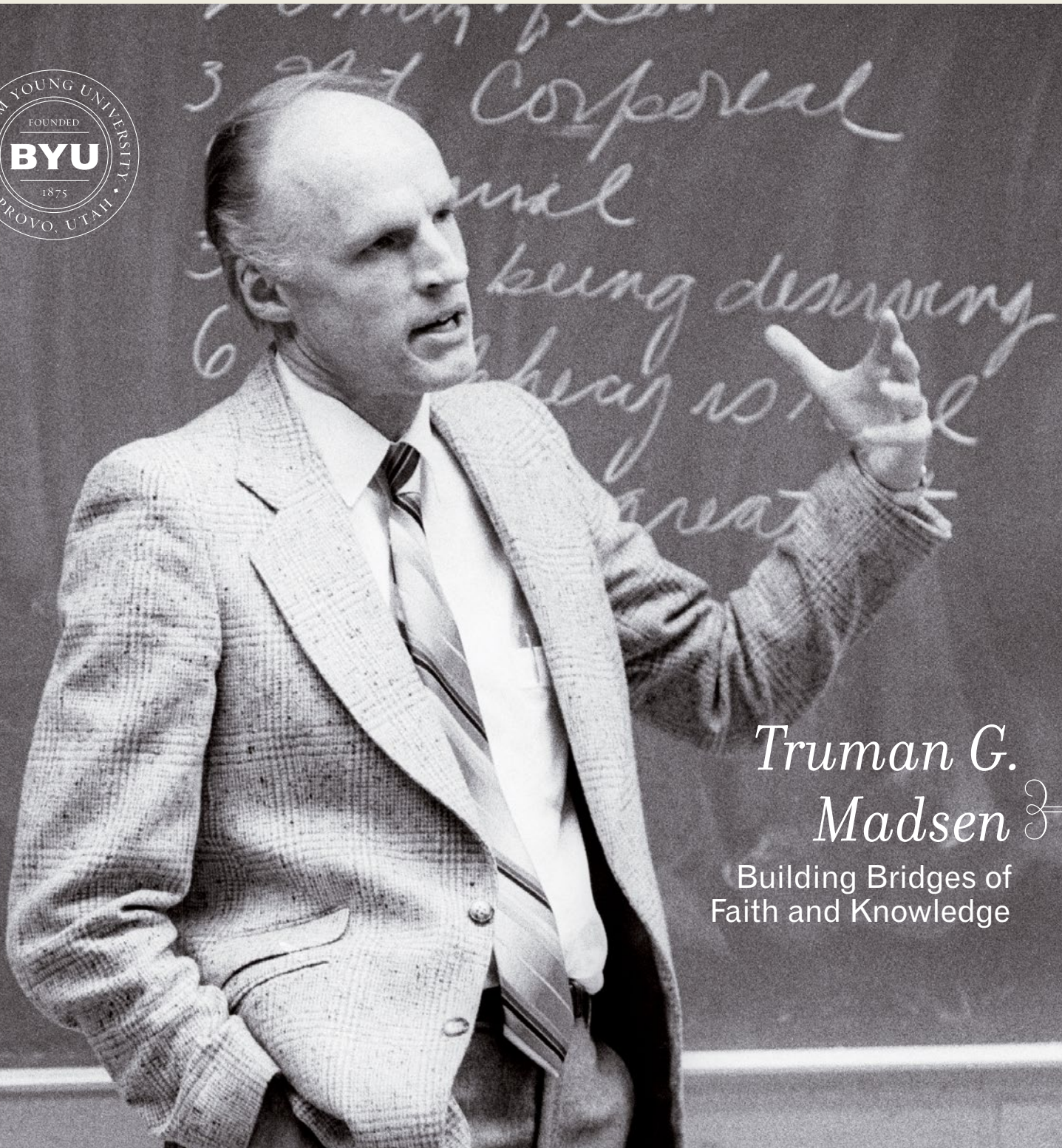


BYU RELIGIOUS EDUCATION

FALL 2014

REVIEW

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



*Truman G.
Madsen* }

Building Bridges of
Faith and Knowledge

The Blessing of Positive Change



ISN'T CHANGE WONDERFUL? (Well, perhaps not all change. My receding hairline is evidence that some changes can be in the less-preferred category.) I want to highlight positive changes that we are currently experiencing at BYU and in Religious Education as we continue our mission to “assist individuals in their efforts to come unto Christ” (BYU Religious Education mission statement).

This is a time of exciting developments at BYU. These developments are happening in several ways. Recent changes in the administration at BYU have included the announcement and inauguration of a new university president in Kevin J. Worthen. With this development has come the appointment of our friend and colleague Dr. Matthew O. Richardson, who now serves as university advancement vice president. Congratulations, Matt! In Religious Education, Dean Brent L. Top has just completed his first year of service. It has been exciting to witness his zeal and energy.

There are other recent changes that have happened beyond the campus of BYU that have impacted our work.

I will mention two. The first is President Thomas S. Monson's October 2012 general conference announcement modifying the minimum age for full-time missionary service. This change altered the landscape at BYU in various ways. The second example is the series of recent statements by the Church addressing various sensitive issues in the gospel. Both of these examples have the potential to impact the teaching and scholarship we contribute at BYU. Both are giving us opportunities to stretch and to think in new ways about how to fulfill the mission of Religious Education. Of course, the work of the Religious Studies Center is central to these discussions. It is a joy to be a part of positive change and look towards the future. As we go forward, we will succeed and work to fulfill the vision of Elder Jeffrey R. Holland as expressed in his January 13, 2009, devotional talk at BYU: “The best is yet to be!”

Robert C. Freeman
Associate Dean, Religious Education

BYU

Religious Education

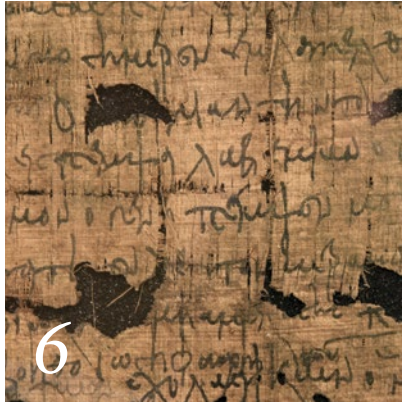
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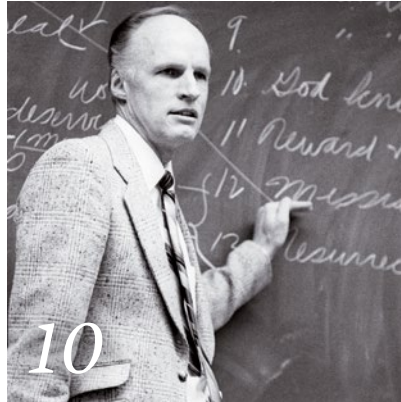
RESEARCH UPDATE

Ancient Greek Papyri Project
by Thomas A. Wayment



TEACHING LEGACY

Truman G. Madsen: Building Bridges
of Faith and Knowledge
by Ann N. and Barnard N. Madsen



STUDENT SECTION

The BYU Religious Education
Student Symposium
by Mark D. Ogletree



Foreword 2

The Breadth and Depth of Religious Education
by Thomas A. Wayment

Upcoming Events 3

Faculty & Staff Highlights 4

Historian's Corner 8

A Half Century of Religious Education at BYU
by Richard O. Cowan

Outreach 16

Divergent Mormon Factions Find Unity through the
Book of Mormon | *by Keith J. Wilson*

Q&A 1 20

Karl G. Maeser: A Conversation with Buddy Richards
Interview by Rachel Ishoy Gessel

Q&A 2 22

The First Branch President in Austria: A Conversation with
Roger P. Minert | *Interview by Rebekah Weaver*

MHA Historians Remember the Alamo in San Antonio 27

by Devan Jensen

Notes on Faculty and Staff 29

New RSC Publications 30

Cover photo: Truman Madsen teaching, November 1981. Photo by Floyd Rose.

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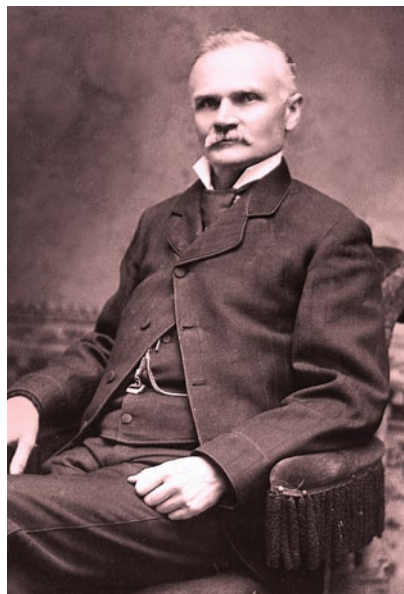
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THE BREADTH AND DEPTH OF RELIGIOUS EDUCATION

IN THIS ISSUE OF THE REVIEW YOU will find on display a wide representation of the broad interests and specialties of the faculty of Religious Education. In particular, this issue presents three entries on the history of Religious Education at Brigham Young University. Importantly, this issue includes an interview, in which Buddy Richards presents highlights of his findings on Karl G. Maeser's role in founding the BYU Academy. Buddy recently completed a book-length study of Maeser (*Called to Teach: The Legacy of Karl G. Maeser*, RSC and Deseret Book, 2014). Richard Cowan then shares some of his insights as a religious educator during his remarkable 53 years at BYU. The legacy of Truman G. Madsen is also highlighted in this issue.

In addition to the emphasis on the history of Religious Education that is so prevalent in this issue, you will also find a brief report of Keith J. Wilson's interesting and engaging research among various Community of Christ separatist movements and how those groups are finding a unity of purpose and interest in the Book of Mormon.

Keith has devoted significant energy and time to studying the various Restorationist groups and producing a narrative that comprehends the current status of these groups.



Karl G. Maeser. Photo by Thomas E. Daniels.

Also important in this issue is Roger P. Minert's report on the growth of The Church of Jesus Christ of Latter-day Saints in Austria through a case study of one of its earliest converts—Johann Huber. Roger has spent countless hours in

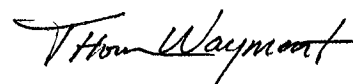
German archives working through nineteenth- and early-twentieth-century documents tracing the fascinating legal history of a single convert to the Church. What is so remarkable about the story are the numerous legal challenges brought against Huber because of his baptism and conversion.

Finally, you will also see a general description of work being done by Lincoln H. Blumell and Thomas A. Wayment on a papyrus collection at the University of Birmingham. As you will see in the article, the collection offers some exciting opportunities for discovery.

The article on MHA effectively shows how deeply involved our colleagues are in writing and understanding Mormon history. One of the highlights was Richard Bennett's presidential address titled "‘In the Upper Room’: The Fine Line between Church and State in Salt Lake City's Council House, 1851–1855." In this landmark address, Richard compared temple work in Nauvoo with the ordinance work performed in the Council House.

