nightmare situation that many members would find difficult to imagine: “We came to prison broken and hopeless, feeling that there was no more future for us. . . . Most of us have been excommunicated or disfellowshipped, and many of us have lost contact with our bishops, stake presidents, and even family members.” Brad befriended them and understood the predicament they describe in the letter. “We are very limited here. We don’t have the Internet or BYU-TV. Our library is very small. . . . Most of the religious books in our prisons are Protestant or nondenominational.”

One inmate described how Brad helped him:

Brad Wilcox gifted a subscription to the *Religious Educator*. I was instantly hooked! I found within its pages articles that acted as a catalyst to further scriptural and gospel discoveries. My friends refer to it as “the *Ensign* on steroids!” A good friend said, “I have looked forward to each new issue. What reading the *Religious Educator* adds to my life is a vast wealth of experience and depth of perspective.”

We often walk in the evenings around the track discussing just about everything, but our gospel discussions are always very special. After receiving the *Religious Educator* and spending time reading it, it helps to fuel our discussions and piques our interest in new gospel topics.

Another important aspect of the *Religious Educator* is that each issue often contains important instructions specifically regarding the teaching of the gospel.

My friend Reese put it best when he wrote, “I am realizing how important the voice, example, and experience of others is in redeeming those who are broken and hopeless.”

We want to thank those who publish the *Religious Educator*, as well as those whose articles appear within its pages. You really help us tremendously as we continue our journey back to full fellowship in the Church.

These excerpts demonstrate how the *Religious Educator* helped a few who felt broken and hopeless to find hope for the future. Discover the value of the *Religious Educator* for yourself. ✂



More Than a Man of Steel, Brick, and Mortar

YOU MAY NOT KNOW **KEN McCARTY** IF YOU SAW him walking across campus, but you would certainly know most of the buildings across campus that he has helped turn into a reality:

- BYU Jerusalem Center for Near Eastern Studies
- Caroline Hemenway Harmon Building
- Centennial Carillon Tower
- Cougar Room at LaVell Edwards Stadium
- Cougar Marching Band Hall
- Crabtree Engineering Building
- Ernest L. Wilkinson Center Expansion
- Gordon B. Hinckley Alumni and Visitors Center
- Harold B. Lee Library, Expansions 1 and 2
- J. Reuben Clark Building
- Joseph Smith Building
- Joseph F. Smith Building
- LaVell Edwards Stadium Expansion
- Monte L. Bean Life Science Museum
- Miller Park (baseball and softball)
- N. Eldon Tanner Building
- Museum of Art (MOA)
- Spencer W. Kimball Tower
- Student Athlete Center and Indoor Practice Facility

Ken has played a major role for the past thirty-eight years in helping raise funds to construct these buildings in addition to raising funds for temples, humanitarian projects, family history work, missionary work, the Tabernacle Choir, LDS Business College, BYU–Idaho, and BYU–Hawaii.

Regarding these efforts, Ken stated, “I am grateful that I have been able to play a small part in raising the funds for many of the buildings that dot the BYU campus. Working for decades with generous donors who love the Lord and desire to use their treasure to bless and build the kingdom has been one of the greatest blessings in my lifetime.”

As a team member in LDS Philanthropies, Ken has helped raise hundreds of millions of dollars for priority



Ken McCarty. Photo by Brent R. Nordgren.

projects at BYU and for other LDS Church charities. These projects include thousands of scholarships, professorships, fellowships, and endowments that are blessing the lives of students and faculty at BYU today.

How has he attracted these donations? First, Ken is a very warm and genuine person who befriends people. He’s positive, straightforward, and encouraging. He loves people and naturally builds them up. Second, he shares a positive vision of how donations can bless the kingdom. At firesides and cottage meetings, in phone conversations, and during personal visits with donors, Ken assumes positive results. He feels that all donors *want* to help, and he helps them catch a tangible vision of what their money will do. He helps potential donors understand how they can honor their loved one’s legacy by

naming an endowment after them. He shares with them the great difference they can make in the lives of students who are the future builders of the kingdom by funding scholarships. He is never timid about asking for the amount needed. He is always sensitive to donor concerns and circumstances and helps them find creative ways to contribute that bless both them and the kingdom.

Ken has always been devoted in his Church and to community service. After serving a mission for the Church in New Zealand from 1969 to 1971, he graduated from BYU in business administration in 1974. For the first fifteen years of his career, he worked for LDS Philanthropies, first as a regional director and then as an area director for the LDS Foundation, covering Oregon, Washington, and Northern California. In Hillsboro, Oregon, he was elected as the youngest individual to ever serve on the city council. He also served on the Planning Commission, Finance Committee, and the Library Board. In Church service, Ken has served as a bishop two times, as a branch president at the MTC, and as a member of the stake presidency of a young single adult stake.

