

BYU RELIGIOUS EDUCATION

FALL 2019

REVIEW

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



Faithful, Rigorous, Gospel-Centered Learning



Just as my colleague J. B. Haws did in the last issue of the *Review*, I wish to express my thanks to Dean Brent L. Top and his administration for their leadership over the last several years. Through their vision and hard work, Religious Education is playing an increasingly significant role in the intellectual and spiritual lives of the students it serves and the academic community of which it is a part.

I hope to continue down the path that the previous deans have so clearly laid out. In my discussions with faculty members and students in a variety of fields, it has become clear to me that there is a growing need for faithful, intellectually rigorous, gospel-centered approaches to studying and understanding all that the sciences, humanities, and other disciplines have to offer. Perceived conflicts between religion and other fields of study are causing many to either abandon their faith or, in an effort to keep their faith, to throw away inspired methodologies and conclusions that have brought about so much good in the world. Never has there been such a need for an honest, faithful, and humble reappraisal of these questions in light of each discipline's best, most careful methodologies and the light of the restored gospel of Jesus Christ.

Housed at one of the finest universities in the world and benefitting from the accumulated wisdom and faith of inspired, well-prepared professors and leaders past and present, Religious Education is uniquely positioned to contribute to these discussions. What form these conversations might take—and what teaching and research initiatives might result from them—is difficult to say at this point. But I am humbled and excited to be part of the endeavor, and I invite my colleagues and others across campus and throughout the Church to bring their best ideas to the table. ✂

Andrew H. Hedges

Associate Dean, Religious Education

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REVIEW

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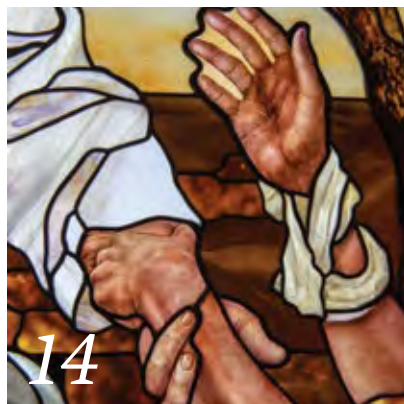
HISTORIAN'S CORNER

Publishing *Sacred History*
By Scott C. Esplin



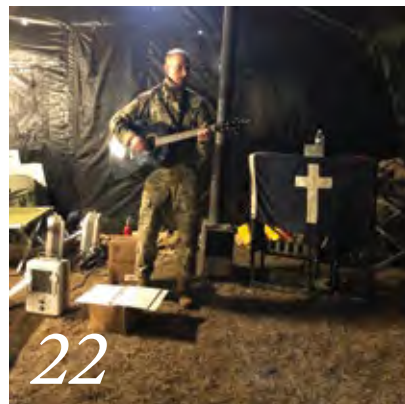
FEATURE

The Gospels in Glass:
Interview of Brad Wilcox and Anthony Sweat
by Brent R. Nordgren



OUTREACH

BYU Graduate Chaplain Program,
Master of Arts Chaplaincy
By Allen Blake Boatright



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On the cover: Stained glass window at the Rome Italy Visitors' Center. Photo by Erin Kondratieff Pritchett.

RELIGIOUS STUDIES CENTER

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RELIGIOUS EDUCATION IN THE ETERNAL CITY AND BEYOND

Church members followed with great interest the recent open house and dedication of the Rome Italy Temple. Thousands flocked from around the world to celebrate the event in a city made sacred by the martyrdom of the early Apostles Peter and Paul. Members rejoiced as all fifteen living Apostles, under the guidance of President Russell M. Nelson, gathered outside the United States for what was believed to be the first time in the faith's history, witnessing the dedication of the first modern temple in a biblical city.

Rome is more than just an important religious destination. It is also a center for world-class art. This was celebrated in the construction and furnishing of the visitors' center adjacent to the Rome Italy Temple, which features replica statues of Danish sculptor Bertel Thorvaldsen's *Christus* and the Twelve Apostles. Also represented is the work of several BYU religious educators, who assisted famed stained-glass artist Tom Holdman in researching and designing the stunning window depicting scenes from the Savior's



Rome Italy Temple. Photo by Cody Bell.

parables and miracles. In this issue of the *BYU Religious Education Review*, we are excited to feature the work of Professors Brad Wilcox (ancient scripture) and Anthony Sweat (Church history and doctrine), highlighting their experiences with the masterpiece.

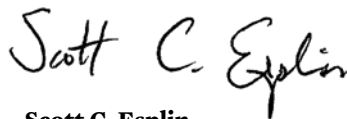
In preparation for the study of the Book of Mormon across the Church next year, we are also pleased to share the work of Professor Tyler Griffin (ancient scripture) and his team with the BYU Virtual Scriptures Group, who have recently released several helpful digital resources to enhance gospel study. The free materials include a Book of Mormon map based relationally on details within the Book of Mormon itself, as well as an app titled “Mormon’s Cave,” which helps users understand the collection of records that make up the Book of Mormon we enjoy today.

Finally, we update readers on the growing Masters of Chaplaincy program within Religious Education. Begun in 2008, the program is preparing more chaplain graduates every year, including the first healthcare chaplain graduate, Delacie Barney, who completed her work this year. As a result of their training within Religious Education, dozens of BYU graduates minister to people of faith around the globe.

As faculty, staff, and administration, we appreciate the support we receive from members worldwide as we teach thousands of students

on campus and, through outreach endeavors like those highlighted in this issue, make the world our campus.

Gratefully,



Scott C. Esplin

Publications Director

Religious Studies Center

Calendar of Events

Open to the campus community and the general public

SIDNEY B. SPERRY SYMPOSIUM

Friday and Saturday, 25–26 October 2019

The 48th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building (JSB) Auditorium and nearby classrooms on BYU campus. The theme is “Give Ear to My Words: Text and Context of Alma 36–42,” exploring powerful teachings on repentance, prayer, and the Atonement of Jesus Christ as shared by Alma to his sons, Helaman, Shiblon, and Corianton. For more information, visit <https://rsc.byu.edu/sperrysymposium>.

BYU CHURCH HISTORY SYMPOSIUM

Friday and Saturday, 12–13 March 2020

The 2020 BYU Church History Symposium will be held at the BYU Conference Center in Provo and The Church of Jesus Christ of Latter-day Saints Conference Center in Salt Lake City. The theme of the conference is “Visions and Visionaries: Joseph Smith in Comparative Context.” For more information, visit <https://churchhistory.ce.byu.edu/>.