During the past six months, the Religious Studies Center has been busily involved in acquiring, editing, and publishing quality research on aspects related to the growth of The Church of Jesus Christ of Latter-day Saints. Some of the titles are highlighted at the back of this issue, and

they add to a strong backlist of publications already in print. All of us involved in the work at the center are encouraged by the quality and breadth of the manuscripts we are receiving, and we hope to have many more quality publications available to you soon. ✂



Thomas A. Wayment
Publications Director
Religious Studies Center

upcoming events

Open to the campus community and the general public

OCTOBER 2014

Friday and Saturday, October 24–25, 2014

SIDNEY B. SPERRY SYMPOSIUM

The symposium will be held in the Joseph Smith Building. The title of this year's symposium is "The Ministry of Peter, the Chief Apostle." The symposium will shed important light on the mission of the man whom Jesus himself referred to as "the rock." Presentations will explore Peter's cultural background, his role in the apostolic church, many of his noted teachings, and his important legacy in early Christianity and the Restoration. Peter is one who overcame his own weaknesses to become one of the most powerful witnesses of the divinity, mission, and Resurrection of Jesus Christ. The keynote speaker will be Elder Bruce C. Hafen. For updated information, visit rsc.byu.edu/symposia/sperry.

FEBRUARY 2015

Friday, February 20, 2015

RELIGIOUS EDUCATION STUDENT SYMPOSIUM

Held in the Wilkinson Student Center from 9 a.m. to 3 p.m., this symposium provides a forum for students to research, write, and present papers about religious subjects from a faithful perspective. All BYU undergraduate and graduate students attending BYU–Provo during winter semester are invited to submit a paper. A number of writers will receive cash prizes for their outstanding work. For more information, visit rsc.byu.edu/studentsymposium. Watch for a call for papers.

MARCH 2015

Friday, March 27, 2015

BYU EASTER CONFERENCE

The conference will be held in the Joseph Smith Building auditorium. This year Elder Spencer J. Condie of the Seventy will be the keynote speaker. Other speakers will be BYU professors Matthew O. Richardson and Jennifer Brinkerhoff Platt. Each will talk about the Savior, his life, his mission, his Atonement, and his influence in our lives today. For details, visit rsc.byu.edu/conferences.

These events are free of charge, and registration is not required. Some event details are subject to change. For more details, please visit us online at rsc.byu.edu/conferences or contact Brent Nordgren at 801-422-3293.



Faculty Highlight: Frank F. Judd Jr.

FRANK F. JUDD JR. (frank_judd@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



FRANK F. JUDD JR. IS ORIGINALLY from New Jersey. After serving a full-time mission in Sacramento, California, he attended BYU, where he earned BA and MA degrees in ancient Near Eastern studies. He later earned MA and PhD degrees from the University of North Carolina at Chapel Hill in New Testament studies. Since 1999, he has taught full time in the Department of Ancient Scripture at BYU. On two separate occasions, he and his family have lived in

Jerusalem while he taught at the BYU Jerusalem Center for Near Eastern Studies. Research interests include the historical, cultural, archaeological, and geographical background of the Bible. This past year he received the B. West Belnap Citizenship award. He is the chief editor of the 2014 Sperry Symposium volume, *The Ministry of Peter, the Chief Apostle*. He and his wife, Jill, have been married for more than twenty-one years and are the parents of five daughters. ❧

Faculty Highlight: Kent P. Jackson

KENT P. JACKSON (kent_jackson@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



KENT P. JACKSON WAS BORN AND RAISED IN SALT LAKE CITY, UTAH, AND graduated from BYU with a BA in ancient studies. He then earned MA and PhD degrees in Near Eastern studies from the University of Michigan. He joined the BYU faculty in 1980.

Dr. Jackson has two primary academic interests: the first is the intersection of the Bible and Latter-day Saint history and beliefs, and the second is the Middle East—ancient, medieval, and modern. He is a former chair of Near Eastern Studies at the David M. Kennedy Center for International Studies at BYU and former associate dean of Religious Education. He has been a faculty member at the BYU Jerusalem Center for Near Eastern Studies five times. Dr. Jackson has authored several books and articles. In his spare time he enjoys traveling, reading, and wildflower photography. He and his wife, Nancy, live in Orem, Utah. They are the parents of five children and have nine grandchildren. ❧

Faculty Highlight: Nicholas J. Frederick

NICHOLAS J. FREDERICK (nick_frederick@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



NICHOLAS J. FREDERICK WAS BORN IN PROVO, UTAH, AND RAISED IN DELTA, Utah (Go Rabbits!). After returning from a mission in Brussels, Belgium, he attended BYU, where he received his BA in classics and his MA in comparative studies. While completing his MA he taught part-time for the Classics Department and for the Religion Department at BYU. He then attended Claremont Graduate University, where he completed a PhD in the history of Christianity with an emphasis in Mormon studies, after which he returned to BYU. His research focuses primarily on the intertextual relationship between the Bible and Mormon scripture. He enjoys teaching courses on the Book of Mormon and the New Testament, particularly the writings of Paul and the Book of Revelation. He has been married to Julie Parker Frederick for twelve years and is the father of three children. He is passionate about all sports, especially baseball, and enjoys watching old films and reading good books. ✂

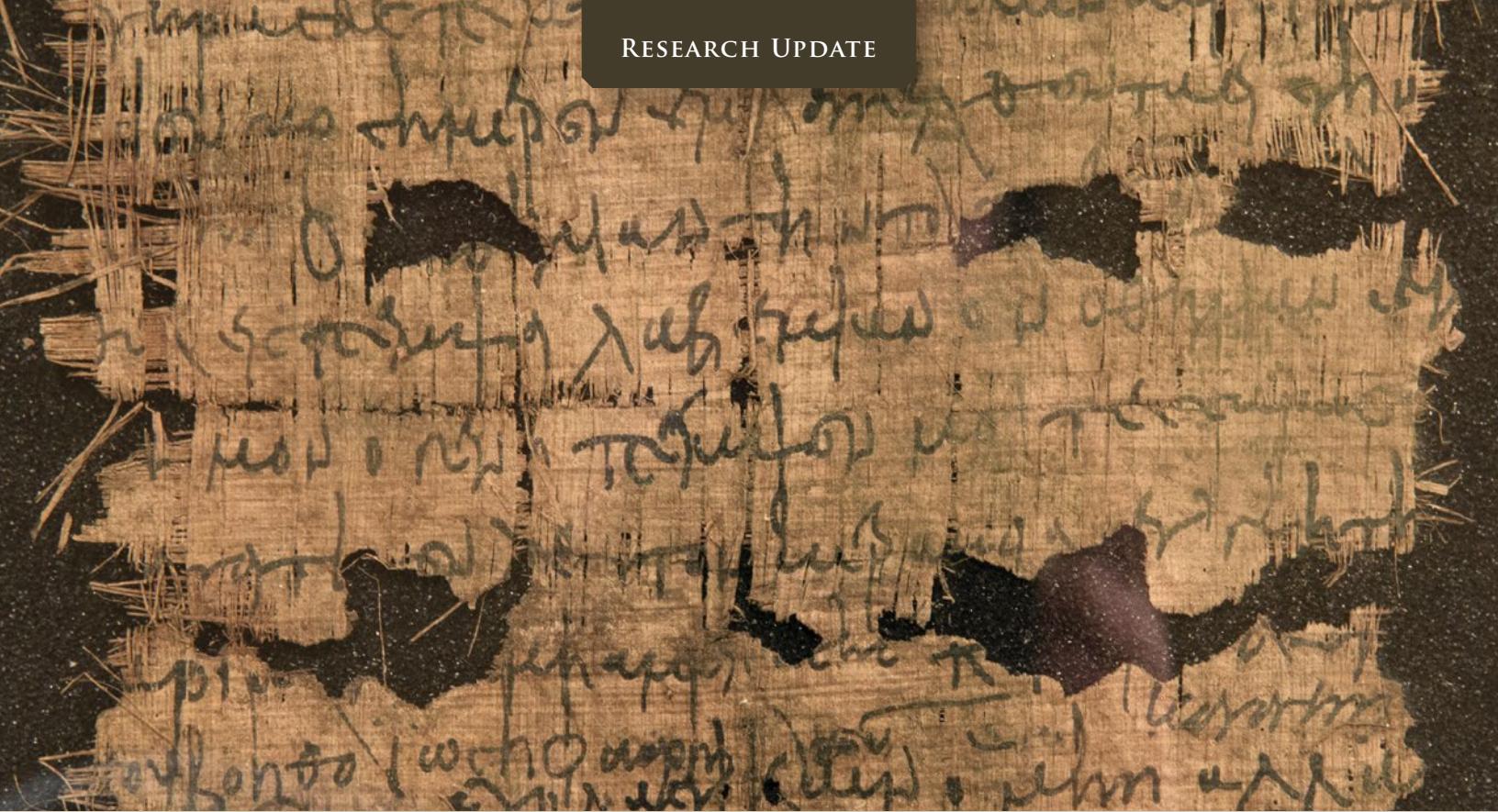
Faculty Spotlight: Anthony R. Sweat

ANTHONY R. SWEAT (anthony_sweat@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AT BYU.



ANTHONY R. SWEAT GREW UP IN West Valley City, Utah, and served a mission in La Paz, Bolivia. He received a BFA in painting and drawing from the University of Utah and his MEd and PhD in curriculum and instruction (2011) from Utah State University. Prior to joining the religion faculty at BYU, he worked for thirteen years with Seminaries and Institutes of Religion as a teacher and administrator. Anthony has published

various books through Deseret Book, including *Mormons, An Open Book* and *Why? Powerful Answers and Practical Reasons for Living LDS Standards*. Anthony's research centers on factors related to gospel teaching and learning. His personal interests include playing basketball, competing in triathlons, and painting. He and his wife, Cindy, are the parents of six children. ✂



ANCIENT GREEK PAPYRI PROJECT: THE OVERLOOKED BIRMINGHAM COLLECTION

BY THOMAS A. WAYMENT

THOMAS A. WAYMENT (thomas_wayment@byu.edu)

IS PUBLICATIONS DIRECTOR OF THE RELIGIOUS STUDIES CENTER.

IN FEBRUARY 2014, PROFESSORS LINCOLN H. BLUMELL and I traveled to Birmingham, UK, to assess the possibility of working on a small collection of papyri that were originally discovered at the city of Oxyrhynchus in Egypt. The papyri had been acquired by Selly Oak Colleges through Dr. James Rendel Harris, who visited Egypt during the winter of 1922–23, when he likely purchased the papyri. When the Selly Oak Colleges merged with the University of Birmingham, the collection of papyri was transferred to the Cadbury Research Library, where they now reside with other papyri from the more famous Mingana Collection.

The approximate number of papyri in the collection is thought to be three thousand, of which approximately two hundred have been published and made available to the academic community. In 1936 Enoch Powell, a professor of classics, published the majority of the literary papyri in the collection. Then in the 1980s, an international team of scholars collaborated and published a number of the papyri that were determined to be the most important in the collection. Despite these two efforts, the number of unpublished pieces in the collection still numbers close to three thousand.

WE WERE INITIALLY OVERWHELMED TO SEE SO MANY PAPYRI, NEARLY ALL OF THEM CONTAINING DOCUMENTARY TEXTS.

