

BYU RELIGIOUS EDUCATION

FALL 2017

# REVIEW

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



## *Becoming & Scholar-Teachers*

Recently retired religious  
educator Kent P. Jackson

## Thinking Globally at the RSC



In our day, it seems, everyone is thinking global. Nowhere is global perspective more exciting than in the context of the gospel. The story of Church expansion in the international setting over the past several decades has been truly phenomenal. A recently published RSC volume, *The Worldwide Church*, indicates that over the last thirty years the Church has grown abroad over 500 percent.

Fortuitously, this period of growth has coincided with the emergence of the Religious Studies Center as a significant publisher of Church history. As we reflect on the recent growth of the Church, we wonder what the membership of the Church will look like in the coming decades. The answer to this question has important implications for the RSC and its mission to “encourage and publish faithful scholarship.” Publishing works on global Church history and advancement of the Church worldwide has been a key commitment of the RSC. The list of recent RSC publications dedicated to such history includes *Mormons in the Piazza: History of the Latter-day Saints in Italy*, *The Field Is White: Harvest in the Three Counties of England*, *Voice of the Saints in Taiwan*, and *Canadian Mormons*.

As the Church continues to grow and expand into various areas of the world, there will continue to be a wealth of opportunities to tell the story of LDS beginnings in these places. Fortunately, there are very able LDS scholars at BYU and elsewhere who are well prepared to tell this story. What a great day we live in as the gospel rolls forth in our day! When the Savior issued the charge during his earthly ministry to take the gospel throughout the world, those in his day could scarcely have imagined what would eventually occur. Around the globe today, Apostles, missionaries, and other emissaries of the Lord continue to fulfill this commission. Those associated with the Religious Studies Center are working hard to publish this history and to bring the world his truth. ✂

**Robert C. Freeman**

Associate Dean, Religious Education

**BYU**

Religious Education



# REVIEW

BYU Religious Education Review  
A Publication of the Religious Studies Center

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Studies Center

by *Brent R. Nordgren*  
& *R. Devan Jensen*



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On Becoming Scholar-Teachers

by *Thomas A. Wayment*  
& *Kent P. Jackson*



## OUTREACH

Jewish–Latter-day Saint Dialogue

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Cover photo: Kent P. Jackson. Photo by Brent R. Nordgren.

### RELIGIOUS STUDIES CENTER

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# RSC FUNDING, THE GLOBAL CHURCH, AND LEADERSHIP CHANGES

A highlight and unifying theme of this issue is the RSC's role in funding research for faculty and students alike. The Office of Religious Outreach, which seeks to promote conversations between Latter-day Saint scholars and those of other faith traditions, is continuing its efforts, this time highlighting a Jewish-Mormon dialogue that has begun to take shape. Their efforts have brought together key scholars and clergy who have discussed shared interests as well as points of conflict. Having attended one of the sessions, I can say the discussions were spirited and robust.

Following the theme of sponsored research, Aaron P. Schade, associate professor in the Department of Ancient Scripture, participated in excavations in Jordan. He was accompanied by students from Brigham Young University, and their efforts there were partially funded by the RSC. The RSC also helped fund student involvement at Huqoq in Israel and annually in Nauvoo. Thanks to generous support, the RSC continues to facilitate new and important research that brings together leading scholars in religion and



Kent P. Jackson retired from the Department of Ancient Scripture, and he continues to research and write.

students who are studying at Brigham Young University.

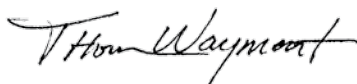
On the publications front, we look forward to an exciting fall lineup of books that promotes some of the

best and most exciting scholarship in the field of religious studies. Over the past few years we have seen a number of country-specific studies, such as the history of the Church in Italy,

Taiwan, and Canada. For those who hail from these locations, for those who have served there, and for those who are interested in the globalization of the gospel, we hope you will find these publications as interesting as we do.

In June, a dear friend of the RSC retired from the Department of Ancient Scripture. Kent P. Jackson will be missed, and his influence on the RSC will be felt for many years and in many unseen ways. We have provided a brief snapshot of Kent's career, his work at the RSC, and a short description of some of his most influential publications.

Finally, we want to share the news that on 1 July, Dana M. Pike took the responsibility to serve as the chair of the Department of Ancient Scripture and Daniel K Judd accepted the position of associate dean of Religious Education. With that new position, Dan will also be serving as the associate director of the RSC. We thank Dana for his service and look forward to working with both leaders in their new roles. ✂



**Thomas A. Waymont**

Publications Director  
Religious Studies Center

## calendar of events

Open to the campus community and the general public

### FEBRUARY 2017–NOVEMBER 2018

#### JESUS WEPT: EMOTIONS IN THE SCRIPTURES

***New exhibition at the Education in Zion Gallery in the Joseph F. Smith Building***

Can you imagine life without emotions? Emotions create texture and richness that illuminate our everyday lives and punctuate our mortal experience. Learn about the wide range of emotions found in the scriptures, universal emotions across time and cultures, and emotional coping tools. For more information, visit <http://emotionsinthescriptures.byu.edu>.

### SEPTEMBER 2017

#### COUNCIL OF FIFTY LECTURE

***Thursday, 21 September 2017***

This event will be held in the Varsity Theater in the Wilkinson Student Center at 7:00 p.m. Join us to hear several presentations from the authors of ***The Council of Fifty: What the Records Reveal about Mormon History***.

### OCTOBER 2017

#### SIDNEY B. SPERRY SYMPOSIUM

***Friday and Saturday, 27–28 October 2017***

The 46th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building (JSB) auditorium on BYU campus. The theme is "Prophets and Prophecies of the Old Testament." Presentations will cover the Savior's restoration of foundational truths, doctrines, and covenants. For more information, visit <https://rsc.byu.edu/sperrysymposium>.

### FEBRUARY 2018

#### RELIGIOUS EDUCATION STUDENT SYMPOSIUM

***Friday, 16 February 2018***

This event will be held in the Wilkinson Student Center from 9:00 a.m. to noon. The annual student symposium provides a forum for students to research, write, and present papers about religious subjects from a faithful perspective. For more information, visit <http://rsc.byu.edu/studentsymposium>.

***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](http://rsc.byu.edu/conferences) or contact Brent Nordgren at 801-422-3293.***



## Barbara Morgan Gardner

BARBARA MORGAN GARDNER ([barbara\\_morgan@byu.edu](mailto:barbara_morgan@byu.edu)) IS AN ASSISTANT PROFESSOR OF DOCTRINE AT BYU.



Barbara Morgan Gardner received her undergraduate degree in American studies and master's degree in educational leadership and foundations with an emphasis in international education development, both from BYU. Her PhD is in instructional technology with postdoctoral work at Harvard University in higher education administration and management. She worked as a seminary and institute teacher as well as a researcher for the Church Educational System. During the 2014–15 school year, Barbara served as the institute director and seminary coordinator in Boston. As part of this assignment, she served as the LDS chaplain at both Harvard and MIT, the first woman to fill this assignment. She continues to serve as the LDS chaplain-at-large in higher education. She also serves on the Deseret Book board. Her research interests focus primarily on religious education, including educational pedagogy, interfaith dialogue, and international Church education. Barbara was born and raised in Salem, Oregon, served a Spanish-speaking mission in the Los Angeles Temple Visitors' Center, and currently resides in Highland, Utah. Barbara is married to Dustin Gardner. Barbara enjoys spending time with her family (including nine of her nephews and nieces who currently attend BYU), learning, teaching, traveling, people, the great outdoors, and life! ✂

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## Beverly Yellowhorse

BEVERLY YELLOWHORSE ([beverly\\_yellowhorse@byu.edu](mailto:beverly_yellowhorse@byu.edu)) IS THE SUPERVISOR OF THE FACULTY SUPPORT CENTER.



Beverly Yellowhorse was born in Ogden, Utah, but when she was three years old, her parents purchased a ranch outside of a small community called Cokeville, located in southwestern Wyoming. Her earliest memories include riding horses and working with her dad and, later on, with her seven younger siblings. After graduating from high school, Beverly moved to Provo to attend college before interrupting her education to marry and raise a family. In

2011, she began working part time in the Faculty Support Center and was hired full time in 2016. Beverly loves reading both fiction and nonfiction, cooking and baking, playing and listening to music, running, horseback riding, and watching old movies with her family. She and her husband, Russell, are the parents of four sons. ✂



## Kerry Muhlestein

KERRY MUHLESTEIN (*kerry\_muhlestein@byu.edu*) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



**A**t BYU, Kerry earned his BS in psychology and Hebrew and his MA in ancient Near Eastern studies. He earned his PhD from UCLA in Egyptology and taught in religion and history at BYU–Hawaii. He is the director of the BYU Egypt Excavation Project. He and his wife, Julianne, have six children, and together they have lived in Jerusalem while Kerry has taught there on multiple occasions. This year he is a visiting fellow at the University of Oxford. He is the

vice president of the Society for the Study of Egyptian Antiquities, has been a senior fellow at the William F. Albright Institute for Archaeological Research, and has served as the chairman of a national committee for the American Research Center in Egypt. ✂

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## Michael A. Goodman

MICHAEL A. GOODMAN (*mike\_goodman@byu.edu*) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



**M**ike joined the Church as a young adult in Southern California. He has served two missions to Bangkok, Thailand—one a year after joining the Church, and the other from 1997 to 2000 as a mission president. He is an academic mutt: bachelor's degree in journalism with a public relations emphasis, master's degree in information technology, and PhD in marriage, family, and human development. Similarly, he divides his research into three distinct areas: marriage and family, the international Church, and LDS doctrine. He has taught ten different courses at BYU. He is currently the chair of the Religion, Spirituality, and Family Section of the National Council of Family Relations. He and his wife, Tiina, are the parents of two married children and grandparents to three adorable granddaughters. ✂

# Around the World with the Religious Studies Center

BY BRENT R. NORDGREN AND R. DEVAN JENSEN

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Each year, the Religious Studies Center (RSC) at BYU publishes several fascinating books on a vast number of topics, but never before have we published so many stories from so many different places not only within the United States but around the world. Many of these books will take you on wonderful journeys of Church history from Italy to Hawaii, from Arizona to England, from Taiwan to Utah's Dixie, and from Canada to Mexico!