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: Dana M. Pike

DANA M. PIKE (dana_pike@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



DANA M. PIKE IS A PROFESSOR OF ANCIENT SCRIPTURE AND ANCIENT NEAR Eastern studies at Brigham Young University. He was born in Boston and raised in Massachusetts and New Hampshire. His family joined The Church of Jesus Christ of Latter-day Saints when he was twelve years old. He came to BYU as an undergraduate, where he earned a BS degree in anthropology/archaeology. He then earned a PhD in Hebrew Bible and ancient Near Eastern studies from the University of Pennsylvania. Since coming to BYU in 1992, Pike has taught two years at the BYU Jerusalem Center, has worked as one of the international editors of the Dead Sea Scrolls, and has served as coordinator of BYU's Ancient Near Eastern Studies major, as publications director of the Religious Studies Center, and as an associate dean of Religious Education. He is currently serving as the chair of the Department of Ancient Scripture. Pike's research interests focus on the Old Testament and the Dead Sea Scrolls. He has published articles for academic and Latter-day Saint audiences. Lately, he has taught courses on the Old Testament, the New Testament, and the history and culture of ancient Israel. He lives with his wife, Jane Allis-Pike, in Mapleton, Utah. They have three children and seven grandchildren. ✂

Administrator Highlight: Don L. Brugger

DON L. BRUGGER (don_brugger@byu.edu) IS THE MANAGING EDITOR AT THE BYU RELIGIOUS STUDIES CENTER.



DON L. BRUGGER JOINED THE CHURCH DURING HIS COLLEGE DAYS AT UTAH State University, graduated with a bachelor of science degree in English, and then served a full-time mission in Córdoba, Argentina. He taught high school English for two years, married a schoolteacher, earned a master's degree in English from BYU, and began his editing career. He worked at the *Los Angeles Times*, Deseret Book, the *Ensign* magazine, and FARMS/Maxwell Institute before landing at the RSC, where he prepares books for publication. He enjoys mentoring student interns and associating with respected coworkers and authors. He is a Gospel Doctrine teacher and stake history specialist. Don and his wife, Tonya, have five grown children and four grandchildren. For diversion, Don enjoys swimming, tackling home-improvement projects, roller-blading, and playing musical instruments. ✂

Faculty Highlight: Jordan T. Watkins

JORDAN T. WATKINS (jordan_watkins@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



JORDAN T. WATKINS IS FROM ALPINE, UTAH. HE RECEIVED HIS PHD IN American history from the University of Nevada, Las Vegas. He also has a BA in history from BYU and an MA in history from Claremont Graduate University. He is a historian of American intellectual, religious, and legal history. His book manuscript “Slavery and Sacred Texts: The Bible, the Constitution, and America’s Confrontation with History” examines the ways in which antebellum biblical and constitutional debates over slavery awoke Americans to the historical distance separating them from their hallowed biblical and revolutionary pasts. His interest in American history stems from a lifelong passion for Latter-day Saint history and thought. Before joining the faculty at BYU, he worked as a coeditor at the Joseph Smith Papers Project. ✂

Faculty Highlight: Joshua Sears

JOSHUA SEARS (josh_sears@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



JOSHUA SEARS GREW UP IN SOUTHERN CALIFORNIA AND SERVED IN THE Chile Osorno Mission. He received a BA in ancient Near Eastern studies from BYU, where he taught at the Missionary Training Center and volunteered as an EMT. He received an MA from The Ohio State University and a PhD in Hebrew Bible at The University of Texas at Austin. His research interests include Israelite prophecy, marriage, and families in the ancient world, and the publication history of Latter-day Saint scripture. He has presented at regional and national meetings of the Society of Biblical Literature, BYU Education Week, the Sidney B. Sperry Symposium, and the Leonardo Museum Conference on the Dead Sea Scrolls. His wife, Alice, is from Hong Kong and plays in the Bells on Temple Square. He and his wife live in Lindon, Utah, with their five children. ✂



SAINTS OF TONGA

THE STORY OF AN ISLAND GEM

President Russell M. Nelson traveled to Tonga in May of this year to minister to Latter-day Saints and to meet with government and interfaith leaders in this Pacific nation. “You are precious to us and to the Lord. We love you. We miss you when we are away from you,” said President Nelson as he visited the Kingdom of Tonga

during his nine-day Pacific ministry to seven countries. “[The Lord] has special feelings for the covenant people on the isles of the sea,” he said.¹

Tonga has the highest percentage of members of The Church of Jesus Christ of Latter-day Saints of any country in the world. How did this happen? After Christian



Opposite: Elders Brigham Smoot and Alva John Butler shaking hands with the king of Tonga as they ask permission to preach the gospel among his people. Clark Kelley Price, *Meeting the King of Tonga*.

missionaries struggled to teach for several decades, King George I dedicated the Kingdom of Tonga as a Christian nation in 1839. Latter-day Saint missionaries arrived in 1891, and they too found limited success at first. After the mission was closed for a decade, the Church returned and began harvesting the fruits from the seeds that were planted earlier amid tremendous official opposition. The truths of the gospel resonated with the Tongan people, who exhibited tremendous faith and sacrifice. The Church grew to be a strong influence in the Kingdom of Tonga and

Above: President Russell M. Nelson and his wife, Sister Wendy Nelson, meet with His Majesty King Tupou VI and Her Majesty Queen Nanasipau'u at the Royal Palace in Nuku'alofa, Tonga, on 23 May 2019. Also pictured are Elder Gerrit W. Gong of the Quorum of the Twelve Apostles and his wife, Sister Susan Gong, and Elder O. Vincent Haleck, a General Authority Seventy and President of the Church's Pacific Area, and his wife, Sister Peggy Haleck. Photo by Jeffrey D. Allred, *Deseret News*.

with the people of the country. The country has important Church Educational System schools as well as a temple next to the Liahona High School campus in Nuku'alofa, with a second temple to be built in Vava'u.

In addition to the members living in Tonga, Latter-day Saints from the island kingdom have spread across the Pacific and around the world, strengthening the Church wherever they go. Today, tens of thousands of Latter-day



Above: The history of the Church in Tonga, especially in the early years, is told largely through the journals of the missionaries who served there and through the manuscript history and historical reports of the Tonga Mission. Picture here are early Tongan missionaries in 1892. Top, left to right: Elders James Kinghorn, Alva Butler; bottom, left to right: Elders Olonzo Merrill, Brigham Smoot, William Hunter. Courtesy of Church History Library.



Below: Elder John H. Groberg is pictured here with a group of Tongans while serving a mission to Tonga in the 1950s. The story of his mission and the faith of the Tongan people were captured in a book written by Elder Groberg titled *In the Eye of the Storm*, which in turn inspired the movie *The Other Side of Heaven*. Courtesy of Helen Berrett.