Despite being previously overlooked by the academic community, the collection at the University of Birmingham remains an important witness to the development of our understanding of daily life in Oxyrhynchus. Prior to visiting Birmingham, Lincoln and I had only recently submitted a book-length manuscript documenting Christianity in the city of Oxyrhynchus. Papyri from the city of Oxyrhynchus are numerous, and the papyri found at that site now account for nearly half of our earliest witnesses to the text of the New Testament. Additionally, Christian papyri from the city also include letters by ecclesiastical leaders, Christian amulets, prayers, a Christian hymn, and noncanonical texts such as the Gospel of Thomas. As a result of our work on the papyri from the city, visiting the Birmingham collection was particularly appealing because of what might be found. Together, Lincoln and I visited Birmingham to determine the contents of the collection. We also intended to make some judgment as to the publication potential of the collection and hopefully to discover documents written by Christians in the city. We were initially overwhelmed to see so many papyri, nearly all of them containing documentary texts. After spending a week with the collection, we were able to determine that there are still a few small fragments of literary works and that the bulk of the collection spans the third through sixth centuries AD. Each day, we transcribed and translated the most promising pieces in the collection, which was admittedly a rather haphazard determination. Then on our final day in Birmingham, we photographed as many of the papyri as we could.

Much to our surprise and good fortune, we were able to discover a few gems in the collection. Among the many important finds were a papyrus containing a list of villages in the Oxyrhynchite nome (a division of the region



Left to right: Thomas A. Wayment and Lincoln H. Blumell studying the Birmingham collection of papyri.

of Oxyrhynchus, much like a modern county), a letter mentioning a Christian bishop in the city where the name of the bishop was previously disputed by scholars, a letter from an individual who authored several other letters, a property return in the name of the custodians of the archives of the city of Oxyrhynchus who are known from other papyri, and a wide variety of other interesting and curious papyri.

We also found numerous fifth-century Christian papyri in the city. Hopefully with a little more time and planning, we will be able to better determine the contents of the collection. We plan to return to Birmingham in early 2015 and carry out a more thorough inventory of the collection, and then to subsequently present our findings at the international conference for papyrologists that will be held in Barcelona in 2016. To help put the magnitude of this task into perspective, it typically takes two or three days of focused attention to do an accurate transcription and translation of each piece. After a transcription is completed, it typically requires two to three weeks to create an edition of a papyrus where a full scholarly discussion is presented. With nearly three thousand papyri to work on, some of them being quite substantial, we face a daunting task ahead of us. We have begun to include students in our work and to look at ways we might expand our work to include other papyrologists from around the globe. ✂

A Half Century of Religious Education at BYU

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

MY TEACHING CAREER AT BYU began in September 1961. That was the time when the university began using semesters rather than quarters. The fall semester began in September and concluded in January. That meant that students went home for Christmas knowing that they would need to return to attend the last few classes, turn in remaining assignments, and take their final exams. Winter semester didn't conclude until May. A few years later, BYU adopted its present calendar, beginning the fall semester in August and having it conclude before the Christmas break. This is not the only thing that changed during my time at BYU.

"Religious Instruction," as it was known then, was based in the Joseph Smith Building (JSB), but not the same building students and faculty know today. The original JSB had been designed as a multipurpose building, something like an institute building for the BYU campus. There were some conflicting ideas about what the building's exact role was to be. Some referred to the building's largest room as a chapel and believed that it should be furnished with traditional pews. Others called it an auditorium and favored individual theater chairs. BYU's board adopted a

compromise solution: there would be long benches of oak, but they would have individual imitation leather seats and padded backs covered with mohair. For many years, all major plays and concerts, as well as assemblies, were held in the JSB auditorium; the campus's main ballroom and cafeteria were also in the JSB. In my office, I remember smelling the aroma of good food every day at noon. All this changed when the Wilkinson Center opened in 1964. When the JSB had been dedicated in 1941, David O. McKay, Second Counselor in the First Presidency, offered the dedicatory prayer. He petitioned, "Let thy

Spirit be in every room of this institution, and be in the heart of every instructor."

It might seem strange, however, to know that when I came to BYU, most offices of my religion faculty colleagues were not in the JSB. Most of them were housed in temporary buildings, which were located behind the Eyring Science Center at the time. When the campus ballroom and cafeteria moved to the Wilkinson Center, however, these areas were remodeled to provide office space. This meant that for the first time, most of the faculty could have their offices and teach their classes in the



Richard Cowan being interviewed for a television newscast. Photo by Brent R. Nordgren.



The original Joseph Smith Building, dedicated in 1941. Courtesy of L. Tom Perry Special Collections, BYU.

same building. However, as enrollment at the university continued to climb, more and more religion classes needed to be scheduled in other buildings around campus.

Originally, religion classes at BYU were under the Division of Religion. It was not only responsible for offering university classes, but for supervising ecclesiastical functions as well. The division lost this last responsibility when the first BYU student stake was organized in 1956. In 1959, just two years before my arrival, Church leaders authorized the formation of the College of Religious Instruction headed by a dean, David H. Yarn. At that time, master's and doctoral degrees were offered in religion.

When I came, I became the twenty-ninth member of the full-time faculty then serving. I remember that all of us could sit around one large table. We were organized into five departments: Bible and Modern Scripture; Biblical Languages; LDS Theology, Church Organization and Administration; History and Philosophy of Religion; and Religious

Education. In 1963, the organization was changed drastically. Everything was grouped into only two departments: Undergraduate and Graduate Studies in Religion. It seems strange to most of us today that the graduate program was large enough to justify a department of its own. The present two departments, Ancient Scripture and Church History and Doctrine, were formed in 1969. Since then, the number of full-time faculty members has continued to grow. Today there are over seventy.

The Religious Studies Center was established in 1975 to promote, fund, and coordinate research in the field of religion. One of the RSC's most important contributions has been providing another and badly needed outlet for our research, including editorial assistance in preparing our work for publication. I personally have appreciated working with RSC personnel on several books and articles.

By the end of the 1980s, the Joseph Smith Building needed improvements such as elevators to give access to the upper floors, where all but three of the classrooms were

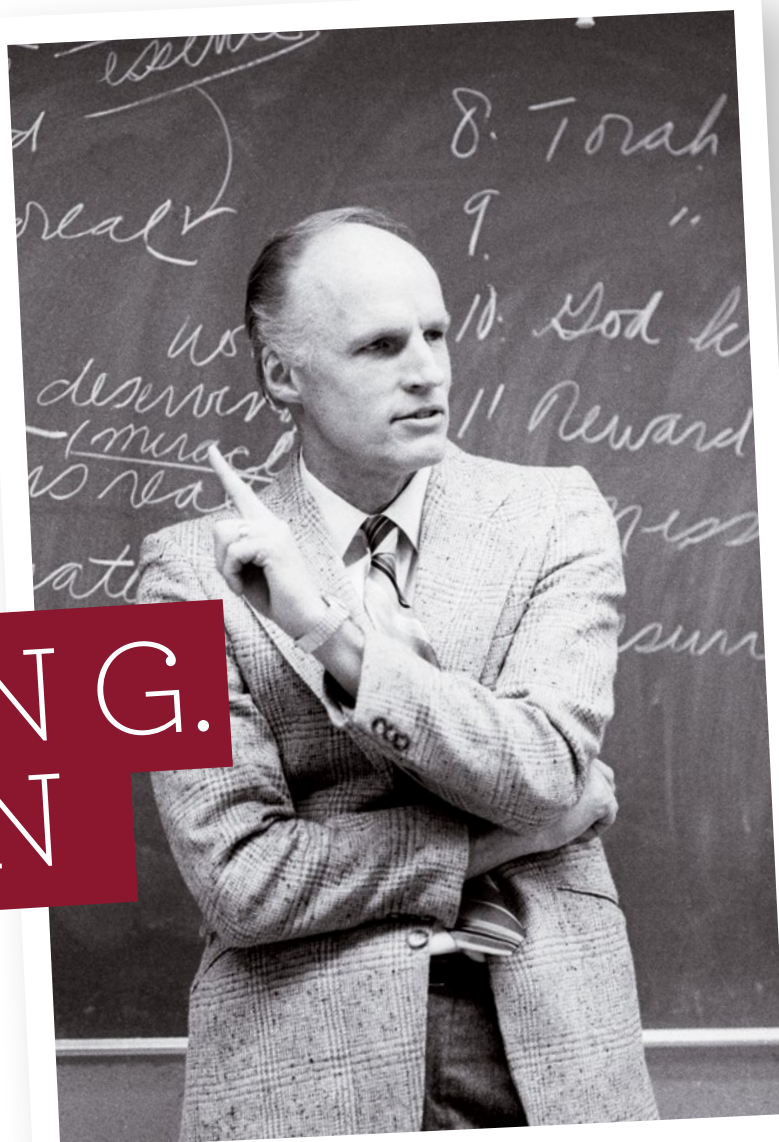
located, and the basement, where most of the offices were situated. The building also needed to be upgraded to meet new earthquake codes. It was more cost-effective to build a completely new structure than to patch up the old one. Those who had taught in the Joseph Smith Building for many years regretted losing an old friend, but looked forward to the substantially improved facilities of the new JSB, which was dedicated in 1991. I appreciated President Gordon B. Hinckley's prayer that the faculty might "teach by the power of the Holy Spirit, that their faith may be strengthened, that truth shall be established, and that thy divine will may be done."

One of the most important facilities in the new JSB was the Faculty Support Center. Patty Smith and her core of capable student workers were much more than a word-processing center. They not only provided copies of outlines, handouts, and exams but also made available a wide array of audiovisual and other resources.

Continued on page 23

Building Bridges of Faith and Knowledge

TRUMAN G. MADSEN



By Ann N. Madsen and Barnard N. Madsen

ANN N. MADSEN (gamadsen@gmail.com) IS A SENIOR LECTURER IN ANCIENT SCRIPTURE AT BYU.

BARNARD N. MADSEN (barnard.madsen@gmail.com) IS AN ATTORNEY IN PROVO.

WHILE ORDAINING TRUMAN G. MADSEN A CAMPUS bishop in 1960, Elder Harold B. Lee said, “The future of the Church depends on those who are both faithful and learned.”¹ Truman had aspired to become such a man during the seven previous years of his graduate studies, which culminated at Harvard. This blessed moment at age thirty-four with an Apostle’s hands on his head confirmed

a simple lifetime pattern. Truman’s philosophy of learning and teaching was uncomplicated: be both faithful *and* learned, and learned *and* faithful.

His Philosophy of Learning and Teaching

Like one of his mentors, Truman loved simple faith, “if simple meant uncluttered and strong. But he was

troubled that the phrase is sometimes used as a synonym for ‘simpering acquiescence.’ And he could find nothing in the scriptures, ancient or modern, to excuse anyone from brain sweat and from the arduous lifetime burden of seeking ‘revelation upon revelation, knowledge upon knowledge’”² Both study and faith require a lifetime of hard work.

“The things of God,” the Prophet Joseph Smith taught, “are of deep import, and time and experience and careful and ponderous and solemn thoughts can only find them out. Thy mind, O Man, if thou wilt lead a soul unto salvation, must stretch as high as the utmost Heavens, and search into and contemplate the lowest considerations of the darkest abyss.”³

We must have faith in our study and study our faith. Only when “inseparably connected” (D&C 93:33) can the glory of the mind and body and the transcendence of the spirit receive a fullness of joy. There truly is no other way.

Truman often joked about our perceptions: “I am firm, you are stubborn, and he is a pigheaded fool.” What we perceive depends on where we stand (see D&C 130:4–10). To comprehend where we stand, we must understand where others stand.