In 1988 he was asked to be the national director of field operations for LDS Philanthropies. Then in 1994 Ken was appointed as the director of the Leadership Gifts

Team for the Lighting the Way Capital Campaign at BYU. In 1999 he was assigned as the project leader for the \$50 Million Capital Campaign to help build the new Practice Facility and Student Athletic Complex at BYU.

Finally, in 2002 he began his current assignment as assistant dean of Religious Education with the responsibility of developing funding resources for Religious Education Priority Projects. He states: "I am excited and honored to be working in Religious Education. I can honestly say in my thirty-eight years of fund-raising experience, I have never worked for a nobler cause. The work we do not only blesses the lives of thousands of students; it is a blessing to the entire worldwide Church."

Of Ken, Dean Terry B. Ball says: "Ken has been a wonderful colleague, friend, and blessing in Religious Education. He has a marvelous gift for helping others understand our mission and how they can help us accomplish it. We so appreciate not only all that he does, but also the kind and generous spirit in which he serves. We cherish his association."

Ken and his wife, Debbie, just celebrated their fortieth wedding anniversary and have been blessed with three children (Tanya, Ryan, and Sarah) and eight grandchildren. Ken's approach to work and life is captured in a quote from his youngest daughter, Sarah. Sarah passed away in 1997 at the age of thirteen from cystic fibrosis. Through all her struggles, each time Sarah was asked how she was doing, her answer was always, "Life is good."

For most of his life, Ken has helped raise critically needed funds, funds that have blessed the Church, BYU, and countless members and students around the world. Indeed, for them, because of the work of Ken McCarty and the gifts of generous donors, "life is good."

Most people don't realize how easy it is to get involved with some of these endeavors. There are multiple options and a great deal of flexibility for how to structure donations. There are also multiple benefits, including tax benefits, for those who donate. There is no shortage of worthy projects an individual or a group can support. ✂

✂ To donate to Religious Education programs, please visit Friends of Religious Education at fore.byu.edu or call Ken McCarty at 801-422-4148.



MENTORED RESEARCH GRANTS IN RELIGION

By Nyssa Silvester

NYSSA SILVESTER (nyssa.silvester@gmail.com) IS A SENIOR STUDYING ENGLISH AT BYU.



FOR THE PAST THIRTY YEARS, BYU'S L. TOM PERRY Special Collections has housed a torn half of a fifth-century papyrus, a commentary on Psalms 26–29. Though this document, known as the Didymus Papyrus, has gone virtually untouched for decades, its other half, located in Cologne, Germany, has received plenty of scholarly treatment. The contents of this second half of the papyrus were published in the 1970s, and scholars of the ancient world are now pressing for the publication of BYU's half. Lincoln H. Blumell, assistant professor of ancient scripture at BYU, is currently taking on this project with funding from a Mentoring Environments Grant (MEG).

With money from the MEG, Blumell has hired two students to help prepare the papyrus for publication: Justin Barney, a graduate student in comparative studies with an emphasis in Greek studies, and Michael Trotter, a classical studies major. Over the next eighteen months,

Blumell and his students will transcribe, translate, and edit the text of the Didymus Papyrus, write accompanying commentary, and submit the results for publication.

The Didymus Papyrus is the crown jewel of BYU's Special Collections, says Blumell, and the project will provide Barney and Trotter with invaluable experience in classical studies. As they translate, they will deepen their knowledge of Greek philology and papyrology, preparing them for further academic work. In addition, Blumell plans to travel to Germany with Barney and Trotter to study the other half of the papyrus. They will be practicing codicology—in other words, they will study how the physical pieces of parchment fit together—to enhance their scholarship on the ancient document. With this knowledge, Blumell and his research assistants will be prepared to publish a landmark text in classical studies.

The publication of the Didymus Papyrus is just one

example of the projects that students can work on because of MEGs and other university grants. Recently, for instance, Roger P. Minert, professor of Church history and doctrine at BYU, and his team of students finished compiling the testimonies and anecdotes of Latter-day Saints in East and West Germany during World War II. In addition, Thomas A. Wayment, professor of ancient scripture at BYU, frequently finds mentoring opportunities for students of ancient Near East studies; once he even traveled with students to Yale University to examine a fragment of a copy of the Acts of Paul.

Students can also propose their own research for grants through BYU's Office of Research and Creative Activities (ORCA). During the fall, students can apply for ORCA grants of \$1,500, which are awarded across all colleges of the university, including Religious Education. Among the ORCA-funded projects in Religious Education for 2012 were Mallory Hales Perry's "The Church in Transition: A Letter from Joseph F. Smith to Susa Young Gates" and Elizabeth Montgomery's "I'm Glad They Called Me on a Mission: What Young Adults Learn from Serving an LDS Mission."