**Italy:** *Mormons in the Piazza* will transport you to Italy in the 1850s, where you will travel through time up to the

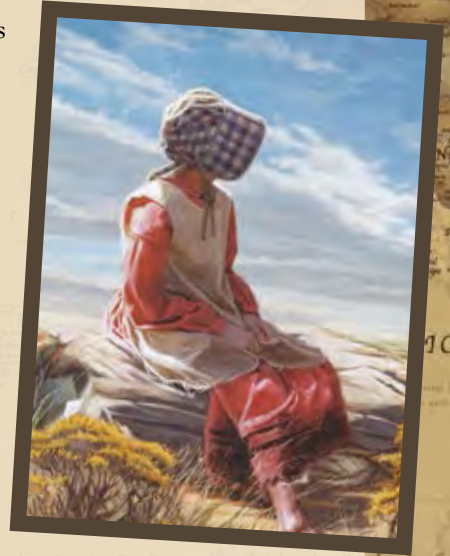
present day to experience what the Italian Latter-day Saints felt amidst a backdrop of historical forces—political upheaval, world wars, social change, and internal Church dynamics. This book, writes Richard Neitzel Holzapfel, “is certain to become the semi-

nal work not just of the history of the Latter-day Saints in Italy but also of ‘how new religious movements arise, expand, and take root in societies around the world.’”

**Hawaii:** With *Kalaupapa*, you will be whisked away to a peninsula on the Hawaiian island of Moloka'i, where people afflicted with leprosy (known today as Hansen's disease) were exiled by the king of Hawai'i. Kalaupapa is separated from the rest of the world with sheer cliffs on one side, the ocean on the other three, and limited contact with loved ones. Learn how the people of Kalaupapa transcended their trials and found joy in life.

**Arizona:** In *Pioneer Women of Arizona*, you can walk alongside Mormon girls, young women, mothers, and grandmothers who traveled to Arizona by covered wagons and by train. This book is filled with numerous stories of remarkable women who traversed the harsh terrain, drove teams, cared for their husbands and children while the men trailed the cattle, and were vital in settling the Arizona Strip and along the Little Colorado, San Pedro, Gila, and Salt Rivers.

**England:** In *The Field Is White*, travel with Wilford Woodruff and other Apostles to England to discover the story of remarkable missionary success in the Three Counties area of England. You will discover how this group of people, along with their friends and neighbors who were also seeking religious truth, were prepared to receive the message of the restored gospel.





**Taiwan:** In *Voice of the Saints in Taiwan*, you will journey with the earliest missionaries who went among the people in Taiwan and will learn of the sacrifice of early Chinese pioneers who helped establish the restored gospel of Jesus Christ among their own people. These stories provide a comprehensive overview, along with personal examples of faith and devotion, covering the sixty-year history of the growth and development of the Church in Taiwan.

**Utah's Dixie area:** In *Dixie Saints*, you'll learn about the daily lives of Saints who grew up between the late 1800s and the early 1900s in the villages of southern Utah, including St. George, and nearby Nevada and Arizona. Explore the many stories detailing their struggles and their achievements during childhood in large families, their experiences in one-room schools, their physical work (all without machines), their health challenges and herbal medicine, and their dealings with American Indians and with the Mexican exiles from the 1912 Revolution.

**Canada:** *Canadian Mormons* will take you on a journey of the rise and progress of the Church throughout Canada. It has all the elements of a great saga, such as early faithful missionaries (including the Prophet Joseph Smith) preaching in eastern Canada in the 1830s and 1840s, and the exodus of early Canadian converts who joined with the main body of the Church in Ohio, Missouri, and Illinois and then trekked across the Great Plains to Utah in the Rocky Mountains. It is the story of an ongoing missionary effort from the late nineteenth century, throughout the twentieth, and into the twenty-first with a vast number of missionaries and the sustained effort of thousands of lay leaders and members laboring relentlessly to build up the Church in Canada.

**Mexico:** With *Martyrs in Mexico* (2018), witness the moment when one of the executioners of these martyrs exclaimed, "What bravery! They died with their boots on!" This after martyrs Rafael Monroy and Vicente Morales received the fusillade of bullets that pierced their bodies. The terror of facing an execution squad notwithstanding, no cowering, begging, or hysterics marred their calm and stalwart resolution not to renounce their faith,



even when the Zapatista commander had given them that chance at freedom. The men responded by reaffirming their religious convictions, emphasizing that the only arms they possessed were not the concealed military weapons they were accused of hiding but rather their sacred texts—the Bible and the Book of Mormon.

As you embark on this global tour of Church history, we wish you "bon voyage"! ✂



# Orson Hyde: Nauvoo to Jerusalem and Back Again

*By David M. Whitchurch*

DAVID M. WHITCHURCH ([david\\_whitchurch@byu.edu](mailto:david_whitchurch@byu.edu)) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



BYU Jerusalem Center for Near Eastern Studies and Mount of Olives from Old City, 2007. David Whitchurch.

*As I gazed upon [Jerusalem] and its environs, the mountains and hills by which it is surrounded, and considered, that this is the stage upon which so many scenes of wonders have been acted, where prophets were stoned, and the Savior of sinners slain, a storm of commingled emotions suddenly arouse in my breast, the force of which was only spent in a profuse shower of tears.*

—Elder Orson Hyde (Thursday, 21 October 1841)<sup>1</sup>

Elder Orson Hyde arrived in Jaffa, Palestine<sup>2</sup>—just forty miles from Jerusalem—on Wednesday, 20 October 1841. Standing at the threshold of reaching his goal, he

wrote to fellow Apostle Parley P. Pratt how his “heart leaps for joy at the prospect of seeing that land, and there fulfilling [his] mission.”<sup>3</sup> No wonder. Over a year and a half had passed since Elder Hyde was commanded by the Spirit to travel to Jerusalem via London, Amsterdam, and Constantinople.<sup>4</sup>

In the early morning hours of 24 October,<sup>5</sup> just as he had seen in vision, Elder Hyde crossed the Kidron Valley and made his way to the Mount of Olives, overlooking the Old City of Jerusalem, and there dedicated the land “for the gathering together of Judah’s scattered remnants, according to the predictions of the holy prophets.”<sup>6</sup> One



month later, Hyde wrote to Pratt the entirety of his prayer. He also included in that same letter a comment about the difficulties he encountered in getting to Jerusalem: “The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy at present and have a prospect of soon going to a civilized country.”<sup>7</sup>

Hyde’s prayer on the Mount of Olives is relatively well known by members of The Church of Jesus Christ of Latter-day Saints. Less understood, however, are the circumstances surrounding his travels to and from Jerusalem—an endeavor that took nearly thirty-two months to complete and required traveling more than 18,700 miles.<sup>8</sup>

My early research is adding insight into Hyde’s remarkable journey. Modes of travel available in the 1840s (e.g., by horse, carriage, train, barge, steamers, packet ships, and so forth), travel routes, interactions with those whom he came in contact with, regional politics, demographic studies, and economic factors all add significant understanding of what was required of Elder Hyde to complete his mission. Letters written by Hyde provide greater understanding of both his personality and character.

Two such incidents that occurred during his travels are included below. On his return trip to Europe, he traveled with a twenty-seven-year-old licensed minister from his home state of Connecticut whom he had met in Jerusalem. While en route to Cairo, the minister contracted typhus. Hyde waited on him the best he could but saw no improvement. When they docked at Bulaq, Cairo’s main port in 1841,<sup>9</sup> he arranged for four men to take him on a litter to the American Consulate, took all his baggage to him, assisted in putting him upon a good bed, employed a nurse to take care of him, and found an English doctor to examine him. Hyde waited as long as he could but departed the consulate to catch his ship to Alexandria. Two hours after boarding, Hyde received a note from the doctor informing him that the man had died.<sup>10</sup>

Another of Hyde’s impressive experiences is his telling of a storm he endured near the island of Crete while in passage from Alexandria, Egypt, to Trieste, Italy. He wrote, “Never, no, never before did I witness nature in such a rage on the deep.” In his own and eloquent words, he wrote:

“About six o’clock in the evening, the breath of the monster reached us: all hands aloft furling sails. The sky



Orson Hyde. Courtesy Church History Library and Archives.