Saints with Tongan ancestry can be found in congregations stretching from Australia to Alaska. At the 1991 centennial celebration of the Church in Tonga, President Nelson blessed the Saints that “from this island kingdom, faith may radiate through the entire world and affect the lives of people all over the world.”²

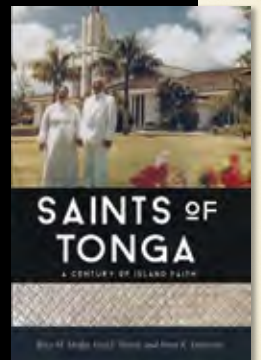
The Book

In December, BYU’s Religious Studies Center is releasing the book *Saints of Tonga: A Century of Island Faith*, which traces the growth of the Church in Tonga from its earliest beginnings in 1891 to the present. It tells the history of the Church in Tonga and includes numerous intriguing narratives, including how the Church grew from limited initial success to become a central part of religious life for thousands of Tongans. The authors observe how this book “is a story of melding the best of the Latter-day Saint and Tongan cultures while enhancing faith on both sides.” *Saints of Tonga* captures the nurturing of that faith among a people who are fulfilling President Nelson’s prophecy.

Saints of Tonga: The Book

“I love this book. It captures so much of what is beautiful and genuine about the faithful Saints of Tonga and the men and woman of faith who built up the kingdom of God there over the years. These Tongans and the missionaries who have served in Tonga have much to teach the whole Church about courage, love, and perseverance. I congratulate the authors on a well-researched, well-written volume of important Church history,” wrote Eric B. Shumway, former president of BYU–Hawaii and of the mission and temple in Tonga.

“All who are familiar with the history of The Church of Jesus Christ of Latter-day Saints in Tonga,” remarked professor R. Lanier Britsch, noted historian of the Church throughout the Pacific Basin, “know it is a story fraught with great difficulties and almost unbelievable successes. *Saints of Tonga* sensitively yet professionally recounts the miraculous growth of this island gem in the Church’s Pacific crown.”



Documentary Film

The book has a complementary documentary film with the same name produced by Martin L. Anderson and Fred E. Woods, augmented with dozens of interviews in both English and Tongan. It may be viewed at https://rsc.byu.edu/Saints_of_Tonga.

Riley M. Moffat, retired senior librarian at BYU–Hawaii, teamed up with Fred E. Woods, Church history and doctrine professor, and Brent R. Anderson, former teacher at the Church schools in Tonga, to produce *Saints of Tonga*. The book is richly documented and beautifully illustrated.

Why write a history of The Church of Jesus Christ of Latter-day Saints in Tonga? Tongans are a believing people. They have a great respect for God, their culture, and for their monarchy. The observance of the Sabbath by the Tongan nation is unequalled in all the world. Tongans have embraced the Latter-day Saint message of eternal families, as well as the invitation to deepen their discipleship through daily Christlike living. In addition, the Tongans have been very mindful of the Latter-day Saint belief that people in every nation should, as stated in the twelfth article of faith, be “subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”

These factors have helped inspire the Church to find a way to permanently become part of the fabric of the Kingdom of Tonga, paying rich dividends to the Tongan islands in the development of their education and citizenry as well as influencing Tongan communities worldwide.

Because of the tradition of oral history among the Tongan people, *Saints of Tonga* relies on the accounts of foreign missionaries and official records to document the early story of the Church across the island. However, as the Church has matured, written records and interviews collected by the authors from their long connections with local members have added important Tongan voices to the story. Moffat, Woods, and Anderson conclude, “Each of us has been touched and transformed through our contact with scores of faithful Tongan Saints. It is our desire that this island’s culture of faith will spread far beyond the reef

that encloses it and strengthen members of the Church . . . and others throughout the world.”

Another Side of Heaven

In 2019 another noteworthy event brought global attention to the small Kingdom of Tonga. This was the release of the motion picture *The Other Side of Heaven 2: Fire of Faith*. While an earlier film focused on Elder John H. Groberg as a young missionary, this second movie focuses on Elder Groberg’s years as a mission president. This film focused the attention of the world on the remarkable faith of the Tongan people.

Conclusion

The Church of Jesus Christ of Latter-day Saints is stable and growing in the Kingdom of Tonga. Church statistics for 2018 show 106 chapels, 21 stakes, 168 congregations, 20 family history centers, one mission, and one temple with another one announced, as well as two high schools and five middle schools. As of 2018 fully a third of the kingdom are active members of the Church. This is remarkable, as the total population of Tonga is approximately 109,325 people. There are also over two hundred young Church missionaries and thirty senior missionary couples working with those who are less active and sharing the message of the restored gospel to the rest of the kingdom.³

“Great are the promises of the Lord unto them who are upon the isles of the sea,” the Book of Mormon prophet Jacob declared (2 Nephi 10:21), and he also later stated that a branch of the house of Israel was hid “in the nethermost part of my vineyard” (Jacob 5:13). The story of the Church in the island nation of Tonga appears to demonstrate a fulfillment of those promises, including how the Lord “remembereth all them who have been broken off” (2 Nephi 10:22). ✂

Notes

1. “Latter-day Prophet Meets with Tongan King and Queen” (news release, 23 May 2019), <https://newsroom.churchofjesuschrist.org/article/president-nelson-pacific-ministry-2019-tonga>.
2. Quoted in John L. Hart, “Celebrating 100 Years in Tonga,” *Church News*, 31 August 1991, 9.
3. Riley M. Moffat, “LDS Church History Sites in the Kingdom of Tonga,” *Mormon Historical Studies* 17, nos. 1–2 (2016): 217.

PUBLISHING SACRED HISTORY

By Scott C. Esplin

SCOTT C. ESPLIN (scott_esplin@byu.edu) IS THE PUBLICATIONS DIRECTOR OF THE RELIGIOUS STUDIES CENTER.