Establishment of a Separate Philosophy Department

“Contrast,” Truman wrote, “presented descriptively and without acrimony, is a good teacher.”⁴ Lehi taught that there must be “opposition in all things” (2 Nephi 2:11). “I early made it a rule, when teaching,” Truman said, “to imagine the person or persons I was quoting sitting in

the corner of the class. They would check every sentence, glare at even the slightest distortion, and approve and applaud only if I presented their case as they would. Only then would critical analysis or evaluation begin.”⁵

When Truman arrived at BYU with PhD training in philosophy, he saw the need for a philosophy department separate from the Division of Religion. In notes he made in a proposal for a separate philosophy department, Truman suggested that we need to be able to “put the worst and most formidable case against religion . . . in a way to satisfy its most ardent champion and yet with quiet sincerity and dignity manifest the spirit, and power and foundations of the Restoration.”⁶ Truman happily embraced Augustine’s triad, “In essentials, let there be unity. In non-essentials, let there be liberty. In all things, let there be charity.”⁷

And so an independent Department of Theology and Philosophy was born. President Ernest L. Wilkinson appointed Truman as its first chairman, effective fall 1958. This Harvard-trained philosopher could be trusted to teach the philosophies of men with such clarity that the philosophers themselves would applaud his presentation. Yet, he was able, as he hoped, “with quiet sincerity and dignity [to] manifest the spirit, and power and foundations of the Restoration.” “I envision,” Truman wrote, that

Top right: Truman G. Madsen inaugural lecture at the Wheatley Institute, December 2, 2008. Photo by Mark A. Philbrick.

Opposite left and bottom right: Truman as a teacher, November 1981. Photos by Floyd Rose.



the department's "ultimate reputation" will be that it is "competent and productive but also profoundly aware and committed to the outlook and principles of this dispensation."⁸

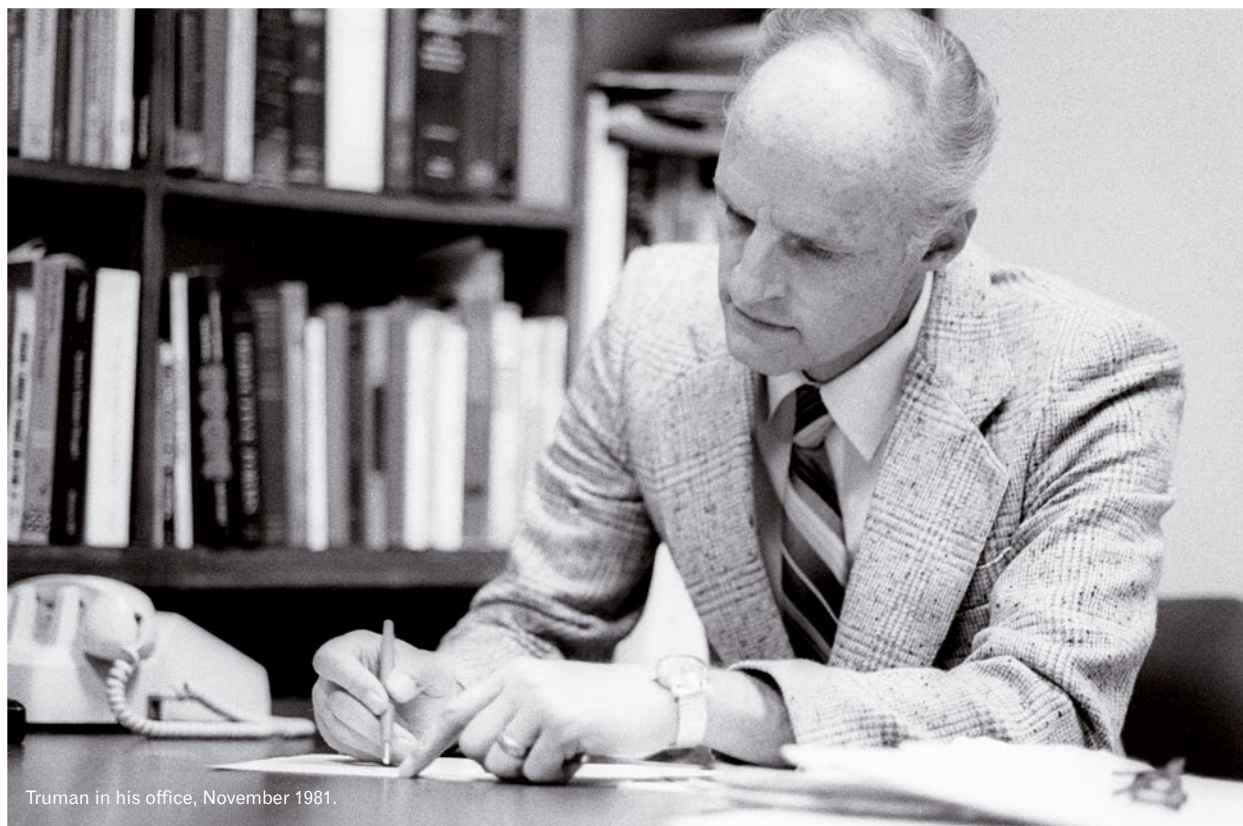
This was his quest during the thirty-seven years he studied, thought, and taught at Brigham Young University and other universities around the world, including Haifa University in Israel, Graduate Theological Union in California, and Northeastern University in Boston. While directing the BYU Jerusalem Center for Near Eastern Studies, he organized a symposium on human nature. He demonstrated his penchant for honestly letting others describe their own faith while he listened respectfully, inviting the presenters to do the same. Then, as he concluded with faith and sincerity, he spoke of the Restoration, the facts of which he had mastered as few before him.

Until we all come to a "unity of the faith." Modern scholars, Truman noted, typically teach that "scientific methods lead to truth in one realm, that the religious, mainly mystical, approach, leads to truth in another, and

that these are utterly different realms. No interplay, no compatibility, no reconciliation." Indeed, he concluded, "much of the history of thought, and especially religious thought, can be rewritten as an attempt, often ingenious, to separate what cannot be separated and unite what cannot be united."⁹ In contrast, in his studies and faith, Truman sought and found a unity. So is such a unity desirable? Truman said he was once asked, "Were you born a Mormon, were you a convert, or were you reconverted?" His answer: "Yes."¹⁰ As a Latter-day Saint, Truman recognized the Church as both exclusive ("the only true and living church upon the face of the whole earth"¹¹) and inclusive ("the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear").¹²

First Occupant, Richard L. Evans Chair

An excerpt from David Grover's article "Building Bridges" clearly describes Truman's role as first occupant of the Richard L. Evans Chair:



Truman in his office, November 1981.

Truman said he was once asked, “Were you born a Mormon, were you a convert, or were you reconverted?” His answer: “Yes.”

Dr. Madsen kept a rigorous schedule, filled multiple roles, and was an emissary for the Church wherever he went. For over two decades, he set the tone for the chair’s future use as he promoted building bridges of understanding. . . .

Dr. Madsen “sponsored programs in colleges and civic organizations, underwriting symposia, interfaith conferences, seminars, and workshops.” He brought world-renowned scholars to the BYU campus for lectures and discussions, and he even served as a “guest professor at the Graduate Theological Union in Berkeley, California; at Northeastern University in Boston, Massachusetts; and at Haifa University in Israel.” His work took him to almost all fifty states and to the European continent, and he made forty-five trips to Jerusalem for travel-study programs. . . .

In the published results of one symposium, Dr. Madsen praised the participants for their “goodwill,” for being “friendly to each other—and to the idea,” and for having “a willingness to do the hard work of studying . . . the Mormon ethos.” He identified two results of the meeting, things in perfect keeping with the mission of the chair: “first, a deepening of

self-understanding within the Mormon community; second, a wider and deeper scholarly interest in Mormon studies.” . . .

But beyond all the conferences and publications, the work of the Evans Chair was still the work of building friendships. It was a work at which Truman Madsen excelled.¹³

Truman initiated gatherings of scholars to talk and then publish their ideas. Did they come to any conclusive unity? That would be too much to ask, but they did find common ground they hadn’t known existed and respect for ideas shared among peers that often seemed reasonable in the comfortable context he provided. Truman sponsored several symposia on comparative religion and published the resulting papers in volumes including *Reflections on Mormonism: Judaeo-Christian Beliefs* (1978); *The Temple in Antiquity: Ancient Records and Modern Perspectives* (1984); *Chosenness and Covenant in Judaism and Mormonism* (2001); *On Human Nature* (2004); papers presented at the Jerusalem Center Symposium in 1993.

Below left: Truman and granddaughter Elizabeth Reynolds, November 23, 2007.

Below right: With Ann Madsen, November 27, 2008.
Photos by Mark A. Philbrick.





“In the temple, we encounter the highest, most sublime truths God gives his covenant children.”

Left: Truman and Ann Madsen with Elder Richard G. Scott at Truman's eightieth birthday party on December 13, 2006.
Photo by Mark A. Philbrick.

Director of the Jerusalem Center

From 1991 through 1993, Truman was director of the BYU Jerusalem Center for Near Eastern Studies after having lived in Jerusalem since 1987. There he directed research scholars and semester abroad students and scheduled forums, devotionals, and symposia. Again, he invited his friends from across the world to “drop by” to lecture and broaden the horizons for the students living at the center.

The curriculum lent itself to a balanced approach. Describing the ever-changing efforts at a peace process in the Middle East was its own challenge. It required a careful balancing of food for thought. Diplomats from both sides were frequent forum speakers. One evening's forum might feature the Christian/Arab mayor of Bethlehem. The next, an Orthodox Jewish rabbi's family, demonstrating their Friday evening traditional dinner and worship. Each forum featured questions and answers and usually sparked lengthy discussions in later classes. Learning the culture was a high priority. Learning to love *all* the center's neighbors was essential. Christians were a minority in the city and Mormons were not even considered to be Christians.

Truman was intent on following President Howard W. Hunter's admonition to be certain that the center serve the entire community. When Robert Cundick retired as Tabernacle organist, Truman asked permission to invite him to bring his wife, Cholly, and volunteer to give free concerts on the center's magnificent pipe organ. Cundick was an immediate success with the musical community in Jerusalem. When he and Cholly left, they were surprised by an auditorium of friends—not Mormons—who had

planted a forest of fifty trees in Cundick's honor. Early on Truman set up free concerts, called “Music for a Sunday Night,” in the elegant room overlooking Jerusalem, which seated over three hundred people. The concert often featured brilliant Russian musicians who had immigrated to Israel. The list was endless and the amazing school of music at the Hebrew University also supplied talented performers. Soon, the concerts became the place to go and meet friends. President Hunter's dream had come true.

Later, Truman arranged for a tour of the Mormon Tabernacle Choir, who sang at the center and in several other prime concert halls in Israel. They were greeted with rave reviews. A special concert was arranged for Palestinians at the center—one never to be forgotten. They wept listening to the sublime music in the room that is three sides of towering windows from floor to ceiling overlooking Jerusalem.

People of the city and the country came to the regular tours at the center and commented in the guest books of how they felt “at home” there. Teddy Kollek, the famous mayor of Jerusalem, came often, whenever invited, and loved to say that we had the best view of the Old City from our windows and gardens. Jewish *and* Palestinian wedding parties often asked to take their wedding photos on the grounds. Truman created an atmosphere that helped the center become a landmark that tourist guides would point out and bring their busloads to tour. People loved coming to concerts or just visiting and enjoying the view and the unique feelings felt in the dedicated building.