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*“The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy at present and have a prospect of soon going to a civilized country.”*

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became suddenly black—the sea began to roll in upon our weather-beam and lash the hull of our ship, tossing her from surge to surge with as much ease as a giant would sport with an infant. . . . The lightnings issued from the womb of darkness in fiery streams of blazing vengeance to light up the terror of the storm. A feeling of solemnity and awe rolled across my bosom as I gazed upon the troubled deep, raging in the wildness and fury of a tempest. The spray of the clipped surge was frequently whirled on the wing of the eddying currents like mighty cascades upon our deck, while the rain descended like torrents from the mountains. . . . The winds howled through our almost naked shrouds like a thousand winged spirits waiting to chant our requiem; but under the providential care of HIM who governs the winds and the waves, and who formed

*“The lightnings issued from the womb of darkness in fiery streams of blazing vengeance to light up the terror of the storm. A feeling of solemnity and awe rolled across my bosom as I gazed upon the troubled deep, raging in the wildness and fury of a tempest.”*



Church of Mary Magdalene, Mount of Olives, 2007. David Whitchurch.



Olive trees on top of the Mount of Olives, 2013. David Whitchurch.

the ocean from his palm, our gallant barque bore us safely out the gale.”<sup>11</sup>

Many of Hyde’s greatest travel challenges occurred while in the Levant. In 1842 the *Millennial Star*, a paper published in Liverpool, wrote of his mission: “He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs, and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season.”<sup>12</sup>

Having left Jerusalem soon after his prayer on the Mount of Olives, Hyde returned to Nauvoo via Jaffa, Damietta, Cairo, Alexandria, Triste, Munich, Regensburg (where he spent months working on a church publication in German), Frankfurt, Amsterdam, London, Liverpool, New Orleans, and on foot from St. Louis to Nauvoo.<sup>13</sup> He arrived to a surprised and happy wife and two daughters in the dead of winter, 7 December 1842—a remarkable journey to Jerusalem and back again.<sup>14</sup> ✂

1. Orson Hyde, *A Voice from Jerusalem or A Sketch of the Travels and Ministry of Elder Orson Hyde*, original published by Parley P. Pratt, Liverpool; Martin Mormon Pamphlet Reprint Series, no. 34, 7.
2. Palestine is the term Hyde uses to refer this region. See *Voice from Jerusalem*, 32 (letter by Hyde to Parley P. Pratt, written from Alexandria, Egypt; 22 November 1842). Until 14 May 1948, the State of Israel did not exist. Following the Bar Kokhba revolt, Emperor Hadrian renamed Iudaea Province as *Syria Palaestina*.
3. Hyde, *Voice from Jerusalem*, 34. At this time Parley P. Pratt was the editor of the *Latter-day Saints' Millennial Star* in Manchester, England.
4. Joseph Smith, *History of the Church*, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1978), 4:376. The information included here is found in a letter written from London by Hyde to Joseph Smith Jr. Hyde includes in his letter to Smith another letter he had written to Solomon Hirschell, the chief rabbi of the Ashkenazim in England (1802–42).
5. Hyde left Nauvoo, one week after receiving his mission call, for Jerusalem (15 April 1840). Eighteen months would pass from the time he left Nauvoo until he arrived in Jerusalem (21 October 1841). It took another fourteen months after leaving Jerusalem to get back home to his wife and family in Nauvoo (7 December 1842).
6. Hyde, *Voice from Jerusalem*, 29.





Clark Kelley Price, *Orson Hyde Dedicating the Holy Lord*.

7. This statement by Hyde is included in his dedicatory prayer, originally written and offered on 24 October 1841. Hyde, *Voice from Jerusalem*, 29 (letter dated 22 November 1841). Other accounts by Hyde also talk about the difficulties of his mission; especially, when traveling in the Levant. For example, speaking in third person about himself he said, "He [Hyde] has been in perils by land and sea, in perils among robbers, in perils among heathens, Turks, Arabs, and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season." See *Millennial Star*, 18 November 1842, 166–69; and *History of the Church*, 4:496.
8. Hyde's ventures to the Holy Land rightfully commence with Joseph Smith. As early as 1831, right after Hyde's baptism, Smith told him, "You will go to Jerusalem . . . and be a watchman unto the house of Israel; and by thy hands shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering together of that people." This quote was included in a letter written by Hyde when in London to Smith. After reporting about his travels, Hyde added a copy of another letter he had written to Solomon Hirschell, the chief rabbi of England (1802–42) in which he said, "About nine years ago, a young man with whom I had had a short acquaintance, and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hand upon my head and pronounced these remarkable words." While Hyde does not mention Smith by name, it seems almost certain it refers to him. The letter to Smith is dated 15 June 1841. See *History of the Church*,

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*"He has been in perils by land and sea,  
in perils among robbers, in perils among  
heathens, Turks, Arabs, and Egyptians;  
but out of all these things the Lord hath  
delivered him."*

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- 4:375. Another decade would pass before Hyde received a formal mission call from the Prophet to go to Jerusalem. See *History of the Church*, 4:114.
9. Bulaq was Cairo's main port from the fifteenth through the nineteenth century.
10. Hyde, *Voice from Jerusalem*, 28 (letter dated 22 November 1842).
11. Hyde, *Voice from Jerusalem*, 25 (letter dated 17 January 1842).
12. "Highly Interesting from Jerusalem," *Millennial Star*, March 1842, 167; see also *History of the Church*, 4:496.
13. *History of the Church*, 4:459.
14. *History of the Church*, 5:200.

KENT P. JACKSON:

# *The Career of a Believing Scholar*

BY THOMAS A. WAYMENT

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THOMAS A. WAYMENT ([thomas\\_wayment@byu.edu](mailto:thomas_wayment@byu.edu)) IS PUBLICATIONS DIRECTOR OF THE RSC.

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In June 2017, Kent P. Jackson retired from Religious Education, having formerly served as publications director of the Religious Studies Center and as associate dean of Religious Education with responsibilities over the RSC. To all of our readers, we offer a brief overview of one of the RSC's most ardent supporters, influential directors, and foundational contributors. Religious Education and the Religious Studies Center are appreciative of his continued influence and legacy.

When Kent Jackson was appointed publications director in 1994, the center had been around for sixteen years and was publishing on average about three books per year. Ironically, the year of his appointment was one of the few years when the RSC published no books, but this hiatus was short lived as Kent would quickly direct a steady stream of quality publications on Mormon history and scripture topics. The RSC also began publishing one of its most important academic publications, *A Descriptive Bibliography of the Mormon Church* (vols. 1–3, 1997, 2005, 2012). During his tenure in the publications office and as associate dean, the staff of the RSC also expanded dramatically, going from a secretary who also did the typesetting to having an executive editor (Devan Jensen), a publications coordinator (now Joany Pinegar), a production supervisor (Brent Nordgren), and



a host of student assistants who aided in the editing and workload and also received valuable training. While Kent oversaw the activities of the RSC, working in conjunction with publications director Richard Holzapfel, the *Religious Educator* flourished to become the RSC's flagship journal that it is now, and publication of the *Religious Education Review* began. In addition, Kent helped initiate BYU's Easter and Church History Symposia, both sponsored by the RSC.

As an admirer, friend, and colleague, I would like to draw attention to some areas of Kent's career that highlight his contributions to the RSC and our ongoing mission. Almost from the beginning of his time as a faculty member



in the Department of Ancient Scripture, Kent set out on an ambitious publication schedule, publishing his Michigan dissertation, “The Ammonite Language of the Iron Age” (1983), followed the next year by the first book in the eight-volume series *Studies in Scripture* (1984–93).<sup>1</sup> These early interests helped shape Kent by bringing him into close working contact with the faculty in Religious Education and by establishing him as a bona fide scholar in his academic discipline of Ancient Near Eastern Studies. Kent’s LDS publications were informed by his work as a scholar of the ancient world, and at the same time, he became part of a new wave of academically trained professionals who were being integrated into Religious Education classrooms. Kent, along with several others, carried on a tradition of scholars trained in biblical languages and history who also taught undergraduate religion courses. During the first ten years of his career, he published a staggering eight books and forty-six articles, thus solidifying his position as a prolific author whose emerging interest was engaging Latter-day Saint audiences.

The early years of his tenure in Religious Education would see the development of the interests that would define his career: the intersection of the Bible and the Restoration, the Prophet Joseph Smith and his translation

of the Bible, the history of the English Bible, and the Apostasy. Kent’s publications have, of course, engaged many other topics besides these, but an examination of his curriculum vitae clearly demonstrates the dominance of these interests for his publication agenda. From my own reading of his scholarship, it seems that Kent was always interested in developing a sophisticated narrative of the Apostasy that was sufficient to provide a foundation for the argument that the Restoration of the gospel was a necessary outcome of the Apostasy. Within that developing narrative, Kent pushed himself and others to do better biblical history, to carefully engage primary sources and languages, and to stay focused on the goal of bolstering already-existing LDS conversations about the Apostasy and the setting of the Restoration within history. These interests are echoed in a statement in his 2006 essay: “I believe that there is, and must be, a Latter-day Saint Bible scholarship, and I believe that in fundamental ways, it must be different from the scholarship of others.”<sup>2</sup> This emerging hermeneutic for Kent and others shaped the way they read text, and pushed them to find balance in their academic training and gospel scholarship.