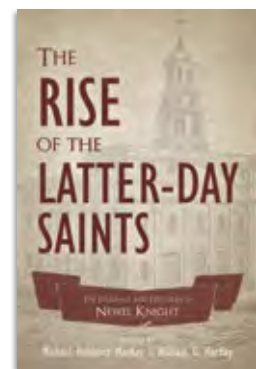
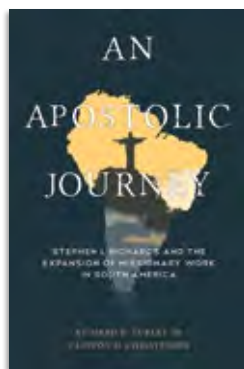
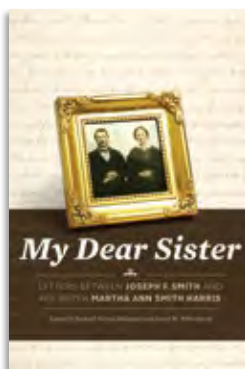
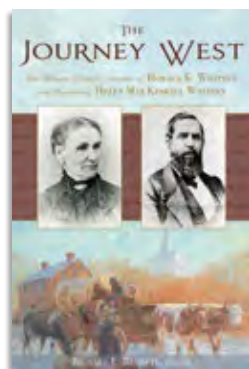
The Church of Jesus Christ of Latter-day Saints has a long history of record keeping. “There shall be a record kept among you” (Doctrine and Covenants 21:1), the Lord declared through Joseph Smith on 6 April 1830, the day the Church was organized. A year later, speaking of the work of Church historian John Whitmer, the Lord revealed, “He shall continue in writing and making a history of all the important things which he shall observe and know concerning my church” (Doctrine and Covenants 69:3). Whitmer was to “travel many times from place to place, and from church to church, that he may the more easily obtain

knowledge, . . . writing, copying, selecting and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation” (Doctrine and Covenants 69:7–8). As a result, Whitmer and a host of other Latter-day Saints have preserved important details, stories, and testimonies of the growth of God’s kingdom.

The Religious Studies Center at Brigham Young University works to bring these records to light. In addition to its publication of books examining scripture, doctrine, and history of the Church, the center

likewise has a legacy of publishing seminal historical records. Among the more than two hundred books published in its four decades of existence, the Religious Studies Center has published the diaries of Utah and Canadian pioneer leader Charles Ora Card, the autobiography of assistant Church historian Andrew Jenson, the journals of nineteenth-century pioneer James Henry Martineau, and the Swiss and Palestine missionary letters and journals of Adolf Haag. These accounts provide rich primary-source material chronicling Latter-day Saints around the globe.

Five recent publications add to the growing collection of important





Glen S. Hopkinson, *Leaving Nauvoo—Packing the Wagon*, cover art for *The Journey West*.

historical records. In 2018, Professor Richard E. Bennett edited *The Journey West: The Mormon Pioneer Journals of Horace K. Whitney with Insights by Helen Mar Kimball Whitney*. The richly illustrated and annotated account transcribes six separate journals maintained by Horace K. Whitney, son of the early Church members Newel K. and Elizabeth Ann Smith Whitney, with reminiscent insights by his wife, Helen Mar Kimball Whitney, the daughter of Heber C. and Vilate Murray Kimball. The journals begin two weeks after Horace and Helen's wedding in February 1846 and trace the experience of the newlyweds from the exodus of Nauvoo, the suffering in Winter Quarters, across the trail to Salt Lake City, and back again to Winter Quarters in 1847. Helen summarized, "Our salvation, both temporal and spiritual,

depended upon this course, and our history is a wonder and a marvel to those who have taken the trouble to hunt us and review it in all its ups and downs. And my reasons for writing what many, no doubt, think rather dry and prosy reading, concerning the journey and sojourn of the Latter-day Saints in the wilderness in the year 1846, . . . are to give to the generations that have grown up since, a little idea of the trials and hardships of those long and tedious days and months that were spent by the pioneers in making roads, building bridges and houses and making farms."

Also in 2018 the center was excited to produce *My Dear Sister: Letters Between Joseph F. Smith and His Sister Martha Ann Smith Harris*, edited by Richard Neitzel Holzapfel and David M. Whitchurch. *My Dear Sister* presents the correspondence between two orphaned children of

Hyrum and Mary Fielding Smith across seven decades of their lives. It reproduces transcripts for the known 241 surviving letters, beginning with a note penned by fifteen-year-old Joseph F. from his mission in Hawaii in 1854 and concluding with the pair's exchange of Christmas greetings in December 1916. Annotated and augmented by full-color reproductions of nearly three hundred documents and photographs, contextual introductions for each decade, and an extensive biographical register, *My Dear Sister* captures their devotion while chronicling the first century of the Church through the letters of an Apostle and President of the Church and his sister.

This summer, the center released *An Apostolic Journey: Stephen L. Richards and the Expansion of Missionary Work in South America*, edited by Richard E. Turley Jr.

and Clinton D. Christensen. The volume captures the 1948 tour of South American missions by Elder Stephen L. Richards and his wife, Sister Irene Merrill Smith Richards, the first extended visit to the region by a senior Church leader in more than twenty years. Set apart by the First Presidency for their “special mission to the Southland,” Elder and Sister Richards were charged to “investigate conditions,” “make friends,” “advise those in charge,” and “[teach] the Gospel of Jesus Christ” across Argentina, Uruguay, and Brazil. *An Apostolic Journey* presents a wealth of historical materials including correspondence, mission reports, journal accounts, and press coverage of their three-month tour. Turley and Christensen’s masterful annotations breathe life into the account, contextualizing a mission that paved the way for more frequent visits from Church leaders, increased understanding of a continent Elder Richards called “a land of violent contrasts,” and the dramatic growth of the Church across South America in the twentieth century.

Also this summer, the center published *The Saints Abroad: Missionaries Who Answered Brigham Young’s 1852 Call to the Nations of the World*, edited by Reid L. Neilson, assistant Church historian and former managing director of the Church History Department, and R. Mark Melville, also of the Church History Department. In this volume, Neilson and Melville, who previously partnered to produce *A Historian in Zion: The Autobiography of Andrew Jenson*, Assistant Church Historian, trace the efforts of Brigham Young and the rest



Christ the Redeemer. Wikipedia.

Set apart by the First Presidency for their “special mission to the Southland,” Elder and Sister Richards were charged to “investigate conditions,” “make friends,” “advise those in charge,” and “[teach] the Gospel of Jesus Christ” across Argentina, Uruguay, and Brazil.

of Church leadership to respond to Joseph Smith’s charge, “Don’t let a single corner of the earth go without a mission.” At a special conference in August 1852, the First Presidency assigned one hundred men to missions around the world, “the largest cohort of full-time elders in the church’s three-decade history” to that point. One of their number, William Clayton, authored a “Song for the Missionaries of 1852,” which sang, in part:

We go to tell the saints abroad,
how they may all secure
Succession of eternal lives, to
those who will be pure;
How thrones and principalities,
dominions and powers,

They may obtain eternally,
with other friends of ours.
Then brethren let us not forget
to work, and watch, and pray;
Our God will never us forsake,
but guard us night and day.