Professor Emeritus/Patriarch

In 1994, Truman became a professor emeritus, leaving the Richard L. Evans Chair after more than twenty years of service. Robert L. Millet, then dean of Religious Education, reported that “Truman established a wonderful cadre of friends for the church.”¹⁴

On October 24, 2004, Truman Grant Madsen was ordained a patriarch. As the call was issued, he wept instantly, then humbly accepted. He felt that this call was the sweetest he could ever receive, the one reserved for those with absolute trust in revelation from him who had a blessing waiting for each of his children. He fasted and prayed to be a fit messenger of such individual personal revelations. He memorized the names of the tribes, then was surprised to learn that the name came as predictably as the words that followed. The preparation was never easy, yet time after time he consistently felt Heavenly Father's love for each one on whom he reverently laid his hands. It was never commonplace. It was always an honor. It was, in many ways, the pinnacle of his teaching and learning from the Spirit.

The Temple: The House of the Lord

"The Temple is the place," Truman said, "where we are to be 'instructed more perfectly' in order that we may instruct more perfectly 'in theory, in principle, in doctrine' (D&C 88:78)."¹⁵ With this statement, we come full circle, for it speaks to Truman's philosophy of learning and teaching.

Truman had a lifelong love affair with the temple. His wife, Ann, reports that he carefully tutored her as she prepared to enter that sacred house before their marriage. He gave her a copy of the Doctrine and Covenants, with every scripture that referenced temple worship carefully underlined. He also gave her a marked copy of "Temple Worship" by Elder John A. Widtsoe.¹⁶ He often referred to the temple as a "bridge between heaven and earth," and he wanted to be certain that his bride-to-be would find it such an important link.

He was careful to teach that in the temple, we encounter the highest, most sublime truths God gives his covenant children. There, the learning curve steepens as we are taught godliness, holiness, and perfect love, all centered in Christ.

Truman taught: "The temple is a house of learning. And it is intended that therein we not simply learn *of* or *about* Christ, but that we come to *know Him*"¹⁷ so that we can become like him, eternally transformed. "Everyone that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2). Truman saw that necessary sanctifying happening gradually as we worship in the temple. There we truly become the Lord's covenant children, completing

the taking of his name upon us that we promise weekly in the sacrament.

It seems exactly right to conclude Truman's philosophy of learning and teaching on the bridge he so recently crossed. ✂

Notes

- 1 Truman G. Madsen to Professor Clayton M. White, 2002, BYU Department of Zoology, journal 2001–02, box 11; President Gordon B. Hinckley said something similar about BYU: "We shall . . . prove to the world that excellent secular learning can be gained in an environment of religious faith." Gordon B. Hinckley, in Conference Report, October 1999, 69.
- 2 Truman G. Madsen, *Defender of the Faith: The B. H. Roberts Story* (Salt Lake City: Bookcraft, 1980), 387.
- 3 Dean C. Jessee and John W. Welch, "Revelations in Context: Joseph Smith's Letter from Liberty Jail, March 20, 1839," *BYU Studies* 39, no. 3 (2000): 137, spelling and punctuation standardized. Part of this passage is quoted in "Aims of a BYU Education," *Mission & Aims*, <http://aims.byu.edu/aims>.
- 4 Truman G. Madsen, proposal for a professional leave fall and winter 1987–88 to President Jeffrey R. Holland, journal 1987–88, box 7, Wheatley Institute, BYU.
- 5 Donald Perry, Daniel Peterson, and Stephen Ricks, eds., "Truman Madsen, On His Education," *Revelation, Reason, and Faith: Essays in Honor of Truman G. Madsen* (Provo, UT: Neal A. Maxwell Institute for Religious Scholarship, 2002), xiv.
- 6 Truman G. Madsen, typewritten talking points for I. Barrett (1958?), Harvard Jo-Shell, box 2 (scanned), Wheatley Institute.
- 7 St. Augustine, *De Republica Ecclesiastica Libri X* (1619), book 4, chapter 8, quoted in "In necessariis unitas, in non necessariis libertas, in utrisque caritas," *Liber Locorum Communium*, March 2, 2010, <http://liberlocorumcommunium.blogspot.com/2010/03/in-necessariis-unitas-in-non.html>.
- 8 Truman G. Madsen, talking points for I. Barrett.
- 9 Truman G. Madsen, "Man against Darkness," *Expressions of Faith* (Provo, UT: Neal A. Maxwell Institute for Religious Scholarship, 1996), 32.
- 10 Madsen, "Man against Darkness," 34. In a similar way, the message of the "God of Abraham, the God of Isaac, and the God of Jacob" is that God must be experienced anew by each succeeding generation, for "God is not the God of the dead, but of the living" (Matthew 22:32).
- 11 D&C 1:30
- 12 Joseph Smith Jr., "The Wentworth Letter," *Times and Seasons*, March 1, 1842.
- 13 Stephen David Grover, "Building Bridges: The Richard L. Evans Chair of Religious Understanding," in *Religious Educator* 9, no. 2 (2008): 50.
- 14 Quoted in Grover, "Building Bridges," 48–50.
- 15 Truman Madsen, "Purpose of the Temple," in *The Temple: Where Heaven Meets Earth* (Salt Lake City: Deseret Book, 2008), 94.
- 16 See John A. Widtsoe, "Temple Worship," *Utah Genealogical and Historical Quarterly*, April 1921, 53–54.
- 17 Madsen, "House of Glory," in *The Temple*, 6.

DIVERGENT MORMON FACTIONS FIND UNITY THROUGH THE BOOK OF MORMON

BY KEITH J. WILSON

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THE YEAR 1984 WAS A WATERSHED time for the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS). After 120 years of espousing Joseph Smith's vision of the original church, the doctrinal foundations began to shift. In the historic annual conference that year, delegates voted convincingly to accept women into the priesthood. That resolution was placed into the RLDS Doctrine and Covenants and was thereafter known as section 156. It became the lightning rod for dissension amongst RLDS conservatives. Section 156 was followed by a series of changes that simply widened the chasm between conservatives and those wanting a different church. In 2001 RLDS Church delegates approved renaming the church as the Community of Christ. For many conservatives this was the last straw, the proverbial line in the sand.

Since the mid-1970s the RLDS website has steadily claimed "approximately" 250,000 members. However, other indicators point to membership reductions by as much as 80 percent. While exact numbers are impossible to obtain, it is verifiable that the

national church has declined by over 50 percent.¹ This assessment is not meant to denigrate the Community of Christ leadership for initiating changes that many deemed overdue. But this analysis does beg the question: what has happened to the more than 50 percent who have given up on the original reorganization of Joseph's church?

loosely labeled these dissident groups as "Restoration Branches" and their members as "Restorationists."

THREE DISSENTING RLDS GROUPS

During the mid- to late-1980s, conservative RLDS members increasingly realized that their church leaders were charting a different course.

Just as it is difficult to count the ripples from a rock dropped into a pond, so is the task of identifying all the breakaway branches from the RLDS Church since 1984.

Just as it is difficult to count the ripples from a rock dropped into a pond, so is the task of identifying all the breakaway branches from the RLDS Church since 1984. Nevertheless, during the last thirty years these breakaway branches have generally coalesced into three church or parachurch organizations which now occupy the former RLDS space. (There are actually scores of smaller breakaways, but they are not very visible or vibrant.²) Observers have

Because each RLDS member can choose his or her branch, conservative members at first simply collected in RLDS branches that were not applying new church directives. As the RLDS leadership realized this, whole branches were shut down and churches were padlocked and put up for sale. These conservatives concluded that the church was in full apostasy and established independent Restoration branches (often in their former buildings)

where they could retain RLDS fundamentals. In the early nineties these branches concluded that the RLDS Church was not going to reverse its positions. Sensing the need for common support, the pastors from these branches started to periodically meet together. By 1993 a conservative ground swell surfaced and four hundred elders, seventies, and high priests met in Independence for the first-ever Conference of Restoration Elders. Known now as the CRE, this assemblage was not a new church, but simply Melchizedek Priesthood holders from Restoration branches, coming together to support fellow Restorationists in their independent branches. Since its inception, the CRE has published a bimonthly magazine, *Tidings of Zion*, and supported devotional programs such as summer reunions and priesthood conferences.³

The main impetus for the birth of the CRE was former RLDS stake president, David Bowerman. Understandably, he was appointed as their first chair and remained in that position until 1998. When it became apparent that he wanted to unite the approximately 150 independent Restoration branches into a single organization, his fellow CRE members removed him from his leadership post. Undaunted he and eleven others continued to meet and formulate a plan to unify these branches. Then in April 2000, a conference was held in which the Remnant Church of Jesus Christ of Latter Day Saints was organized. Two years later on April 6, in a style reminiscent of Joseph Smith III coming to the Reorganized Church, maternal Joseph Smith III descendent, Frederick Larsen, presented himself



Community of Christ Temple, Independence, Missouri. Photo by Keith J. Wilson.

to the Remnant Church as their lineal descendant president. At last the Reorganization seemed to be restored.⁴

While upwards of 2,000 to 3,000 Restorationists followed the lead of Bowerman and Larsen into the Remnant Church, the majority cautiously remained in their independent Restoration Branches with loose support from the CRE. However, independence and autonomy are not very compatible with either Book of Mormon or New Testament

Christianity. Two years later in 2004, the impression to gather quickened four more independent Restoration pastors. As they sifted original minutes from the 1840s church, they discovered that independent branches had convened special conferences for branches of the original 1830s church. This effectively galvanized their organizational hopes and in November 2005 the first Joint Conference of Restoration Branches (JCRB) convened. Rejecting the new church concept of their Remnant brethren,



Speakers at the Book of Mormon in Zion Conference as they concluded their Saturday morning session in the Remnant Church (also known as the Gathering Place).

the JCRB espoused the view that they constituted the revived reorganized church that had been disorganized by the RLDS (now Community of Christ) Church in 2005. Commencing with approximately thirty-seven independent branches, the JCRB now comprises eighteen US branches (owing to infighting and commitment fears). In 2010 the JCRB claimed approximately 7,000 members.⁵

In summary, the RLDS Church ignited a firestorm in 1984 as it voted to accept women into the priesthood. This was followed by open communion in 1991, nonlineal succession in 1996, a name change in 2001, and gay marriage acceptance in 2013. North American RLDS membership peaked in 1982 at approximately 172,000. By 1995 (thirteen years later), RLDS membership in North America tumbled by 50 percent (86,000 members). Subsequently, the church has stopped announcing membership

and tithing records. Currently many church pundits estimate that active Community of Christ membership falls below the 30,000 mark and some place it with as few as 13,000 North American active members. This precipitous decline in just thirty years makes the mainstream Protestant retraction of the sixties and seventies seem mild in retrospect.