As students use grant money to research historical documents, analyze survey data, and translate ancient papyri, they expand their educations far beyond the boundaries of Provo, Utah. With mentoring from professors, students at BYU can accomplish real scholarly work that will prepare them for any career they might pursue. ✂



Continued from page 7: "Gath of the Philistines: A Decade of Digging at an Ancient Biblical Capital"

attack destroyed Gath so thoroughly that the Philistine capital never recovered, and it lay desolate thereafter for decades. Its devastation is alluded to in Amos 6:2.

6. Widespread evidence of the earthquake mentioned in Amos 1:1. We have unearthed piles of broken and scatted brick from the walls of abandoned Philistine buildings which collapsed in the strong earthquake that struck around 760 BC. Our engineering assessment of the g-force that produced the collapses suggests a devastating earthquake of about 8 on the Richter scale.

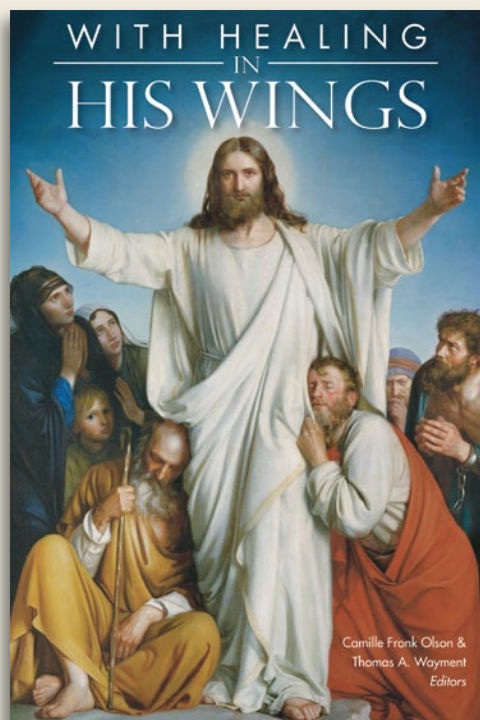
7. The Judahite houses at Gath from the time of King Hezekiah of Judah. We have learned much from excavating two houses from the late eighth century BC, when Iron Age IIB Gath was a border town of the kingdom of Judah. When Sennacherib attacked Judah in 701 BC, the town was destroyed and its Israelite inhabitants were carried away to Assyria (see 2 Kings 18:13).

8. An impressive kitchen and bakery from Judahite Gath. We uncovered a large baking hearth, a huge basalt millstone installation, and a seven-handled "barrel pithos" jar (200-quart capacity!) for grain storage, along with numerous other pottery vessels, including intact olive oil juglets, the biblical "cruse." These reminded us of the words of Elijah: "the barrel of meal shall not waste, neither shall the cruse of oil fail" (1 Kings 17:14).

9. Houses from the Persian and Roman periods. These structures date to the times of Malachi in the Old Testament to Matthew in the New Testament, when Gath was known as *Safita* in Greek.

10. The wall and tower of the Crusader fortress Blanche Garde. Built around AD 1140 to control the road from the coast to Jerusalem, Blanche Garde was a fortress where the English king and warrior-knight Richard the Lionheart stayed on his way to Jerusalem to battle against the Muslim warrior Saladin.

We will be back in the field in July 2013 for our tenth season of excavation in Area F at Gath, and I am again grateful for the generous support of donors to BYU Religious Education which makes teaching, research, and outreach efforts such as these possible. We will keep you informed on what we find! ✂



Featured Publication

With Healing in His Wings

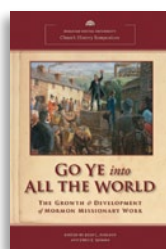
Edited by Camille Frank Olson and Thomas A. Wayment

At times, prophets have compared various aspects of the Savior's ministry to the mother hen, teaching that he has healing in his wings. The Savior likewise used that metaphor to describe his own power to offer refuge to his followers. By likening himself to a mother hen, the Savior testifies that he will cover us symbolically with his wings to save us if we, like the chicks, will come to him. This volume discusses the Savior, his life, his mission, the Atonement, and his healing influence in our lives today. Contributing authors are Elder Gary J. Coleman, Elder John M. Madsen, Brad Wilcox, Brent L. Top, Andrew C. Skinner, and Gaye Strathearn.

ISBN: 978-0-8425-2836-8, Retail: \$17.99

NEW RSC PUBLICATIONS

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Go Ye into All the World

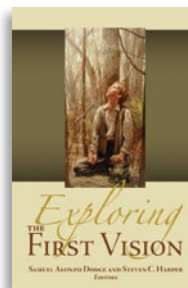
Edited by Reid L. Neilson and Fred E. Woods

Just as the risen Christ charged his Apostles, "Go ye into all the world, and preach the gospel to every creature," he also charged his latter-day followers to do likewise. Using the Prophet Joseph Smith as his instrument, the Lord created his missionary system early in the Restoration. The

Church has used every righteous means available to take the gospel to the world, and the ways and means continue to expand. The outreach of the Church through missionary work is nothing short of amazing. This volume focuses on the growth and development of Mormon missionary work since the early days of the Restoration.