The Saints Abroad annotates documents from eight of those called, including Dan Jones in Wales, Orson Spencer in Prussia, Edward Stevenson in Gibraltar, Jesse Haven in the Cape of Good Hope, Benjamin Johnson in the Sandwich Islands, James Lewis in China, Chauncey West in Siam and Hindoostan, and August Farnham in Australia. Of their combined efforts and this little-known story, B. H. Roberts wrote, “If the numerical and financial strength



Clark Kelley Price, *Don Jones Awakens Wales*. © IRI.

of the church be taken into account, or rather its weaknesses in these respects be taken into account,” these “missionary enterprises” should be considered “the largest and most earnest service undertaken, within the same space of time, for God and man, since the days of the apostles of the early Christian church.”

The Rise of the Latter-day Saints: The Journals and Histories of Newel Knight, edited by Michael Hubbard MacKay and William G. Hartley, is another primary-source document recently published by the center. One of the earliest converts to the Church in New York and someone who remained faithful across its first two decades of existence, Newel Knight is an important eyewitness

to early Church history. Knight’s history includes the seminal events of the Colesville Branch, over which he presided as its members relocated from New York to northern Ohio and eventually Jackson County, Missouri. It chronicles the construction and dedication of the Kirtland Temple, the conflicts that drove Latter-day Saints from the state of Missouri, and the “prosperity [that] seemed to attend the labor of the Saints” in Nauvoo. Skillfully assembled and edited by Professors MacKay and Hartley, the book brings together Knight’s various accounts of early Church history for the first time in a single text. It will be an invaluable resource for those wanting to study and cite his important account.

“Great things have transpired, too great for pen to paint,” Knight summarized as he wrote his history of the Church’s founding. His description might be extended to each of these recently-released historical documents. Chronicling the rise of the Church, the establishment of its headquarters in the West, and its expansion internationally, we hope they accomplish what Knight wanted his history to do. “To know that I have seen and witnessed these important events with my natural eyes . . . fills my whole being with gratitude to my heavenly father. . . . I write them that my posterity and future generations may know of them and that I may leave a faithful testimony of the things which I do know to be verily [*sic*] true.” ✂



the gospels in



glass

RELIGIOUS EDUCATION'S ROLE IN CREATING TOM HOLDMAN'S WINDOW IN THE ROME TEMPLE VISITORS' CENTER

INTERVIEW OF BRAD WILCOX AND ANTHONY SWEAT BY BRENT R. NORDGREN

Photo by Cody Bell, Intellectual Reserve, Inc.

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When plans to build a temple in Rome, Italy, were announced, many people in the Conference Center gasped. Tom Holdman and his wife, Gayle, were watching in their home, where Tom actually jumped out of his chair and said, “I will do that temple glass!” He has done the art glass in more than eighty temples throughout the world, but he wanted to do the Rome windows because it is such a significant place in the history of Christ’s church. Tom explained, “I feel a deep sense of gratitude to the early Saints in Rome who chose to follow Christ many centuries ago. I feel a similar gratitude for modern converts in Italy and all the missionaries who have served and continue to serve there.” Tom and Gayle and the artists at Holdman Studios not only created the approximately eight hundred art glass windows that are in the Rome temple—no two of which are alike—but they also were asked to create a twenty-by-seven-foot window for the visitors’ center. Leaders in the Missionary Department envisioned something that would send a clear message that members of The Church of Jesus Christ of Latter-day Saints are Christians and be engaging for children and teens as well as for adults. They wanted something missionaries could use as they teach and viewers could return to repeatedly, discovering something new each time. With that goal in mind, the artists determined to depict—overtly and subtly—not only important aspects of Christ’s life, mission, and ministry but also all his parables and miracles in one cohesive image. What a challenge! The artists designed the window to present a healing scene in a hypothetical public square, but then sought help from three faculty members in Religious Education at BYU—Brad Wilcox, Anthony Sweat, and Tyler Griffin—to identify the major aspects of the Savior’s life and symbols for all his parables and miracles.

Nordgren: Tell me about how you became involved with this amazing project.

Wilcox: Tom and Gayle Holdman are longtime family friends. My mother was Tom’s second-grade teacher. When they contacted me and explained what they needed and the deadlines they faced, I knew I could not do it alone. I suggested they also reach out to Tyler Griffin, a gifted teacher of the New Testament, and Anthony Sweat from the Department of Church History and Doctrine. Tyler provided expertise about what Jerusalem and the surrounding areas would have been like during Christ’s time. Anthony, a fine artist himself, was uniquely qualified to suggest appropriate symbolic representations in the window. They both brought a rich knowledge and deep understanding of the scriptures.

Nordgren: What were some specific suggestions that you made as the project progressed?

Sweat: The artists had already designed the general layout of the window but were seeking some help with



Young girl representing Jairus’s daughter who was raised from the dead. Photos by Erin Kondratieff Pritchett.



Above: Stained glass artist Tom Holdman, with his wife, Gayle, discussing the window's composition with Elder Dieter F. Uchtdorf.
Below: Advising scholar and author Brad Wilcox showing the rising sacrificial smoke in the finished window.



content and details. I remember we had a meeting with the artists in which we went through every parable and miracle and suggested how best to represent them. For example, Tyler asked them to add the temple in the background with smoke rising from the sacrifices. He also suggested adding an olive-press stone, reminiscent of Gethsemane. I suggested adding the dark corner of a sepulcher behind the olive-press stone to suggest the tomb and Resurrection of Christ. I also wanted to see a large waterpot filled with wine to represent Jesus's first recorded miracle. We thought adding Leonardo da Vinci's *Last Supper* in the relief of the building behind Christ would be a nice touch. Tyler added "Son of David" in Hebrew at the top of another building. Brad had brought back some objects from the Holy Land and proposed they be embedded in the window to add another dimension to the art, but also to delight viewers—especially children—as they discovered them.

Nordgren: Like what?

Wilcox: There are actual bits of frankincense among the plants to remind viewers of the gift the Wise Men

brought to the Christ child. There are chunks of salt from the Dead Sea, representing the salt of the earth, and sand from the Holy Land, reminding us to be wise and not build on a sandy foundation. On the well, there are stones portrayed, including an actual rock I brought back from the Holy Land, reminding that only he who is without sin can cast the first stone. If you look at the top of the widow's staff, you will see her mite, an authentic coin. There are also authentic coins from Christ's time on the ground near the beggar and in the fish's mouth. My favorite object is a shell I brought home from the Sea of Galilee that is included in the window near the toy boat at the base of the well.

Nordgren: Speaking of favorites, what are your favorite images in the window?