So what has become of an estimated hundred thousand devoted Reorganized Latter Day Saints? A precise answer to this question is impossible, but there are three organizations that have emerged to sustain and engage these RLDS traditionalists. The first (chronologically) is not a church but instead a group of priesthood holders trying to support faithful RLDS in Restoration branches while they wait for the return of their church. Known as the CRE, this conference spreads its canopy over as many as 15,000 to 20,000 independent

church members. While there is no individual membership, it does seem to be a safe harbor for those who patiently wait in Restoration branches.⁶

A second organization emerged in 2000 from the CRE umbrella and became a new church organization known as the Remnant Church of Jesus Christ of Latter Day Saints. This church claims to be a succession of the Reorganized Church with full priesthood authority and a lineal prophet. Its membership today hovers around 2,000 to 3,000 former RLDS members. Finally, the third organization was conceived in 2005 and was built upon priesthood consensus. Known as the JCRB, its adherents totaled some 7,000 members in 2010. Added together then, these three organizations comprise optimistically about 25,000 former RLDS members. Of the 172,000 original members, some 125,000 remain unaccounted.

Perhaps the original RLDS members were overstated. Or perhaps RLDS faithful are hesitant to associate with anyone for fear of disappointment. Or perhaps the worst scenario is that tens of thousands have given up on any form of the Restoration.

OUTREACH THROUGH THE BOOK OF MORMON

About four years ago, I was invited with Richard Moore of Seminaries and Institutes to speak at a Restorationist Book of Mormon Conference in a Remnant Church in Independence. In attendance were 400 Book of Mormon believers of every stripe. We were warmly received and came away from that experience with the feeling that we ought to be doing more to support these devout believers. Subsequently, Bob Millet was also invited to speak at one of their open firesides and he came away with similar impressions.

We felt compelled to reciprocate their Book of Mormon fellowship. With the invitation of a willing Independence Stake president, Dennis Cato, Bob and I drew up a two-day Book of Mormon in Zion Conference. We were able to invite four of our religion faculty colleagues to accompany us. Together we spent three days during March in the heart of Zion. Our itinerary included a Friday morning scholars' round table moderated by Bob and hosted by the Independence Stake. Fourteen attended, and for three hours we discussed the breadth of current Book of Mormon believers. Joining us in that meeting was an Apostle for the Community

of Christ; a history professor from the Community of Christ; a leading pastor for the JCRB; a board member for a conservative Book of Mormon foundation; the presiding stake president; Lynn Ridenhour (a sympathetic Baptist preacher); and the six of us from BYU. The discussion was lively and we explored the importance of the Book of Mormon in our times. The opinions truly ran the gamut, all the way from a fascinating, nineteenth-century literary text to God's literal word to us in these last days.

Friday evening we convened the conference in the LDS stake center with about 400 in attendance. Jeffrey Marsh opened with the topic "The Keystone as the Key." He was followed by Shon Hopkin, a missionary choir, Lynn Ridenhour, and J. B. Haws.

Then on Saturday morning we shifted to the Remnant Gathering Place. Camille Olsen opened this session with a talk on the redemptive Messiah. She was followed by a Restorationist, Marlin Guin. The Restoration Chorale then performed, followed by Mark Wright, and then our concluding speaker was Bob Millet. Overall there was a marvelous spirit that attended both sessions. LDS, Community of Christ, Restorationists, and Independents comprised the some 650 total attendees. Afterwards a Restorationist pastor approached me and with exuberant feelings declared, "You know Brother Keith, we have got to do more of this. None of us alone is big enough to get this Book of Mormon message to the world. Somehow we have to come together. Because as you well know, you have to

doubt your doubts before you doubt your faith." His words sounded very familiar to me, and I realized once again how the Book of Mormon is the standard for God's work in this last dispensation.

The last four decades have witnessed tremendous institutional instability in the original center place of Zion. Upwards of 100,000 believers appear to have had their faith displaced. Yet for this one weekend in early spring, the Book of Mormon became again the nexus and well-spring for renewed belief in the Restoration. ❧

Notes

- 1 George N. Walton, "Sect to Denomination: The RLDS," *John Whitmer Historical Association Journal* 18 (1998): 50.
- 2 William D. Russell, "The Fundamentalist Schism, 1958–Present," in *Let Contention Cease: The Dynamics of Dissent in the Reorganized Church of Jesus Christ of Latter Day Saints*, ed. Roger Launius and W. B. "Pat" Spillman (Independence, MO: Herald Publishing House, 1991), 139–42.
- 3 See Conference of Restoration Elders website: <http://www.eldersconference.org/>.
- 4 See Remnant Church of Jesus Christ of Latter Day Saints website: <http://www.theremnantchurch.com/library/otherpublications/whytheremnantchurch/>. Also see William D. Russell, "The Remnant Church: An RLDS Schismatic Group Finds a Prophet of Joseph's Seed," *Dialogue: A Journal of Mormon Thought* 38, no. 3 (Fall 2005): 75–106.
- 5 See JCRB website: <http://www.reorganized-church.org/continuation.html>. Then go to "Our Situation"/"Our Church."
- 6 Also see: <http://www.examiner.net/x57967714/Restoration-branch-conference-ends> to establish size of JCRB. Personal correspondence from Jacob Roberts, office manager for CRE, dated June 4, 2014.

Q&A

Karl G. Maeser: A Conversation with Buddy Richards

Interview by Rachel Ishoy Gessel

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For the full version of this interview, visit rsc.byu.edu.

Q: Can you tell me about the anniversary we celebrate this year relating to Karl Maeser?

A: Really we celebrate the one hundredth anniversary this year of the Maeser Building on the BYU campus. The story behind the Maeser Building is an interesting one. A misconception about Maeser is that he was stern because of how he looks in his pictures, but I don't think people recognize how deeply loved he was. When he died, not only were a huge celebration and funeral ceremony held, but the entire state shut down. For example, the only thing the legislature did that day was sign a petition to recognize his contributions; then they went to his funeral. Memorial services were held all over the territory. The students of the BYA immediately began fundraising for a headstone for him. They eventually



Buddy Richards with one of four original chalkboards in the Maeser Elementary School where Maeser recorded a few of his favorite quotes. Courtesy of Buddy Richards.

raised enough money for a headstone, but almost immediately after, there was an effort to raise money for a much larger memorial. Early in the fundraising effort, it was decided to build the first building upon Temple Hill as a memorial to Karl Maeser. After major fundraising and an amazing amount of sacrifice and effort, the Maeser Building was built as a tribute

to this great man. And since then it has been a tradition to name our buildings after important contributors to the school.

Q: Could you share a favorite quote or a favorite story of yours from Karl Maeser's life?

A: Oh, there are a bunch of them that I really like. His sense of humor

was wonderful. He was always punctual, but there was a day when he came late to class. Some boys in the class saw a donkey outside and thought it would be funny to see what would happen if they brought it inside. So they brought the donkey in and tied it to the lectern to see how the professor would respond. Karl came in, sized up the situation immediately, and simply said, “That is right; that is right. When I am not with you, you should appoint the smartest among you to be in charge.”

He was also superb at understanding young people. There are stories told about him noticing who didn’t show up to conferences when he was traveling. Once he noticed that there were two boys that were supposed to have been to a meeting, and they weren’t there. So in between sessions, he actually went and found out what they were doing. He wanted to make sure that they were still active in the Church and making progress in their lives. He had a really uncanny capacity to reach people in that regard. Just look at the people who respected him: James E. Talmage, Reed Smoot, J. Golden Kimball, and Susa Young Gates. This wide range of personalities just adored this man.

Q: Why do you think it is important for teachers and educators to learn about Karl Maeser and his legacy?

A: Well, on one hand, he’s had such a large influence on what happened in Utah and the western states. I don’t think there’s anyone that you could point to who has had a bigger impact on education. Seven of the academies that he was instrumental



The Brigham Young Academy Building was dedicated January 4, 1892. This photograph was probably Founders Day, October 16, 1900. Courtesy of L. Tom Perry Special Collections, BYU.



Maeser Building and mountains taken from 4th West. Photographer unknown, courtesy of L. Tom Perry Special Collections, BYU.

in founding are now universities. He helped found Brigham Young University, Brigham Young University–Idaho, LDS Business College, Snow College, Dixie State University, and the College of Eastern Arizona. Aside from that, he was influential in another important way: he trained teachers all over the territory. Half of his students were preparing to be teachers in the district schools and half in the Church schools.

But much more serious is his impact on how the gospel of Jesus

Christ can and should be integrated into the way we think about education and learning. For those in the Church who would like to build upon our own heritage, to understand more fully what it means to seek learning also by faith, and to take seriously the promises the gospel brings to every subject matter, I think that Maeser’s example is worth studying. He set a standard for the Church of how educators might unify more fully the best of what the gospel has to offer with the best that the world can offer. ❧

The First Branch President in Austria: A Conversation with Roger P. Minert

Interview by Rebekah Weaver

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For the full version of this interview, visit rsc.byu.edu.

Q: What can you tell readers about the early converts in Austria?

A: Johann Huber, born in 1861, was the first branch president in Austria and the tenth Austrian baptized in the Church. He was a lifelong Catholic, but by 1899 he had aligned himself with a liberal political party and went on the campaign trail against a Catholic candidate. During this campaign, the assistant pastor of the local Catholic Church attacked Johann Huber during his sermon. Huber wrote a letter to the newspaper demanding an apology. That never occurred, so Huber said he would never go to church again.

At precisely that time, the late summer of 1899, the fourth Austrian baptized, Martin Ganglmayer, returned from Utah as a missionary to his hometown, which was just a mile and a half from Johann Huber's farm. Somehow Johann Huber met Elder Ganglmayer and became acquainted with the restored gospel. He apparently received the Book of Mormon and a number of tracts from the Church, studied them, and became converted. He made a connection with the very strong Munich branch, just a few hours away by train, and by



Johann Huber and his Michlmayr family shortly after he married for the second time in August 1910. His bride was Anna Bertha Koehler of Berlin, Germany. Courtesy of Gertrude Huber Wambacher.

the spring of 1900 he was baptized in Munich by Elder Frederick Huefner. He returned to Rottenbach and found himself the only Mormon member there.

Huber didn't make any real attempt to spread the gospel because he came very quickly under a renewed attack by the Catholic Church. Somebody found out that he was baptized in Munich, and the rumor went around that he was baptized by an Apostle of this new church, a church that espouses polygamy and other obviously divergent beliefs. So Johann Huber began writing letters to the editor of the local newspaper and to the Catholic Church saying, "Leave me alone. I'm not hurting anybody." The Catholic

Church came after him, but bit by bit, he converted some other laborers on his farm and some distant relatives, and he began holding meetings in the granary of his farm.

Q: When were they able to establish a branch?

A: By 1902 the German mission, based in Basel at the time, felt that the group was large enough—about ten people—that they established the Rottenbach Branch of the LDS Church on May 2, and Johann Huber became the branch president. The new religion had been of little interest in the community until that year, when a daughter was born to Johann Huber, and he refused to take her for baptism. He officially withdrew

from the Catholic Church, thinking the heat would be off, but it wasn't, because his wife, Theresa, was still Catholic. Austrian law required that if there were two different religions in the family, the mother's religion prevailed. Huber fought against this for seven full months. Finally the court got involved and threatened to levy fines, so Huber yielded.

The next year, 1903, saw a fight about Huber's eldest son, who didn't attend confession with his school-mates. That conflict went on for ten months with many court appearances for Huber, who found himself facing several government agencies. In this case, he won because the courts finally ruled that confession was not a school district matter, so he was not required to attend confession but had to attend religious instruction. After

[Huber] converted some other laborers on his farm and some distant relatives, and he began holding meetings in the granary of his farm.

that, things quieted down a little bit. He helped his wife leave the church in order to get the Catholic priest off their backs forever. Theresa became a Lutheran, but she never attended the Lutheran church, which was twenty miles away.