Kent found his true calling in the Joseph Smith Translation of the Bible, an area of study where academic training in languages,

***During the first ten years of his career, he published a staggering eight books and forty-six articles, thus solidifying his position as a prolific author whose emerging interest was engaging Latter-day Saint audiences.***





textual criticism, and documentary editing was a welcome asset to his interest in Restoration topics. In 2004, he published *Joseph Smith's New Translation of the Bible—Original Manuscripts*, followed by *The Book of Moses and the Joseph Smith Translation Manuscripts* (2005). Both volumes were published by the RSC and had far-reaching influence for the study of the JST. The facsimile publication of the JST manuscripts brought to light a wealth of information about the Prophet's work on the Bible, helping us rediscover the identity of all of the Prophet's scribes, correcting some erroneous changes (such as Joseph Smith III's change in the manuscripts that made it into a footnote in our Bibles at Matthew 26:66), and refining our understanding of the historical order of the surviving manuscripts.<sup>3</sup> Kent went on to unravel the two chapters from the Bible that Joseph Smith translated twice (Matthew 26:1–75 and 2 Peter 3:4–6).<sup>4</sup> Kent's name quickly became

synonymous with the JST, and his work, alongside that of Robert J. Matthews, has become the starting point for serious work on the JST.

As many scholars of Restoration scriptures seem prone to do, Kent developed an interest in the translation of the Bible into English, looking at the Bible used in the JST process. At the same time, he studied and published on the history of the translation of the Bible and how this history exerted influence on the development of LDS beliefs and practices.<sup>5</sup> Early work on the topic led him to publish a broad description of the LDS canonical consciousness as both ongoing and fixed. In the words of his contribution to the *Encyclopedia of Mormonism*, Kent noted, "For Latter-day Saints, the concept of scripture entails two complementary definitions—a broad definition that embraces all revelation from God as 'scripture,' and a narrower view that includes only the standard works as 'the scriptures.' Both categories are authoritative, since both are

***Kent found his true calling in the Joseph Smith Translation of the Bible, an area of study where academic training in languages, textual criticism, and documentary editing was a welcome asset to his interest in Restoration topics.***



Kent Jackson, Don Enders, Larry Porter, and Richard Holzapfel at the Palmyra Smith family farm. Photos by Brent R. Nordgren.



viewed as coming from God.”<sup>6</sup> Latter-day Saints, as Kent rightly noted, have always existed on the canonical periphery of early Christianity, partly because they continually redefine and expand canon. Kent’s work attempted to minimize the hostility against our beliefs by seeing revelation, a biblical concept, as the fundamental definition of canon, both ancient and modern. A genuine belief in revelation leads to the understanding that a canon can never be fixed. As Kent had encouraged others to do, he was asking Restoration questions of ancient texts.<sup>7</sup>

But this is not simply a biographical essay about Kent’s influential and well-planned career. What brings so many of these publications together is a consistent return to the RSC as a publication venue. During his time as publications director, Kent laid the foundation for his publication of the JST manuscripts and his work on the Book of Moses. His subsequent articles that helped draw attention to new details and discoveries were also often published with the RSC. He helped build two reputations simultaneously, and the RSC is a better place because of it. Ideally, the story of the RSC will also parallel that of Kent’s career, in which the best academic and faith-oriented work on Mormonism will find publication. ❧

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3. See “New Discoveries in the Joseph Smith Translation of the Bible,” *Religious Educator* 6, no. 3 (2005): 149–60, updated as “New Discoveries in the Joseph Smith Translation of the Bible,” in *By Study and by Faith: Selections from the Religious Educator*, ed. Richard Neitzel Holzapfel and Kent P. Jackson (Provo, UT: Religious Studies Center, 2009).
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7. See “Are Mormons Christians? Presbyterians, Mormons, and the Question of Religious Definitions,” *Nova Religio: The Journal of Alternative and Emergent Religions* 4, no. 1 (October 2000): 52–65; “Are Christians Christians?” in *No Weapon Shall Prosper: New Light on Sensitive Issues*, ed. Robert L. Millet (Provo, UT: Religious Studies Center; Salt Lake City: Deseret Book, 2011), 42–59.

# On Becoming Scholar-Teachers

BY KENT P. JACKSON AND THOMAS A. WAYMENT

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**Wayment:** You are on record saying that one of the things a teacher in Religious Education can't do is hurt the testimonies of students. How can we ask the hard-enough questions that help but stop short of hurting?

**Jackson:** I do believe it is unacceptable for anyone at BYU, or really anyone in the Church, to damage the testimony of a student or anyone else. But that doesn't mean we as BYU teachers do not discuss with them hard topics when they arise. We do have to discuss those, and what better place is there for those difficult issues to be dealt with than within the faith-filled location of the BYU classroom? But we have to know what we're talking about. We have an obligation to be honest with our students, and they need to see that we have faith in the Church and testimonies of the gospel and that the hard questions, even the ones that we can't answer, are not impediments to our own belief. They need to know that we are able to navigate hard things and still remain faithful.

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**W:** Do you think that one of the defining features of a scholar is someone who has navigated the hard questions and can help others do the same?

**J:** Certainly. I think we need to be "scholar-teachers," because we take the time to know the sources and know the issues and are in a good position to deal with those ourselves and also share what we have learned with others.

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**W:** Religious Education has had an interesting past. What can we learn from it?

**J:** I think we're doing well, but we can always do better. The Lord needs each generation to do better than the one before. Anyone who publishes her or his thoughts or stands in front of a class of Latter-day Saints has a heavy responsibility to represent faithfully the gospel as taught in the scriptures and by Church leaders. But I think we always need to be aware that we as Religious Education professors don't have authority. We are not the Church. We are not priesthood leaders. We are fellow students in understanding the principles of the gospel. So one warning that I would leave behind is that we be very cautious to make sure that our students know that we aren't the final answer to anything. We learn from scriptures and prophets the same way our students do. The advantage we have over them is that we have been around long enough to learn the skills of gathering evidence, assessing it, and putting it in a broader context. That is something that we can do that blesses our students. And although the Church has imperfect people in it and we encounter questions for which we don't have all the answers, I believe that the Church and its revealed teachings are unassailable. Our beliefs and practices stand on very solid ground, and our scriptures and history are evidence that God was in the Restoration and that his steady hand has guided the Church since then.





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**W:** In the Church today, when the Joseph Smith Translation is brought up, your name as a scholar is often mentioned. So you exit this place where you are a scholar of renown and a teacher as well. Tell us about how you have managed that. You're an expert in the field. How do you bring that to a classroom setting?

**J:** We never teach everything we know, and many of us do academic work in areas that don't exactly contribute to what we do in the Religious Education classroom. Yet we also do research in areas that add directly into what we do in class. My study of the scriptures, the teachings of Joseph Smith, and even the history of the world provide the backdrop for what I teach. I hope that the testimony I've gained through my study has been evident to my students. But beyond that, the skills that one has to gain to be a good scholar definitely contribute to being a good teacher. In order to put one's ideas in print, one has to know all the details and all the evidence and be able to present them in a credible, accurate, and convincing way. Learning those skills through scholarship enables us to teach our classes with those same tools. So in class we know what we're talking about, we don't say more than we know, and if we don't know the answer, we're not afraid to tell that to our students. All of those are skills learned by doing original research, writing the findings of our research, and bringing our writing to publication.

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**W:** Do you see a future trajectory that the text of the Joseph Smith Translation will take?

**J:** Yes, both in terms of its use in the Church and in research that remains to be done. All good scholarship

builds upon the work of others, and so I hope that people in the future will do better work than I've done in the past. Is Joseph Smith's Bible translation important? The Prophet himself certainly thought so. To me it is significant that within weeks of finishing the publication of the Book of Mormon, he then took on the Bible, and he spent the next three years working on it. Altogether we have 446 manuscript pages, and who knows how many hours of work those pages represent? So whatever Joseph Smith had in mind when he was working on the Bible, we know that he understood it to be part of his prophetic calling. When he completed it, there's a sense of rejoicing in his correspondence that shows that he knew he had accomplished something very important.

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**W:** In retrospect, Kent, how would you characterize your career and contributions? What driving force has shaped your interests and scholarship?