ISBN: 978-0-8425-2821-4

Retail: \$32.99



Exploring the First Vision

Edited by Samuel Alonzo Dodge and Steven C. Harper

This volume explores some of the seminal articles that examine Joseph Smith's First Vision, which were written by the foremost experts who have studied it for half a century. This book preserves and shares that work. Those who study the First Vision

today depend very much on the works of the scholars that are reprinted in this volume. The book includes articles by and interviews with James B. Allen, Richard L. Anderson, Milton V. Backman Jr., Richard L. Bushman, Steven C. Harper, Dean C. Jessee, Larry C. Porter, and John W. Welch.

ISBN: 978-0-8425-2818-4
Retail: \$25.99

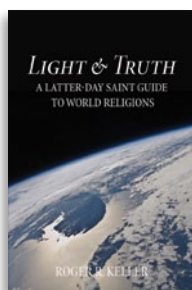


**Tales from
the World
Tour: The
1895-1897
Travel
Writings of**

Mormon Historian Andrew Jenson
 Edited by Reid L. Neilson and Riley M. Moffat

What was the heritage of Jenson's expedition to Mormondom abroad? How did his two-year fact-finding mission help shape the balance of his life and the Latter-day Saint historical enterprise? Jenson's global tour was an unprecedented adventure in Latter-day Saint history. Through his own hard work and the seeming hand of Providence, historian Andrew Jenson found his niche as a laborer in the cause of the Restoration. He pursued the goal of collecting and writing comprehensive, accurate, and useful histories of the Church with a rare passion.

ISBN: 978-0-8425-2820-7
Retail: \$28.99

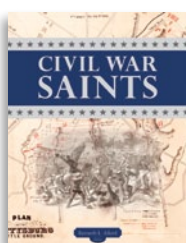


**Light and Truth:
A Latter-day
Saint Guide to
World Religions**

Roger R. Keller
 Do we as
 Latter-day Saint
 Christians really

need to know about other faiths? Do we not know all we need to know? Sometimes we create our own skewed version of other faiths. If we are to be a world church, it is helpful to understand and appreciate all the good that God has given to persons beyond the Latter-day Saint pale and to represent it accurately. President George Albert Smith said to persons of other faiths: "We have come here as your brethren . . . and to say to you: 'Keep all the good that you have, and let us bring to you more good, in order that you may be happier and in order that you may be prepared to enter into the presence of our Heavenly Father.'"

ISBN: 978-0-8425-2817-7
Retail: \$28.99



Civil War Saints
 Edited by
 Kenneth L. Alford

This book was written for the sesquicentennial of the Civil War, especially the 150th anniversary of the active federal service of Captain Lot Smith's Utah Cavalry company, an active-duty military unit that served for ninety days of federal service guarding a portion of the Overland

Trail. Although Utah Territory was physically removed from the Civil War battlefields and the resulting devastation, the war had a deep impact on the territory and its inhabitants.

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



**The Earth
Shall Teach
Thee: The
Lifework of an
Amateur Artist**
 Boyd K. Packer

The BYU Religious Studies Center, in cooperation with Deseret Book, has published a book by President Boyd K. Packer featuring a significant number of his paintings, drawings, and wood carvings. Through artwork he has shared the lessons of life with his family and with members of the Church in publications he has illustrated. His paintings and carvings have enhanced his home and have been given as gifts. Creating art has also provided respite from his heavy responsibilities as a Church leader and has enabled his mind to cultivate ideas.

ISBN: 978-0-8425-2806-1
Retail: \$44.99 ✂



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FACULTY AND STAFF

AWARDS AND HONORS

Daniel L. Belnap was invited to be a member of the national SBL committee on Ritual in the Biblical World.

Lincoln Blumell was invited to be a member of the national SBL committee on Papyrology and Early Christian Background.

Michael A. Goodman received the National Council on Family Relations Religion and Family Life Section Professional Outstanding Paper of the Year Award.

John Hilton III received BYU's Continuing Education 2012 Faculty Teaching Award.

Eric D. Huntsman was appointed the coordinator for the Ancient Near Eastern Studies program.

Claremont Graduate University created the **Robert L. Millet** Fellowship in Mormon Studies, which funds scholarships for two students pursuing graduate degrees in Mormon studies.

Gaye Strathearn continues to lead the SBL national committee on Latter-day Saints and the Bible.

Ken Solen, a professor of chemical engineering, was recognized as the Religious Education Outstanding Transfer Professor of the Year.

SELECTED RECENT PUBLICATIONS

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