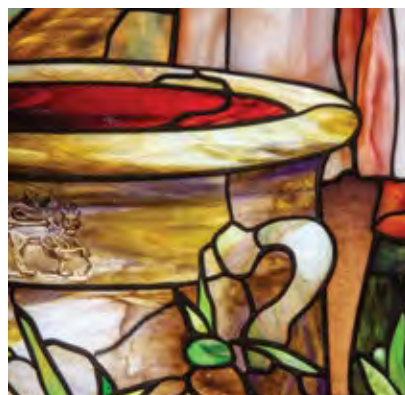
Sweat: Oh, man! There are too many to pick from, but one that stands out to me is the young girl in the bottom left, who represents the daughter of Jairus and also Jesus's teachings about little children. She is looking directly at the viewer, almost breaking the fourth wall, inviting viewers to engage with her directly. She is exquisitely painted. Her face is a masterpiece. I love the grafted olive branch—bound with ties—just below the girl and the rooster to the right, reminding viewers of how Peter denied the Christ three times before the cock crowed. Each image carries so much meaning and power.

Wilcox: I love how Christ is reaching out to the beggar, who is reaching out to him simultaneously. I love how they are grasping each other, symbolizing the grace

MY FAVORITE OBJECT IS A SHELL I BROUGHT HOME FROM THE SEA OF GALILEE THAT IS INCLUDED IN THE WINDOW NEAR THE TOY BOAT AT THE BASE OF THE WELL.

offered and received in a covenant relationship with Christ. I was there when they were posing the models and taking hundreds of pictures. In all of them, the models representing Jesus and the young man were just holding hands. Right as they were finishing, I suggested that they grasp each other. It seemed a more realistic representation of how Christ would have been lifting the young man. I was pleased when Tom and the other artists chose that very pose to be in the window. I know Tyler loves how the artists incorporated his suggestions in portraying the Apostle John. Notice the trumpets and candlesticks in his shawl, symbolizing his book of Revelation. John is also barefoot, reminding viewers of the washing of the feet and the Apostles' willingness to be servants. He is standing next to Mary because the Savior asked him to care for her.

Nordgren: Did other faculty members participate?





Figures representing John the Beloved caring for Mary, mother of Jesus. The female figure also represents the wise virgins in the parable.

Sweat: Yes. Many people helped along the way. For instance, Lincoln Blumell and his research assistant Chiara Aliberti (coincidentally from Italy) provided the Greek translation for “come unto me” on the building behind the Savior. They also emphasized the need to include the three crosses somewhere in the window since Italians coming to the visitors’ center in Rome would expect to see the Crucifixion portrayed. Similarly, they proposed that the keys in Peter’s hands be larger since that is an important symbol for Italians as well as for members

of the Church. As you can see in the window, artists incorporated both these suggestions.

Nordgren: Describe the process of creating a stained glass window.

Sweat: Well, I have never created any imagery using stained glass, but I can tell you from watching the process that it is a laborious and challenging medium to master. It is much, much more difficult and costly to create an image in stained glass than in other mediums.

Wilcox: Each stained glass artist is an engineer, painter, and designer all rolled into one. It was amazing to watch Tom, Gayle, and the other artists at Holdman Studios in action. They had to select the glass for color and texture. Some of the textures in the window, like the basket full of bread and fish and many of the robes people are wearing, were created by layering multiple pieces of glass on top of each other. Each piece had to be cut and fit together with lead. Keep in mind that the window in Rome is curved, which further complicated an already complex process.

Sweat: The artists paint each face, arm, foot, and other details in the window. Regular paint would fade or be scratched, so they paint on the glass using finely powdered glass mixed with oils and other compounds and chemicals and fire each piece of glass to get the hues just right. Glass is fragile and breaks easily. Imagine how frustrating to spend all that time and effort painting a face, only to have it break in the firing process. They redid many





One of the many artists at Holdman Studios using liquified glass to paint a detailed head for the window.

of the faces in this window—including the face of the Savior—multiple times.

Nordgren: Tell me about the book that was produced.

Wilcox: Lisa Roper at Deseret Book saw the potential and helped us pull together the book called *Come unto Me*. Tracy Keck was our wonderful (and patient) editor. Gayle Holdman joined Tyler, Anthony, and me in authoring this volume, but it was more difficult than anyone would expect because the book and the window were being produced at the same time, and both needed to be finished in time for the temple open house and dedication. Each time the window changed, the book had to change. Each time the artists added a last-minute detail (like the roses and thorns along the top of the building on the right), the text had to be revised to match the images. We wanted to highlight the art, of course, but also to point readers to the scriptures depicted in the art.

Sweat: In addition, we wanted to provide insights to help people understand those scriptures better, make personal connections to these events in the life of the Savior, and see how the teachings can apply to us today. For example, I mentioned the *Last Supper* image earlier. We wrote about how in the time of the Romans the relief of a building would have typically included carvings of pagan gods. In the window, the artist purposely put the Savior and the emblems of the sacrament in place of those



Sadducee representing hypocrisy and the parable of the fool.

pagan gods, inviting viewers to do the same thing in their lives.

Wilcox: Each entry we wrote followed a similar structure. We introduced and contextualized the scripture. Then we discussed how it is represented in the window and how it can apply in the lives of modern disciples.

Sweat: We divided the scriptures and wrote entries individually. Then we swapped them with each other for peer review, revisions, and editing. We feel this approach allowed us to present various perspectives with one cohesive voice. The greatest strength of the book is its visual appeal, but our goal was to make the text equally appealing and engaging by providing thought-provoking insights that could bring the scriptures to life. Each entry in the book is presented with close-up images from the window, detailing what it is we are discussing. Our hope is that the book



The final window, *Come Unto Me*, installed in the visitors' center of the Rome Italy Temple. Photo by Cody Bell, Intellectual Reserve, Inc.

will allow people everywhere to feel like they are in Rome, viewing the window with us as their missionary guides.

Nordgren: Were you able to attend the open house or dedication?

Wilcox: All three of us were teaching, but Tom and Gayle got to go. They were able to answer questions about the window for many of the Apostles and other special guests who came. In fact, the book was used as a gift for some of the VIPs who toured the temple and visitors' center. It was exciting to get Tom's text messages telling us how positively the window was received. My son-in-law is from Italy and went over to take some of his nonmember relatives through the open house. His family members were impressed with the beauty of the temple, but as they saw the statues of the Christ and all the original Apostles and the window highlighting scenes they recognized from the New Testament, they came away saying, "Now we know that you are Christians." My son-in-law gave them a copy of the book so they could remember their experience and learn more about our witness of Christ.