**J:** When I was an undergraduate, my points of emphasis were ancient history and American history in the first half of the nineteenth century—the era of Joseph Smith. My graduate work was in the ancient Near East and the Bible. All of those areas have contributed to my teaching and my academic work. I've had a particular interest in the intersection of the Bible and the Restoration, and I'm not finished yet. I have more that I want to learn about Joseph Smith and the Bible and the relationship between The Church of Jesus Christ of Latter-day Saints and God's work throughout the history of humankind. I believe that the Restoration is a really big thing. It is grand and glorious. I believe that through the eternities, we will look back on the days of Joseph Smith and the work he did as being of incredible significance. And I think there is much more that we can do as scholars to further the work that the Lord started with Joseph Smith. Elder Neal A. Maxwell described the Restoration as “a wonderful flood of light.” In fact, it was an explosion. And very much like the Big Bang, it was an explosion of light that is still expanding and still filling our universe. And like the Big Bang, the time it will take to comprehend it and put it in context is much longer than the event itself lasted. I see a great future for Latter-day Saint scholarship that continues to enlighten the Restoration in support of the Church, its history, and its teachings. ✂

# JEWISH—LATTER—DAY SAINT DIALOGUE

*By Andrew C. Reed*

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Closing session of “Israel, Zion, and the Holy Land” dialogue at BYU on 19 March 2017. Front, left to right: Andrew C. Reed, Mark Diamond, Tamar Frankiel, Thomas A. Wayment, Jacob Rennaker; middle: Joshua Garroway, Holly Levitsky, Barbara Morgan Gardner, Richard Neitzel Holzapfel; back: Brent L. Top, Steven Windmueller, Shon D. Hopkin, Quin Monson.

In fall 2015, Dr. Shon D. Hopkin and I entered into discussions with three Jewish scholars in the Los Angeles area: Rabbi Mark Diamond, Dr. Tamar Frankiel, and Dr. Steven Windmueller. The initial impetus for moving toward a formal dialogue with Jews and Latter-day Saints grew out of the web article published by Diamond and Windmueller.<sup>1</sup> Together this group began to develop a model for interfaith dialogue that involved private, academic discussions and public events. In our first meetings at BYU (Spring 2016), the dialogue team included, in addition to those mentioned above, Rabbi Ilana Schwartzman (Congregation Kol Ami, Salt Lake City), Jared Ludlow, Richard Holzapfel, Barbara Morgan Gardner, and Brent Top. Since the inaugural meeting in

early 2016, the group reconvened for meetings in Los Angeles and again in Provo. In this short piece, I hope to give several reasons for Latter-day Saint engagement in interfaith dialogue and show how our particular model has led to some important outcomes.

## WHY INTERFAITH DIALOGUE?

Interfaith dialogues can be tricky to navigate and organize because goals and anticipated outcomes are usually vague. Those who participate in such efforts are well accustomed to the outsider’s inevitable question, “What is the purpose?” For reasons that are usually apparent early in such a conversation, the question arises out of a suspicious hesitancy that the point of such “dialogues” is either



conversion or a thinly cloaked effort at narrow apologetics. Further complicating the matter, the question of “What is dialogue?” usually confounds outsiders and participants alike. Edward Kessler argued that there is a marked difference between casual conversation and dialogue. “Dialogue,” he writes, “is not simply synonymous with ‘communication.’ For dialogue to take place, there must be a genuine hearing of the Other.”<sup>2</sup> This hearing of the other requires patience, humility, and often a genuine inquisitiveness that is both generous and sincere. Thus, dialogue as a practice of hearing builds upon a tradition of seeking—something with which early Mormons were readily familiar.

When the Jewish–Latter-day Saint dialogue began, there were concrete goals in mind for the group. The methodological approach of the Jewish–LDS dialogue aligns with that of Judith Simmer-Brown’s description of essential elements of productive encounters. She argued that dialogue requires “*listening* deeply with an open mind; looking freshly at the other person and *respecting*; *suspending judgments*; and *voicing* their own truths.”<sup>3</sup> Along these lines, I describe the goal as “intellectual reciprocity.” In the process of learning about other religious traditions by sitting in conversation with practitioners, both parties benefit because such experiences tend to open up new avenues for comprehending one’s own practice and the other’s.

There are many reasons for interfaith dialogue. First, there is great benefit when individuals recognize a common core of experience with those of other religions. Second, in understanding another position or religion, one is better able to understand his or her own religious narrative. Krister Stendahl (1921–2008) developed the idea of “Holy Envy” for those who study other faiths. One aspect of Holy Envy that developed in my experience with this dialogue is a profound respect for the sheer weight of Jewish history. As participants in communities shaped by religious journeys such as the Mormon trek west and the Israelite Exodus story, Latter-day Saints and Jews seem particularly adept at locating profound meaning in sacred and profane narratives.<sup>4</sup> Religious communities tell stories to create continuity, to remember sacred events, and to reenact those events to build a future of religious faith for younger generations. Jews have a remarkably long history that is, at least in part, durable because of the tradition of celebrating foundational religious moments

through Pesach, Simchat Torah, and Purim, among others.<sup>5</sup> Robert Seltzer concluded his monumental trapeise through Jewish history in these words: “The course of modern Jewish thought—indeed of all Jewish thought—demonstrates that every theology is provisional and that Judaism remains contemporary only through confronting a perplexing and changing present. Without the desire to conserve and assimilate the gift of the past, there is no genuine Jewish history and no genuine human history.”<sup>6</sup> Conversely, Latter-day Saints are just tipping the scales toward two hundred years of existence. As such, Latter-day Saint commemorative practices (e.g., youth treks) look rather infantile, though certainly no less profound for participants.

These communal narratives lend fodder from which individuals create personal identities as part of that larger body of religious adherents. Scholars often discuss the process of identity formation as one that unfolds with a conscious recognition of an imagined or identifiable

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*While our initial efforts began with comfortable topics, as our trust and friendships developed, a substantial willingness to begin raising questions and rigorously questioning ideas and conclusions as a means of advancing our efforts developed.*

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Public presentation at Academy for Jewish Religion, CA (AJRCA), 11 December 2016: “Images of Jews & Mormons in Hollywood”; left to right: Andrew C. Reed, David Kaufman.

“other.”<sup>7</sup> When individuals and communities self-describe, they do so from a position of alterity that mandates another individual or community be an integral, albeit occasionally marginal, part of that definition.<sup>8</sup> For Levinas, the self no longer knows itself in its myopic self-sameness once one has encountered an “other.”<sup>9</sup> Jacques Derrida expanded the scope of this othering process more broadly to society on the grand scale. Derrida wrote: “No culture is closed on itself . . . because it has always been thus exposed to, and shadowed by, its other, it has been compelled to question itself. Every culture is haunted by its other.”<sup>10</sup> One of the seemingly inevitable benefits of encountering a religious “other” in a structured environment is the reflective stance incumbent upon oneself and one’s religious zeitgeist.

### THE JEWISH–LATTER-DAY SAINT DIALOGUE APPROACH

While the act of coming to know the “other” was certainly central to individual participants in the dialogue, we felt that there still needed to be a base set of expected outcomes. As a group, we felt that given the importance of the work we hoped to accomplish, our efforts could reach the largest audience and contribute to the public discourse in positive ways by incorporating three essential elements: (1) maintain an academic approach, (2) create joint worship opportunities, and (3) provide public lectures for students and communities.

First, the dialogue needed to be academic in nature. Academic, in this sense, meant that the subjects of inquiry would focus on the sharing of knowledge, thereby leading participants to understand the what, why, and how of the other religious tradition. The notion of academic in this context suggested a systematic approach to discussing topics of interest to both communities that serve as gateways for further work. This aim required individual members to prepare papers and deliver presentations that foster discussions. Some of the presented papers include Wayment’s and Garroway’s papers on Mormon and Jewish readings of Paul, Monson’s and Windmueller’s views on politics and Israel, and Hopkin’s and Frankiel’s perspectives on liturgy. While our initial efforts began with comfortable topics, as our trust and friendships developed, a substantial willingness to rigorously question ideas and conclusions as a means of advancing our efforts

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*The generosity of extending the pulpit to someone from outside the community plays a tremendous role in fostering a sense of trust from both sides that is an essential element of our dialogue.*

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developed. Two of the most significant moments that grew out of private dialogue sessions included the disagreement among Latter-day Saint participants on Paul and his message, and the articulation of various Jewish perspectives on the state of Israel and possible solutions to Israel and Palestinian disagreements.

Second, this dialogue group focused on building common worship services that served both to educate others about rituals and liturgical practices but also provided experiential opportunities to see how religious communities interact. This provided a space for the “lived religion” to play a central role in our dialogues. Some of the highlights in common worship services included Diamond’s sacrament meeting talk on Shabbat in which he offered Latter-day Saints admirable goals for our own Sabbath worship. Likewise, the congregation at Leo Baeck Temple invited Holzapfel to give a sermon on the weekly Torah reading and answer questions posed by congregants. In a similar vein, Morgan Gardner and Hopkin bravely took on the “Questions You’ve Always Wanted to Ask about the Mormon Church” panel at Adat Ari El. The generosity of extending the pulpit to someone from outside the community plays a tremendous role in fostering a sense of trust from both sides that is an essential element of our dialogue.

A third component of this dialogue has been the ambitious goal to incorporate into the heart of the endeavor a significant public element that models for students, community members, and others the principles of sound dialogue approaches; fosters further inquiry; and leads to cooperation. At BYU in March 2016, we gathered with nearly 160 students, faculty members and interested community members for brief presentations and then Q&A. In Los Angeles, we invited students and faculty members from the Academy for Jewish Religion and heard presentations about Mormons and Jews in Hollywood.





Dialogue participants during public Q&A at Brigham Young University (March 2016).