By 1910 the storm had blown over, the Catholic priest who had attacked Huber retired, and the new priest came in thinking this battle wasn't worth continuing. Huber lived for thirty-one more years as a respected community member. In 1941, at eighty years old, he climbed a tree to harvest apples and fell. He

suffered significant internal injuries that took his life two days later. The entire town gathered at the home, and they marched to the church, where he was buried on the outskirts of the cemetery next to Theresa.

Today, Huber descendants are found in many wards and branches in Austria, Germany, and the United States. That is the story of a remarkable man whose language was not perfect and whose writing was severely flawed, but who could hold his own in a debate and who would probably give a very fine sermon. ✕

Continued from page 9

Over the years, members of the religion faculty became increasingly involved in the world of scholarship. Attending professional conferences became a more important opportunity to both receive and share insights, thereby enriching teaching. A notable example of this greater emphasis on outreach was the work of Truman G. Madsen, who for many years built bridges with the broader religious world through the Richard L. Evans Chair of Christian Understanding. Associate dean Donald Q. Cannon served as president of the Mormon History Association 2004–5, and Richard E. Bennett, department chair for Church History and Doctrine, has

been MHA's president during this past year, 2013–14.

Technology became an increasingly important part of our work. Computers in our offices during the last decade or so have expedited our record keeping, writing, and even research. During the 1990s, our colleague Keith W. Perkins pioneered the development of electronic databases for gospel study and the creation of online independent study courses. In recent years, most of our classrooms have been furnished with sophisticated equipment, allowing us to use the latest electronic enhancements for our teaching. This is a far cry from my carrying large posters to class back in the 1960s. The new assignment of Computer Services Representative

(CSR) was added to our group. Richard Crookston has provided invaluable help to us in that position for the last several years.

Even though our numbers have increased, our organization has been modified, we have been housed in a wonderful new Joseph Smith Building, and we have developed an array of new technologies to help us, our objective has remained the same. Throughout the half century I have been here, our purpose in Religious Education has been to testify that Jesus is the Christ and that the gospel has been restored in these last days. Our hope is that we might help bring students closer to the Savior and prepare them to play a key role as the time of the Lord's Second Coming draws closer. ✕

THE RELIGIOUS EDUCATION STUDENT SYMPOSIUM

By Mark D. Ogletree

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IN SPRING 1998, RICHARD E. Bennett sat in a new faculty seminar addressed by Elder Henry B. Eyring, Church Commissioner of Education, who charged the faculty to help students publish before they graduate. At the time, few Religious Education faculty members required students to write papers, much less publish them.

Several years earlier, Dr. Bennett had orchestrated a history-focused symposium for college students at

the University of Manitoba. He was pleased with the way they presented their research. He thus decided to create a symposium at BYU where students could research, write, present, and publish their findings. Bennett felt it was important that students make their own discoveries regarding Church history and doctrine, examine their convictions and understandings, and ultimately apply their discoveries to strengthen

their own testimonies and knowledge of the gospel. He wanted to create a venue where students could explore doctrines, principles, and Church history and thus gain insight that they could share with their peers. The students' findings would be presented in a conference and ultimately be published in a journal.

Thus the student symposium was born. In the fall of 1998, a committee was organized, and they



Student presenters at banquet, February 2014.

Top: Dean Brent L. Top.
Bottom: Brad Farnsworth with guests at the banquet.

went to work on developing the event. A call for papers was circulated that fall, and by the end of the semester, ninety-nine papers were submitted by the students for consideration. After the committee read, reread, and discussed the quality of the papers with each other, forty-eight students were selected to present their papers. This first symposium was held in the Conference Center (Harman Building) April 1–2, 1999.

Today, the symposium has been streamlined to a one-day event. Presently, one highlight is the banquet, which takes place after the presentations are complete. Reporters from several news outlets cover the conference. Also, representatives from *BYU Studies*, *Mormon Historical Studies*, the Mormon History Association, the Maxwell Institute, the *Religious Educator*, and others have attended the conference, spoken at the banquet, and contributed to prizes.



“I enjoyed participating in the symposium because it gave me an opportunity to hyperfocus on a topic that I have been really interested in, but hadn’t had the time to study.”

How has the symposium impacted the students who have participated? Braden Hancock, a recent BYU graduate, presented two years in a row. He said, “I enjoyed participating in the symposium because it gave me an opportunity to hyperfocus on a topic that I have been really interested in, but hadn’t

had the time to study. I relished the opportunity to spend weeks on a subject and delve deeply into a gospel topic or doctrine so that I could gain greater understanding.”

This year, Tim Duran wrote a paper based on his experiences living as a nonmember at BYU and how his religion had been an anchor

to him. Tim wrote about his experience: “I remember sitting in on some of the presentations before mine, and was completely blown away. There are definitely some extremely intelligent people at this school. . . . When I was done, I just wanted to leave the Wilkinson Center and head home as quickly as I could. On my way out,



Student presenters receive an armful of books, journals, and other gifts.

Over the past fifteen years, about 1,200 students have submitted papers. Over 750 students have presented their papers at the event, and 223 students have had papers published in the symposium journal.

though, I was stopped by a cute little lady and her family. It was obvious that they were there for a family member's presentation. This lady and her family told me how inspiring my presentation was to them, and they thanked me for sharing it. Then, as the day progressed, more and more people who happened to attend my presentation kept telling me the same things. I realized that maybe I had actually done a decent job." Tim recently related to me that the student symposium has inspired him to learn more about

the LDS Church. He spends several hours each week studying Mormon doctrine and theology and meeting with the missionaries. Moreover, he is already working on his paper for next year.

Over the past fifteen years, about 1,200 students have submitted papers. More than 750 students have presented their papers at the event, and 223 students have had papers published in the symposium journal. Many participants have gone on to attend graduate school and establish careers in academics. Others

have presented scholarly papers at professional conferences. Presently, five professors in BYU Religious Education once presented papers as BYU undergraduates: Rachel Cope, Matthew Grey, Nick Frederick, J. B. Haws, and Charles Swift. The student symposium has become a fertile ground for cultivating future BYU Religious Education faculty.

Where does the symposium go from here? The charge that Elder Eyring gave to new faculty years ago has been accepted and heeded. However, there is always more to do. Dr. Bennett believes there are so many untapped resources that our students need to access, evaluate, and write about. We hope to widen the tent by increasing endowment funds and by opening doors so that more students can present and publish. ✕

MHA HISTORIANS REMEMBER THE ALAMO IN SAN ANTONIO

By Devan Jensen

DEVAN JENSEN (devan_jensen@byu.edu) IS EXECUTIVE EDITOR AT THE RELIGIOUS STUDIES CENTER.

HISTORIANS WHO ATTENDED THE Mormon History Association (MHA) meeting on June 5–8, 2014, will long remember the Alamo. The theme was “The Immigration of Cosmopolitan Thoughts,” and speakers discussed issues of race, gender, Mormon identity, and Church history in Texas and worldwide.

Opening the conference was Richard E. Bennett, chair of the Department of Church History and Doctrine, who just completed his service as MHA president. On Saturday night he gave a memorable presidential banquet address titled “‘In the Upper Room’: The Fine Line between Church and State in Salt Lake City’s Council House, 1851–1855.” Drawing on temple statistics shared by the Church History Library, Bennett compared temple work (baptisms, endowments, and sealings) in Nauvoo with the ordinance work performed in the Council House.

BYU Religious Education faculty and staff chaired or presented papers at many concurrent sessions. Below is a brief summary of their contributions.



Visitors to the Alamo, San Antonio, June 2014.

SESSION 1

Scott C. Esplin chaired a session on Latter-day Saints and the Civil War. Devan Jensen discussed Henry Wells Jackson, a Mormon Battalion veteran who became Utah’s first Civil War battle fatality. Kenneth L. Alford shared excerpts from rare diaries belonging to members of Lot Smith’s Utah Cavalry Company.

In a concurrent session, Richard O. Cowan, who served as a missionary in El Paso more than fifty years ago, discussed the history and

culture of the Hispanic Saints of South Texas.

SESSION 2

Alexander L. Baugh chaired a session titled “The City of Zion and Its Redemption: The New Jerusalem and the Construction of Nineteenth-Century Mormon Identity.” The presenters covered such topics as the origins of the Kirtland Safety Society and the conflict between early Mormon tendencies to isolate themselves from the world and to seek redress from the government.

J. B. Haws chaired a concurrent session on “Missions and Transnational Connections,” including photographic documentation of missionary work in several countries, the use of the Book of Mormon by missionaries in the early twentieth century, and James W. Lesueur’s work on sacred space similarities between Mormons and the Hohokam civilization.

Rachel Cope chaired a third concurrent session on gender that featured Jennifer Brinkerhoff Platt’s presentation on female Ethiopian Saints. Presenters also discussed bachelorhood and familial representation in historical writing.

SESSION 3

In a session on Mormon women and the Equal Rights Amendment, J. B. Haws presented a paper titled “When It Was ‘Do or Die for the ERA’: Mormon Power in Politics, Mormon Power in Public Perception.” The paper discussed the effects of Mormon involvement in the ERA on the Church’s image.

SESSION 4

A session on the educational legacy in Latin America featured three faculty members. Scott C. Esplin presented a paper titled “The Juárez Academy as a Window to Global Mormonism.” Casey Paul Griffiths treated LDS Church schools in South America. Barbara E. Morgan discussed Mexico City’s “El Centro Escolar Benemérito de las Américas,” which was recently converted into a missionary training center.

Robert C. Freeman chaired a concurrent session on Latter-day Saints in Texas and Arizona in which David F. Boone discussed Texas as a springboard and thoroughfare of Latter-day Saint colonization in the West. Presenters also covered the Mormon settlement of Arizona and the Power family shootout.

SESSION 5

In a session on Mormons in the Pacific and Asia, Craig K. Manscill presented a paper on the mission schools in Samoa for converts and the schools’ difficulties and successes.

In a concurrent session titled “Mormons and the Military,” Donald Q. Cannon discussed important Mormon pioneer forts, types of forts, and the reasons for building them.

In a third concurrent session, Alexander L. Baugh discussed the history of the original and reconstructed Liberty Jails.

SESSION 6

Session 6 contained papers on the early Church in Brazil, including a presentation by Religious Education master’s student Garret Scott Shields titled “‘A Fine Field’: Initial Church Growth in Rio de Janeiro, Brazil.”

A concurrent session featured Jonathan A. Stapley’s critiques of the Documents series of *The Joseph Smith Papers* and responses by Michael H. MacKay and Gerrit Dirkmaat.

AWARDS

Three colleagues received MHA awards at Friday night’s awards banquet (see list on p. 29).

ACKNOWLEDGMENT

This research and travel were made possible because of generous donations to the Friends of Religious Education (FORE). To donate to FORE, visit religion.byu.edu/fore. ☒



Kenneth L. Alford at MHA. Photo by R. Scott Lloyd.

FACULTY AND STAFF

APPOINTMENTS

Appointments

In May 2014, **Matthew O. Richardson** was appointed BYU advance-ment vice president with responsibilities over Athletics, University Communications, BYU Broadcasting, Alumni and External Relations, and Philanthropy.