Sweat: It has been thrilling and uplifting to be a part of this amazing project. I really felt the guiding hand of the Lord throughout the entire process. I was able to take all my children to the studio and show them the completed window before it was shipped to Italy, but I recently went to see it installed in the visitors' center there. The artists are the ones who have created something special here. Tom and his team have really given us a treasure, and they deserve all the recognition. However, it is humbling to have acted as consultants on the project and to be able to

CHRIST IS THE CENTRAL FOCUS OF THIS ENTIRE PROJECT. IN THE IMAGE, CHRIST IS AT THE CENTER OF THE WINDOW, AND THE CONVERGING PERSPECTIVE LINES OF EACH BUILDING POINT DIRECTLY TO HIM.

expose people to the window through the book, which has been really well received so far. It is an honor to know that BYU Religious Education is represented in a small way in this landmark work.

Wilcox: I think it shows what is possible when Church leaders, artists, and religious educators collaborate. In this case, I believe the whole is greater than the sum of the parts. Most important, it has been wonderful to be part of a project that had as its clear objective from the beginning to invite viewers and readers to draw closer to Jesus Christ.

Sweat: Yes. Christ is the central focus of this entire project. In the image, Christ is at the center of the window, and the converging perspective lines of each building point directly to him. This is what artists call the vanishing point, and in this work it purposefully but subtly points all viewers directly to the Savior. It is a wonderful reminder that he is the center of our worship and faith and that all things—including this project—testify of him. ✂

BYU GRADUATE CHAPLAIN PROGRAM, MASTER OF ARTS CHAPLAINCY

By Allen Blake Boatright

ALLEN BLAKE BOATRIGHT (blake_boatright@byu.edu) IS AN ASSOCIATE GRADUATE COORDINATOR FOR THE MASTERS IN CHAPLAINCY PROGRAM IN BYU RELIGIOUS EDUCATION. HE BEGAN TEACHING AT BYU IN 2012 AFTER RETIRING FROM A THIRTY-FOUR-YEAR CAREER IN THE U.S. ARMY, WHERE HE WAS ENLISTED AND AN INFANTRY OFFICER AND A CHAPLAIN ENDORSED BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Throughout the world, chaplains provide ministry in pluralistic settings, ministering to everyone in their stewardship, regardless of their faith or nonfaith. They nurture the living, provide ministry to the wounded, and honor the dead. Brigham Young University's master of arts chaplaincy program provides the military the most qualified candidates in an ever-changing military environment, in times of peace and in war. Brigham Young University's motto is "Enter to Learn, Go Forth to Serve." Brigham Young University's master of arts chaplaincy motto, "Ministry—Anytime and Anyplace," complements BYU's motto.

How did BYU's current program come to be? In 2008 BYU Religious Education hired Dr. Roger R. Keller to begin a graduate military chaplain program. A cohort of ten students began this two-year course of study in preparation for application to become



Chaplain graduates, left to right: Ryan Williams, Rick Gabbitas, Chad Thompson, Jacob Snell, James Willis, Loren Omer, Mark Simonsen.

Latter-day Saint chaplains. Two years later another cohort of twelve began the same process. All but three are currently serving throughout the world in the Reserves or Active Duty.

In 2012 Dr. Keller retired, and two retired Army chaplains, Allen Blake Boatright and Vance P.

Theodore, were hired to run and revise the chaplain program. Boatright and Theodore are continually revising and revamping the graduate program to meet the professional and educational standards of an Armed Forces chaplain. It became a program with ninety

graduate hours to be completed in twenty-two months of full-time study instead of eighty-four hours. It includes coursework in graduate religious education and courses offered through social work, counseling psychology, marriage and family therapy, and social work. In addition to the classroom work, the students complete four hundred hours of Clinical Pastoral Education (CPE), which is hospital ministry. The CPE work is one hundred hours of classroom time in small groups and three hundred hours of clinical internship



Father Michael Ortiz, Special Forces chaplain serving in Vietnam, was the 2014 interfaith lecture speaker and is shown visiting the Provo Utah Missionary Training Center. Courtesy of Blake Boatright.

Throughout the world, chaplains provide ministry in pluralistic settings, ministering to everyone in their stewardship, regardless of their faith or nonfaith. They nurture the living, provide ministry to the wounded, and honor the dead.

as hospital chaplains. Several local hospitals have participated in the CPE work with qualified supervisors. Candidates are also required to complete a substantial project that has a practical application for chaplains that are serving in the armed forces. The program concludes with oral exams in their chaplaincy emphasis that consists of twenty-four graduate hours.

With forty-nine years of experience between them, Boatright and Theodore have made significant changes to the program. For example, they borrowed a world religions class from the National Defense University, Washington, DC, titled World Religions and Security Analysis/Area Analysis. This course is designed to prepare a chaplain to advise a military commander about

religious conflict in areas around the world, or how religion might affect a commander's operations in a foreign country. One entire semester is spent studying Islam, the Shiite and Sunni differences, and other militant groups that have a religious agenda. This gives a much-needed look at extreme religionists who influence conflict around the world. For example, student Devin Singh did a project on the influence of religion in the Kashmir region in India. For example, supposing he became part of a joint task force in that area, he would advise his commander about religion in Pakistan and India.

Boatright and Theodore developed coursework in ethics, professional roles, and standards of Latter-day Saint chaplains in the Armed Forces. Yearly, Religious

Education sponsors an interfaith lecture series, where prominent individuals from different faith-based traditions address faculty and graduate students about their religious beliefs.



Chaplain (CPT) Garrett Cardinet providing religious services in the field. Courtesy of Garrett Cardinet, MA Chaplaincy, BYU class of 2017.



Chaplain (CPT) James Hummel teaching resiliency classes to Marines. Courtesy of James Hummell, MA Chaplaincy, BYU class of 2017.

Another change Boatright and Theodore made was to add pastoral counseling and chaplain care ministry to counseling scenarios that are tailored to the common challenges chaplains encounter in the Armed Forces. Boatright and Theodore also felt inspired to engage drama students as “counselees,” who learn a script outline from actual cases and then act as if they are going to a chaplain for assistance.

In 2014 The Church of Jesus Christ of Latter-day Saints with the Endorser, Frank Clawson, decided to endorse all chaplains who are members of the Church. The title

Brigham Young University’s motto is “Enter to Learn, Go Forth to Serve.” Brigham Young University’s master of arts chaplaincy motto, “Ministry—Anytime and Anyplace,” complements BYU’s motto.

of the Endorser’s office, Military Relations, changed to Military Relations and Chaplain Services. This brought Healthcare Chaplains, Fire and Police Chaplains, and the US Border Patrol Agents/Chaplains, and others into the circle of the Endorser’s responsibility. Each of these chaplain programs is very different in their approach to their duties, roles, functions, and responsibilities.