As the dialogue continues to develop, the team is planning to publish a collected volume from the papers presented in private and public settings. Additionally, plans are currently under way to continue this effort in a substantial dialogue session in Israel in 2019. For more information, visit <https://religiousoutreach.byu.edu>. ❧

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## PARTICIPANTS IN THE JEWISH–LATTER-DAY SAINT DIALOGUE

- Rabbi Mark Diamond (*Academy for Jewish Religion California/Loyola Marymount University*)
- Dr. Tamar Frankiel (*Academy for Jewish Religion California*)
- Dr. Joshua Garroway (*Hebrew Union College*)
- Dr. Richard Neitzel Holzapfel (*Brigham Young University*)
- Dr. Shon D. Hopkin (*Brigham Young University*)
- Dr. David Kaufman (*Hebrew Union College/Jewish Institute of Religion, Los Angeles*)
- Dr. Holli Levitsky (*Loyola Marymount University*)
- Dr. Jared W. Ludlow (*Brigham Young University*)
- Dr. Quin Monson (*Brigham Young University*)
- Dr. Barbara Morgan Gardner (*Brigham Young University*)
- Dr. Andrew C. Reed (*Brigham Young University*)
- Dr. Jacob Rennaker (*John A. Widtsoe Foundation, University of Southern California*)
- Rabbi Ilana Schwartzman (*Congregation Kol Ami, Salt Lake City*)
- Dr. Marvin Sweeney (*Academy for Jewish Religion California/Claremont School of Theology*)
- Dr. Brent L. Top (*Dean of Religious Education, Brigham Young University*)
- Dr. Thomas A. Wayment (*Brigham Young University*)
- Dr. Steven Windmueller (*Hebrew Union College/Jewish Institute of Religion, Los Angeles*)
- Dr. Fred E. Woods (*Brigham Young University*)

# EXCAVATIONS AT *Khirbat 'Ataruz*, JORDAN: BYU STUDENTS MAKE MAJOR CONTRIBUTIONS

*By Aaron P. Schade*

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In the mountaintops overlooking the Dead Sea, the West Bank, and Israel, excavators were uncovering clues to ancient secrets buried beneath Ataruz (biblical Ataroth). The 2017 excavators at Ataruz hoped to unearth details about the history, culture, religious practices, and identities of the diverse populations that anciently occupied the site. These groups included Israelites and Moabites, and their stories can be found within the pages of the Bible (2 Kings 3) and on the Moabite Mesha Inscription (housed at the Louvre Museum in Paris). Each day was filled with excitement as participants worked diligently to unearth

architecture and artifacts that could help shed light on this important, but enigmatic, site in the mountains of Jordan.

Ataruz has been equated with the biblical city of Ataroth, built by the tribe of Gad (Numbers 32:34) and famously mentioned and described as an Israelite, and later Moabite, cultic center in the Moabite Mesha Inscription. The team, along with numerous Muslim Arab workers from the local beni-Hamidah tribe, worked together to uncover the ancient workings of the past and how this city looked and operated with its giant Iron Age temple.

BYU participants, funded by generous grants from BYU's Mentoring Environment Grants (MEG), University Experiential Learning funds, and support from the BYU Department of Ancient Scripture, contributed to a successful field season in Jordan. Students learned archaeological techniques and applied them in a multi-cultural environment, and with all of their talents and willingness to work, the students have become a vital part of the success of the dig. Student contributions are making a positive impact. Thanks to their labors, the team made significant progress on the dig this season and gained a clearer picture of what was happening anciently at the site.

The students are taught and learn skills in archaeological methodologies and are responsible for duties such as supervising designated 6×6 meter squares that are being excavated; taking and reading soil samples; and drawing artifacts, architectural features, and objects. Students participate in excavating, looking for clues and indications that describe the context of their work. Some of







Dr. Chang Ho-Ji (bottom center) and the 2017 Ataruz team of Jordanian workers, Department of Antiquities representative, and students.

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*Students learned archaeological techniques and applied them in a multicultural environment, and, with all of their talents and willingness to work, the students have become a vital part of the success of the dig.*

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these clues include surface changes (such as coming upon compact floors and beaten earth); foundation trenches; installations; varying soil colors or consistencies; architectural features, pottery, and stone objects; their functions and locations; and other artifacts that provide a historical context. The students help document information that will help us better understand what is happening at the site. Looking at stratigraphy and layers of occupation, along with piecing together a pottery typology, helps paint a picture of the stages of occupation (by whom and when) at the site.

BYU students also assisted in taking elevations, using survey equipment, and collecting, washing, and cataloging pottery and objects. They additionally helped draw and photograph archaeological loci, the objects found



BYU participants hard at work excavating.

therein, and the architecture used to construct the site (all in preparation for future publications that will come forth from this season's dig). In essence, BYU students participated in documenting the doings and workings of ancient peoples who resided there at the site (this season focused mostly on Iron Age material from the late ninth to the early eighth centuries BC, as well as on material from



the Middle Islamic and Mamluk periods (ca. fourteenth to fifteenth centuries AD).

Some students applied a photographic technology called reflectance transformation imaging (RTI). This technique combines multiple stages of flash photography and runs the numerous captured images through a program to create photos that expose details of the objects or inscriptions that sometimes cannot be captured well with the human eye, or by means of other photographic techniques. Filters and other various shades of applied light help create a model of the object that affords glimpses from 360 degrees. With the generous support of the John A. Widtsoe Foundation, Jessica Smith and I were able to spend a week in training on the University of Southern California campus in the spring with the West Semitic Research Project, which then loaned the RTI equipment to complete the photographic work in Jordan and in France during the course of the excavation. With the help of Director Ji, BYU students Jessica Smith and Jessica Hudson and I were granted access into the Madaba Museum to photograph (RTI) objects and inscriptions from previous excavations at Ataruz in efforts of getting clear looks at the materials and helping the team prepare the materials for publication.

Additionally, I obtained permission from the Louvre Museum to take Smith and Hudson to RTI ancient Northwest Semitic inscriptions housed in the Louvre in

Above: Rebecca Freeman drawing objects on site. These drawings will be used in future publications about Ataruz.





*BYU students participated in documenting the doings and workings of ancient peoples who resided there at the site. . .*

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Paris. The students' contribution to capturing the images, and now processing them back home, was invaluable and helps move the work forward in the study of ancient languages such as Phoenician and Aramaic.

Through this synergistic relationship of the students learning skills and engaging in opportunities that will bolster their careers and significantly add to their experiences and skill sets as they move forward in life and in their careers, the dig continues to thrive. Their contributions are invaluable in the work that they are providing in the form of excavation, drawing, and photography. Students are gaining opportunities and experience in a multicultural environment that are almost unprecedented at the undergraduate level, and their efforts are greatly appreciated by the excavators and are making a positive effect on the progress of the dig. In the process, BYU students are creating friendships and professional relationships amongst Islamic and Arab Christian cultures throughout Jordan and are developing an awareness and appreciation for cultural and religious diversity as they work alongside local Jordanians and with universities of other faiths. These relationships and professional associations are continuing to be maintained and efforts are in place to ensure that these rich opportunities are afforded to BYU students in the future. ✂



Above and Below: BYU students hard at work and musing over a new discovery (concealed here due to the nature of the object and its unpublished status).



# *RSC Leadership Changes and Editing Partnership Announced*

Religious Education recently announced several changes in RSC leadership and structure. On 1 July, Daniel K Judd began his service as associate dean of Religious Education and associate director over the RSC. Judd, a professor of ancient scripture and former first counselor in the Sunday School general presidency, replaces Dana M. Pike, now the chair of the Department of Ancient Scripture.

The RSC and Maxwell Institute for Religious Scholarship announced a publishing partnership on 1 September. In reviewing their respective roles at BYU, Maxwell Institute executive director J. Spencer

Fluhman and the RSC's publications director Thomas A. Wayment discovered a duplication in efforts. "We asked ourselves, 'Why maintain two separate production teams at BYU?'" Fluhman said of their early conversations. "We realized a formal partnership potentially could enable our respective campus units to focus on its particular mission and thrive."

The Maxwell Institute's top-notch production team—which includes managing editor Don Brugger and senior editor Shirley Ricks—transferred to the RSC, strengthening their outstanding staff. As the Institute invests more resources in gathering and nurturing

disciple-scholars, it will look to the RSC for professional production services. Established by Elder Jeffrey R. Holland during his time as a campus leader in 1975, the RSC exists to seek out, encourage, and publish faithful gospel scholarship. Dean of Religious Education and RSC director Brent L. Top agrees that this partnership strengthens both units. "We consider this a win-win for both the Maxwell Institute and the RSC," he said. "We have complementary missions. In the end, we'll all be in an even stronger position in providing religious scholarship to both scholars and the Church at large." ✕



Daniel K Judd.



Don Brugger.



Shirley Ricks.



# FACULTY AND STAFF

## APPOINTMENTS

**Lincoln H. Blumell** was nominated and named to serve as the onsite coordinator/vice president for the Rocky Mountain-Great Plains region of the Society of Biblical Literature/American Academy of Religion. **George A. Pierce** will serve as his assistant.

**Don L. Brugger** and **Shirley S. Ricks** transferred on 1 September as editors from the Neal A. Maxwell Institute for Religious Studies to the Religious Studies Center.