In the Department of Ancient Scripture,

Aaron Schade was hired as an associate professor, and **Nick Frederick** was hired as an assistant professor. **Jan Martin** and **George Pierce** were appointed visiting assistant professors.

Matthew J. Grey, **John L. Hilton**, and **Shon D. Hopkin** were granted candidacy for continuing faculty status (third-year review).

In the Department of Church

History and Doctrine, **Jeffrey R. Chadwick** advanced to the rank of professor. **Gerrit J. Dirkmaat** and **Greg Wilkinson** were hired as assistant professors. **Casey Paul Griffiths** and **Andrew C. Reed** were appointed assistant visiting professors. **J. B. Haws**, **Barbara Morgan**, **Mark Ogletree**, and **Mauro Properzi** were granted candidacy for continuing faculty status (third-year review).

Beginning fall semester 2014, **Jeffrey R. Chadwick** and **Gaye Strathearn** began a one year assignment as faculty members at the BYU Jerusalem Center for Near Eastern Studies. **Barbara E. Morgan**

began serving as the first female institute director and coordinator for Seminaries and Institutes in Cambridge, Massachusetts.

Thomas A. Wayment was appointed regional coordinator for the Rocky Mountain Region of the Society for Biblical Literature, effective December 2014.

Daniel K Judd received the Moral Education Professorship for 2014–16.

AWARDS AND HONORS

In March, **Alexander L. Baugh** received the Richard Lloyd Anderson Research Award, **Frank F. Judd Jr.** received the B. West Belnap Citizenship Award, and **John P. Livingstone** received the Robert J. Matthews Teaching Award. **Daniel L. Belnap** received the Harvey B. Black and Susan Easton Black Outstanding Publication Award (Ancient Scripture) for *By Our Rites of Worship: Latter-day Saint Views on Ritual in Scripture, History, and Practice* (Provo, UT: Religious Studies Center; Salt Lake City: Deseret Book, 2013), and **J. B. Haws** received the Harvey B. Black and Susan Easton Black Outstanding Publication Award (Church History) for *The Mormon Image in the American Mind: Fifty Years of Public Perception* (Oxford: Oxford University Press, 2013). **Richard B. Crookston** and

Gaye Strathearn received the Dean's Award. This new award honors members of the Religious Education team who have excelled in all aspects of their work.

Several colleagues received Mormon History Association awards at San Antonio in June. The Best Book Award went to **J. B. Haws** for *The Mormon Image in the American Mind: Fifty Years of Public Perception*. The Best Documentary Editing/Bibliography Award went to **Michael Hubbard MacKay**, **Gerrit J. Dirkmaat**, and others for volumes 1 and 2 in the Documents series of *The Joseph Smith Papers*. **Richard E. Bennett** completed his service as president of the Mormon History Association.

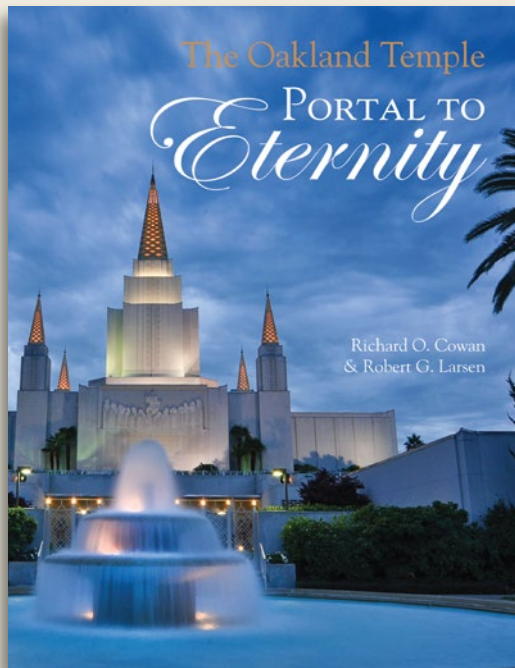
In June, **Susan Bettis** received a Staff and Administrative Employee Recognition Award.

In August, **Sirpa T. Grierson** received the Religious Education Transfer Professor award. **Byron R. Merrill** received the Ephraim Hatch Teaching and Learning Faculty Fellowship. **Joany Pinegar** received a ten-year service recognition. **Patty Smith** received a twenty-five-year service recognition.

EMERITUS/RETIREMENTS

Richard O. Cowan (Church history and doctrine) retired in April.

Paul Y. Hoskisson (ancient scripture) retired in April.



The Oakland Temple: Portal to Eternity

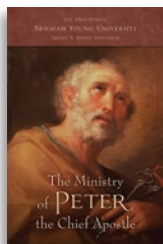
Richard O. Cowan and Robert G. Larsen

The Oakland California Temple plays an important role in the culture of the Bay Area. This book tells the story of the temple from early prophecy to the construction and dedication and through its jubilee. When David O. McKay announced that the Oakland Temple would be built, referring to prophecies by Brigham Young and others, he declared, “We feel that the time has come when these prophecies should be fulfilled.”

ISBN: 978-0-8425-2760-3, Retail: US \$29.99

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The Ministry of Peter, the Chief Apostle: The 43rd Annual Brigham Young University Sidney B. Sperry Symposium

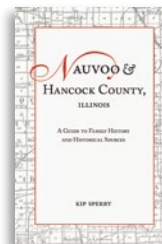
Edited by Frank F. Judd Jr., Eric D. Huntsman, and Shon D. Hopkin

This volume sheds important light on the mission of the man whom Jesus himself referred to as “the rock.” As a fallible but nonetheless earnest disciple, Peter is an important

example of grace, transformation, service, and power. Like others who came after, Peter’s ministry began when he, a simple man, was chosen by the Lord to become more than he was. Essays in this collection treat his cultural background and context, his role in the apostolic church, many of his noted teachings, and his important legacy in early Christianity and the Restoration.

ISBN: 978-1-60907-922-2

Retail: US \$31.99



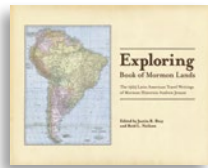
Nauvoo and Hancock County, Illinois: A Guide to Family History and Historical Sources Kip Sperry

This comprehensive family history reference book describes hundreds of genealogical and historical resources for Nauvoo, Hancock County, and west-central Illinois. It includes descriptions of original records, primary and secondary sources, computer databases,

finding aids, guides, websites, indexes, manuscript collections, newspapers, oral histories, historical and genealogical periodicals, library collections, and much more. It also includes an extensive bibliography of genealogical, local history, and historical resources.

ISBN: 978-0-8425-2857-3

Retail: US \$35.99



Exploring Book of Mormon Lands: The 1923 Latin American Travel Writings

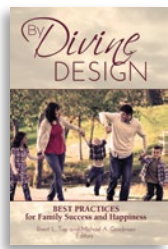
of Mormon Historian Andrew Jensen

Edited by Justin R. Bray and Reid L. Neilson

Described as “the most traveled man in the Church,” Andrew Jensen had been a lifelong globetrotter since his emigration from Denmark to Utah as a young boy in 1866. Although Jensen’s lifelong interest in the whereabouts of ancient Nephite and Lamanite ruins propelled him to visit the remote areas of Latin America, he returned with a powerful impression that the Latter-day gospel should be spread south, beyond the borders of Mexico.

ISBN: 978-0-8425-2851-1

Retail: US \$31.99



By Divine Design: Best Practices for Family Success and Happiness

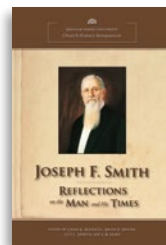
Edited by Brent L. Top and Michael A. Goodman

The prophets of God continually raise their warning voices and lovingly give counsel to strengthen our families

and heighten the spirituality of our children. This is a gospel-centered “best practices” book for husbands and wives, fathers and mothers that is founded on prophetic teachings and substantiated by good science. This book will help readers gain new and important insights about our most important responsibilities in time and eternity—our families.

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Retail: US \$27.99



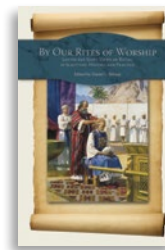
Joseph F. Smith: Reflections on the Man and His Times

Edited by Craig K. Manscill, Brian D. Reeves, Guy L. Dorius, and J. B. Haws

This book is a compilation of presentations from a BYU Church History Symposium. It features more than twenty messages about the life of Joseph F. Smith, including chapters by Elder M. Russell Ballard and Joseph Fielding McConkie. Elder Ballard, great-grandson of Joseph F. Smith, describes how the Lord prepared President Smith to lead the Church. Several scholars, historians, educators, and researchers highlight aspects of President Smith’s life, including his boyhood and adolescence, his family and personal relationships, his doctrinal contributions, Church government, and initiatives taken during his presidency in education, building construction, building the Laie Temple, creating the seminary program, and public outreach.

ISBN: 978-0-8425-2747-4

Retail: US \$31.99



By Our Rites of Worship: Latter-day Saint Views on Ritual in History, Scripture, and Practice

Edited by Daniel L. Belnap

While negative meanings are often attached to the words *rite* and *ritual*, these terms simply mean “with correct religious procedure; in the manner required, properly, duly, correctly, rightly, fittingly.” Thus the term perfectly describes an array of practices within our church, including baptism, the laying on of hands, and temple ordinances. This book explores the relationship between the performance of priesthood ordinances (or rituals) and the power of godliness that is mentioned in Doctrine and Covenants 84. Just as in biblical and Book of Mormon times, rites are an essential part of God’s plan for his children. The messages in this book help us understand rituals and their profound role within the Church so that we are able to recognize the transforming power of our rites of worship.

ISBN: 978-0-8425-2741-2

Retail: US \$27.99 ✕



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Help Write Students' Futures

Rebecca Hamson has wanted to attend BYU for as long as she can remember. She recalls the gratitude and excitement she felt upon learning she had been hired to work in the Religious Studies Center. Seeking an English language major and an editing minor, Rebecca is now enjoying hands-on copyediting experience.

Students like Rebecca genuinely appreciate the sacrifices of those who provide valuable on-campus employment opportunities that enhance their academic success. She explains, "I am grateful for the opportunity to have my education be intertwined with the gospel. Thank you for the educational, spiritual, and financial blessings you have provided. Your donations impact not only me but so many other students as well."

Help more BYU students write a chapter in their future. Please consider making a meaningful gift to Religious Education by giving online today at give.byu.edu/Another-Chapter.

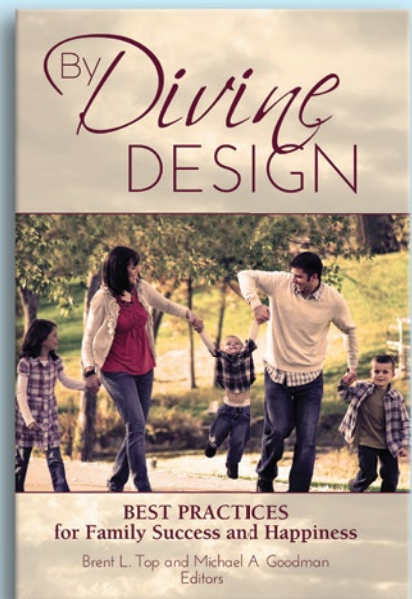
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Religious Education Student Symposium. February 20, 2015

BYU Easter Conference March 27, 2015

See page 3 for more information.