**Roger G. Christensen** was appointed an instructor of Church history and doctrine.

**Gerrit J. Dirkmaat** achieved candidacy for continuing faculty status.

**Scott C. Esplin** was advanced to professor and selected as the next Teaching Fellow in Religious Education.

**Alonzo L. Gaskill** was advanced to professor of Church history and doctrine.

**J. B. Haws** received continuing faculty status and advancement to associate professor of Church history and doctrine.

**Andrew Hedges** received continuing faculty status and advancement to professor of Church history and doctrine.

**Mark D. Ellison** was hired as an associate professor of ancient scripture.

**Nicholas J. Frederick** achieved candidacy for continuing faculty status (ancient scripture).

**Matthew J. Grey** received continuing faculty status and advancement to associate professor of ancient scripture.

**John L. Hilton** received continuing faculty status and advancement to associate professor of ancient scripture.

**Richard Neitzel Holzapfel** (Church history and doctrine) received the Ephraim Hatch Teaching and Learning Faculty Fellowship.

**Shon D. Hopkin** received continuing faculty status and advancement to associate professor of ancient scripture.

**Kerry Hull** received continuing faculty status (ancient scripture).

**Daniel K. Judd** was appointed as associate dean of Religious Education, effective 1 July.

**Jared W. Ludlow** was promoted to professor of ancient scripture.

**Janice J. Martin** was hired as an assistant professor of ancient scripture.

**Mark D. Ogletree** received continuing faculty status (Church history and doctrine).

**Dana M. Pike** was appointed as chair of the Department of Ancient Scripture with **Gaye Strathearn** as associate chair, effective 1 July.

**Mauro Properzi** received continuing faculty status and advancement to associate professor of Church history and doctrine) and was selected to fill the Moral Education Professorship.

**Aaron P. Schade** has been named as codirector of the *Khirbat 'Ataruz* dig in Jordan.

**Avram Shannon** was hired as an assistant professor of ancient scripture.

**Greg Wilkinson** achieved candidacy for continuing faculty status (Church history and doctrine).

## AWARDS AND HONORS

**Kenneth L. Alford** received the 2016–17 Hollis Prize for his article “South Carolina and Utah: Conjoined as the Nineteenth Century’s ‘Twin Relics of Barbarism,’” published in the 2017 volume of *The Proceedings of The South Carolina Historical Association*. Alford served in active military duty for thirty years before his retirement in 2008 as a colonel. Some of his military assignments included working at the Pentagon and

teaching at the United States Military Academy at West Point and at the National Defense University in Washington, DC. He has published on a wide variety of subjects, but his current research focuses on Latter-day Saint military service, including LDS participation in the American Civil War and the Utah War.

At the Religious Education Spring Social on 11 March 2017, **Terry B. Ball** received the B. West Belnap Excellence in Citizenship Award. He has been recognized for his research in the *Journal of Archaeological Science* for authoring one of the three most-cited papers published in that journal in 2016. He has served as associate department chair, department chair, associate dean, and dean of Religious Education. He directed the establishment of the Military Chaplain Candidate Graduate Degree program and is now Religious Education's graduate coordinator. He revamped the Transfer Professor program and also organized a campaign to establish endowments to meet the growing needs of faculty research and travel agendas. Ball's religious research has focused primarily on the prophet Isaiah, and he is also an active researcher in the field of archaeobotany.

**Michael A. Goodman** received the Robert J. Matthews Excellence in Teaching Award. Goodman is an associate professor of Church history and doctrine. He earned his bachelor's degree in

journalism, master's in information technology, and doctorate in marriage and family relations. He has worked for the Church Educational System since 1989 as a seminary and institute teacher, as well as a professor at BYU. After earning his doctorate, he was the manager of the Church Educational System's college curriculum for three years. His areas of research at BYU include marriage and family, LDS doctrine, and missionary work and the international Church.

**Kerry M. Muhlestein** received the Richard Lloyd Anderson Excellence in Research Award. He is a professor of ancient scripture who joined the BYU faculty in 2006, coming from the BYU-Hawaii Campus. Muhlestein regularly researches in Egyptology and the Old Testament. One of his recent publications was "Joseph Smith and Egyptian Artifacts: A Model for Evaluating the Prophetic Nature of the Prophet's Ideas about the Ancient World," featured in *BYU Studies Quarterly* 55, no. 3 (2016). Muhlestein is the director of the BYU Egypt Excavation Project, currently studying Graeco-Roman culture and the advent of Christianity in Egypt.

Also at the Religious Education Spring Social, **Andrew C. Skinner** received the Harvey B. and Susan Easton Black Outstanding Publication Award (Gospel Scholarship in Ancient Scripture) for his book *To Become Like God: Witnesses of our Divine Potential*,

published in 2016 by Deseret Book. He is a professor of ancient scripture and Near Eastern studies and holder of the Richard L. Evans Professorship of Religious Understanding at BYU, where he served as dean of Religious Education and as the first executive director of the Neal A. Maxwell Institute for Religious Scholarship. His areas of expertise include the Hebrew Bible, Dead Sea Scrolls, ancient Near East history, and US military history. Skinner currently serves as a member of the Correlation Evaluation Committee of the Church.

**Nicholas J. Frederick** received the Harvey B. and Susan Easton Black Outstanding Publication Award (Academic Scholarship in Ancient Scripture) for "The Bible, Book of Mormon Scripture, and the Rhetoric of Allusivity," published in a 2016 issue of *BYU Studies Quarterly*. He received his doctorate from Claremont University in the history of Christianity with an emphasis in Mormon studies. His research focuses primarily on the intertextual relationship between the text of the Bible and Mormon scripture. Frederick recently coauthored *Joseph Smith's Seer Stones*, published by BYU's Religious Studies Center. As a professor at BYU, he enjoys teaching courses on the Book of Mormon and the New Testament, particularly the writings of Paul and the Book of Revelation.

**Andrew H. Hedges** received the Harvey B. and Susan Easton



Black Outstanding Publication Award (Academic Scholarship in Church History and Doctrine) for his article “Thomas Ford and Joseph Smith, 1842–1844” in the *Journal of Mormon History*. He received his bachelor’s degree in zoology, master’s in Near Eastern studies, and doctorate in American history. Hedges is an associate professor of Church history and doctrine at BYU and coeditor of *Journals*, vols. 2 and 3 of *The Joseph Smith Papers*, where he also served for a time as managing historian. His areas of research include the Nauvoo period and early Utah, particularly the history of Mormons, wetlands, and marshes in the Salt Lake Valley.

**Michael Hubbard MacKay** received the Harvey B. and Susan Easton Black Outstanding Publication Award (Gospel Scholarship in Church History and Doctrine) for his book *Sacred Space: Exploring the Birthplace of Mormonism* (Provo, UT: Religious Studies Center, 2016). He received an engineering degree from the US Air Force and a master of arts degree from the University of York in England, where he was also awarded his PhD. Previous to his current position, he worked as a historian and writer for the Joseph Smith Papers Project. MacKay’s recent books also include *Joseph Smith’s Seer Stones* and *From Darkness unto Light: Joseph Smith’s Translation and Publication of the Book of Mormon*. He is now an assistant professor in the

department of Church history and doctrine at Brigham Young University.

This summer **Jeanine Ehat** received the Fred A. Schwendiman Performance Award, the highest award given to staff members at BYU. As secretary for the Department of Ancient Scripture, she orchestrates a department with more than sixty teaching faculty and more than twelve thousand students every semester. She joined our staff ten years ago after serving for five years in the Health Professions Advisement Center and has supervised some seventy student employees. She has also served on the OPAC committee (three years), BYU Easter Conference Committee, and Department Rank Advancement Committee.

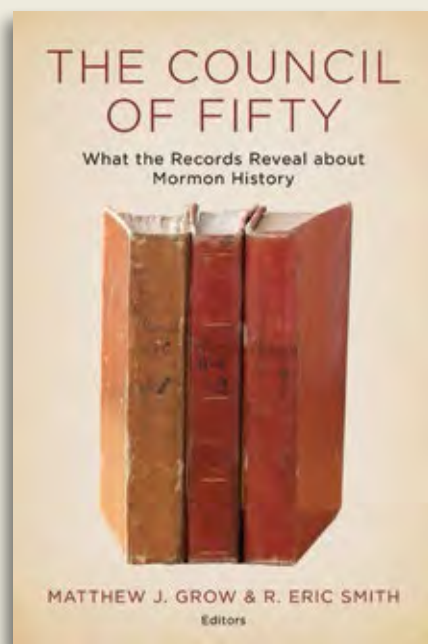
**Cheryl Snelgrove** received the Staff and Administrative Employee Recognition (SAERA) on 30 August. Cheryl has been on our administrative team in the deans’ office for a good number of years. She works for both associate deans and also serves a variety of general faculty and staff needs. She also functions in key ways to support the graduate program in Religious Education. Dependable and resourceful, she is careful with sacred resources and tries to support and assist with both her own skill development and that of coworkers. She facilitates needs in Religious Education even as the work of this college seems to be constantly growing.

## RETIRING

**Kent P. Jackson** (ancient scripture) retired in June, and **Dennis L. Largey** (ancient scripture) retired in July.

## IN MEMORIAM

**Lillian Marion Brodeur Wilbur**, former executive secretary for the Religious Studies Center, passed away on 4 August.



**The Council of Fifty: What the Records Reveal about Mormon History**  
 Edited by Matthew J. Grow and R. Eric Smith

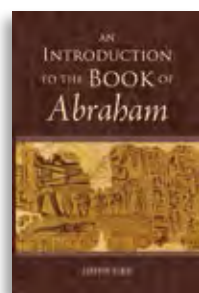
Three months before his death, Joseph Smith established the Council of Fifty: a confidential group that he believed would protect the Latter-day Saints in their political rights and one day serve as the government of the kingdom of God. The Council of Fifty operated under the leadership of Joseph Smith and then Brigham Young. The council's minutes had never been available until they were published by the Joseph Smith Papers Project in September 2016.

ISBN: 978-1-9443-9421-9

US \$17.99

# NEW RSC PUBLICATIONS

To purchase any of the following publications, please visit [www.byubookstore.com](http://www.byubookstore.com) and search by book title or ISBN, or call the BYU Bookstore toll-free at 1-800-253-2578.



**An Introduction to the Book of Abraham**  
 By John Gee

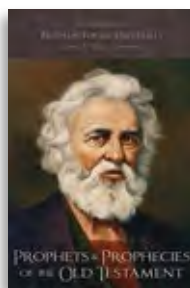
When the Book of Abraham was first published to the world in 1842,

it was published as “a translation of some ancient records that have fallen into [Joseph Smith’s] hands from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called ‘The Book of Abraham, Written by his Own Hand, upon Papyrus.’” The resultant record was thus connected with the papyri once owned by Joseph Smith, though

which papyrus of the four or five in his possession was never specified.

ISBN: 978-1-9443-9406-6

US \$19.99



**Prophets and Prophecies of the Old Testament: 46th Annual Sidney B. Sperry Symposium**  
 Edited by Aaron

Schade, Brian M. Hauglid, and Kerry Muhlestein

This book explains Old Testament prophecies in their original linguistic, historical, and theological contexts,

helping us more fully understand the Old Testament and its relevance. Prophetic books such as Amos, Micah, Jonah, Daniel, Jeremiah, and Obadiah are contextualized. Topics include rhetorical questions and prophetic voice, imagery of salvation, and symbolic naming.

ISBN: 978-1-9443-9422-6

US \$24.99



**Dixie Saints: Laborers in the Field**

By Douglas D. Alder

In *Dixie Saints*, you'll learn about



the daily lives of Saints who grew up between the late 1800s and the early 1900s in the villages of southern Utah, including St. George, and nearby Nevada and Arizona. Explore the many stories detailing their struggles and their achievements during childhood in large families, their experiences in one-room schools, their physical work (all without machines), their health challenges and herbal medicine, and their dealings with American Indians and with the Mexican exiles from the 1912 Revolution.

ISBN: 978-1-9443-9420-2

US \$21.99



### **Voice of the Saints in Taiwan**

By Po Nien  
(Felipe) Chou and  
Petra Chou

This book shares the contribution of American

missionaries among the people in Taiwan and the sacrifice of early Chinese pioneers to help establish the restored gospel of Jesus Christ among their own people. It provides a comprehensive overview, along with personal stories of faith and devotion, covering the sixty-year history of the growth and development of the Church in Taiwan.

ISBN: 978-1-9443-9416-5

US \$31.99



### **The Field Is White: Harvest in the Three Counties of England**

By Carol  
Wilkinson  
and Cynthia

Doxey Green

Wilford Woodruff told the story of his remarkable missionary success among the United Brethren in the Three Counties of England for many years after his initial meetings with them in the mid-1800s. This book examines how this group of people, along with their friends and neighbors who were also seeking religious truth, were prepared to receive the message of the restored gospel, and how they helped the Church membership grow in the Three Counties. Readers will learn about American and British missionary exploits in this area along with converts' stories.

ISBN: 978-1-9443-9415-8

US \$23.99



### **No Other Success: The Parenting Practices of David O. McKay**

By Mark D.  
Ogletree

“No other success can compensate for failure in the home” is a statement made famous by President David O. McKay, who taught Church members the importance of focusing on the family. This book takes an unprecedented and in-depth look at President McKay’s

parenting and family life in his own home and invites readers to learn from his best practices. There are no other books available that take a contemporary parenting theory and apply it backward into history—in this case, taking a closer look at a modern-day prophet who advocated a prominent emphasis on families.

ISBN: 978-1-9443-9414-1

US \$17.99



### **His Majesty and Mission**

Edited by  
Nicholas J.  
Frederick and  
Keith J. Wilson  
Christianity rises  
or falls based

on the reality of the Resurrection. Christian religious leaders of all walks of life have commented on the importance of the Resurrection. Accordingly, this volume is organized to enhance our celebration of the miracle of the Resurrection. The essays published in this volume represent the talks presented at the annual Brigham Young University Easter Conferences in 2016 and 2017 by Sheri Dew, Eric D. Huntsman, Daniel K Judd, Camille Fronk Olson, Hank R. Smith, and Elder Kevin J Worthen.

ISBN: 978-1-9443-9412-7

US \$17.99 ✂



## THANKS TO YOUR GENEROSITY, HE'S HERE TO MAKE HISTORY.

**AN EDITORIAL INTERN** with the Religious Studies Center, Tyler Balli plans to enter the publishing industry as an editor, specifically to work on projects relating to history.

Until he graduates, though, the senior history major from Centennial, Colorado, is enjoying his work copyediting books about Mexican Revolution martyrs, Joseph Smith's seer stones, and many other fascinating topics, including those that appear in this magazine.

Tyler has enjoyed every minute of his time with the RSC. "I love coming to work every day," he says. "It has given me a friendly work environment in which to learn about publishing and to gain fantastic experience editing scholarly books."

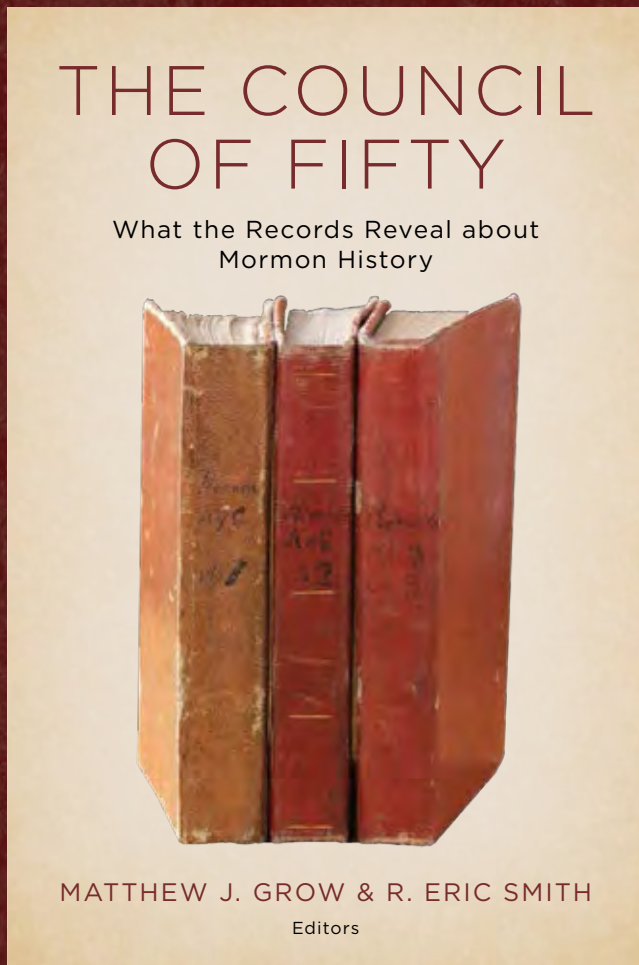
To those who have contributed financially, Tyler says, "Thank you for making this extraordinary opportunity possible."

*You can help a student enjoy an inspiring learning experience with the RSC by making a donation online at **GIVE.BYU.EDU/RELIGION**.*



# THE COUNCIL OF FIFTY

*After 170 years, minutes from a confidential group established by Joseph Smith are now available. What do they say, and why does it matter today?*

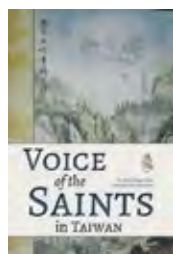
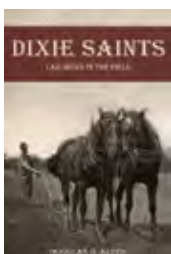


Find out in *The Council of Fifty: What the Records Reveal about Mormon History*. Three months before his death, Joseph Smith established the Council of Fifty; a confidential group that he believed would protect the Latter-day Saints in their political rights. This book is a compilation of essays that give an initial appraisal of how the council's minutes enhance our understanding of Mormon history during the critical era of the last months of Smith's life to the trek west.

THE COUNCIL OF FIFTY CAN BE FOUND  
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**Council of Fifty Lecture . . . . . Thursday, 21 September 2017**

**Sidney B. Sperry Symposium . . . . . Friday and Saturday, 27–28 October 2017**

**Religious Education Student Symposium. . . . . Friday, 16 February 2018**

*See page 3 for more information.*