In 2017 Delacie Barney, the first Latter-day Saint Healthcare Chaplain student at BYU, was admitted in a pilot program to see what resources and curriculum would be needed to develop a Healthcare Chaplain program as part of the BYU Chaplain program. She graduated in June



Chaplain (CPT) Marc Deluca serving pies for Thanksgiving in Iraq. Courtesy of Marc Deluca, MA Chaplaincy, BYU class of 2014.

2019. Her graduate project is titled “BYU Master of Arts—Chaplaincy Program Curriculum Analysis from a Healthcare Chaplaincy Perspective.” The purpose of the analysis is to determine the feasibility of supporting graduate Latter-day Saint healthcare education in the future. Interestingly her committee members included the dean of the Religious Education, Dr. Daniel K Judd, and the dean of the School of Nursing, Dr. Patricia Ravert, with Blake Boatright as chair. Delacie Barney defended her project and gave the dean of Religious Education a valuable tool to bring

BECOME A CHAPLAIN

For those who are interested in becoming a chaplain in the MA chaplaincy program, there are two parts to the application process. First, an applicant must contact the endorser's office for The Church of Jesus Christ of Latter-day Saints at 801-240-2286. The staff in that office will guide an applicant through the screening process that includes a psychological test (to assess mental health) and culminates in an interview with a General Authority Seventy over the military relations and chaplain services of the Church. Second, the applicant is directed to the BYU graduate studies application process. Then the applicant will have an interview, usually after 1 December for the upcoming year. The applicants are selected competitively to begin the following summer term at BYU. Of the eleven applicants last year, six were selected as best qualified, two became alternates and three received a suggestion to look elsewhere for a career. So far, those selected will receive a full-tuition scholarship and a small stipend. These candidates bless the lives of all those they come into contact with and continue to be the best possible ambassadors for The Church of Jesus Christ of Latter-day Saints.

about change at BYU in healthcare chaplaincy graduate education.

Latter-day Saint female chaplains have been serving for some time. Before Delacie Barney was our first female chaplain student at BYU, Tami Fitzgerald Harris was



Chaplain (CPT) Bryce Wiltermood conducting religious services in Syria. Courtesy of Bryce Wiltermood, MA Chaplaincy, BYU class of 2015.

the first Latter-day Saint female to become a chaplain and has been a chaplain for over thirty years. She writes, "Chaplain training was not available for me when I was a student at BYU, but neither was a laptop, a whiteboard, or caller ID. Times have changed. With those changes there is growth, opportunities, and inspiration in how to move the work of the Lord forward. Having women in chaplaincy in the Church is an exceptional fit. They have innate talents and gifts, including the ability to help others feel safe. In a world increasingly filled with turmoil, the need for trained, Latter-day Saint women

chaplains will only increase. I'm thrilled the door is open for women [and men] to be accepted into the BYU chaplaincy program. The need is great, and the timing is perfect."

The chaplains selected for duty in the Armed Forces and in other settings bless the lives of men, women, and families throughout the world. They are a small group of professionals working to bring powerful ministry to places that are not the normal venue for ministry or worship. ✂

1. Original prayer of dedication offered by Elder Melvin J. Ballard as provided by Néstor Curbelo and translated by Barbara Morgan Gardner.

Visualizing the People, Places, and Plates of the Book of Mormon

By Tyler J. Griffin

TYLER J. GRIFFIN (tyler_griffin@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

Have you ever struggled to follow the timeline, movements, or complex storylines found in the Book of Mormon? Have you ever been confused by the various source plates mentioned in the text? If so, you are not alone. Often, readers of the Book of Mormon disengage with various sections of the book because they find it confusing or hard to follow. In so doing, they miss out on discovering and exploring many applicable principles of the gospel embedded within those particular chapters. In an effort to help readers make better sense of the background infrastructure of the book involving the people, places, and plates mentioned in the text, BYU Virtual Scriptures Group¹ has prepared some helpful digital resources that are available for free at VirtualScriptures.org.

Book of Mormon Geography

The Church recently released an official statement regarding questions of geography in the Book of Mormon: “The Church does not take a position on the specific geographic locations of Book of Mormon events in the ancient Americas. . . . Individuals may have their own opinions regarding Book of Mormon geography and other such matters about which the Lord has not spoken. However, the First Presidency and Quorum of the Twelve Apostles urge leaders and members not to advocate those personal theories in any setting or manner that would imply either prophetic or Church support for those theories. All parties should strive to avoid contention on these matters.”²

To not promote anyone’s personal theories regarding *exact* locations of Book of Mormon events,

VirtualScriptures.org includes a geography-neutral Book of Mormon map.³ It is intentionally not linked to any modern maps of the Americas. Our map is a relational one, based on details found only within the text itself.

Attempts to visually represent geographical features in the Book of Mormon will naturally lead to judgments that may not always match other interpretations of the same passages.⁴ For example, we represent *wilderness* references in the book as mountains on our map. The wildernesses could have just as easily been unclaimed land, swampland, jungle, desert, or any combination of these or other natural features. It is intended that readers will be able to take our internal map and stretch it, compress it, and modify it to fit whatever model they prefer for their own study purposes.

Chapter-by-Chapter App

We are also developing an app that uses our conceptual map to represent every movement (i.e., migration, missionary journey, war campaign, and so forth) in each chapter.⁵ When a user selects a chapter that mentions a city or other geographic feature for the first time, that feature will appear on the map. As various locations change hands (e.g., a Nephite city falls to the Lamanites), the city color will change. This allows readers to visually track the details of the story, rather than having to interpret and remember multiple layers of complex textual details.

In addition to showing movements, the app will include a time stamp for each chapter, allowing readers



Internal Book of Mormon map produced by BYU Virtual Scriptures Group.

to get a sense for when the book gives a flashback, covers dozens of years in a few verses, or covers a few years over many chapters. The app will also give readers a bibliography on every person and every place name in the book. These descriptions will include every reference in the text that mentions a selected name.

Mormon's Cave

Another Book of Mormon app included at VirtualScriptures.org is Mormon's Cave.⁶ We have ten different secondhand accounts from people who saw this cave in vision.⁷ This app is our effort to visually harmonize and synthesize those accounts with what the Book of Mormon says about all of its source plates. In the app, readers will see a physical representation of the large plates of Nephi (an extensive collection of plates), the small plates (a stack measuring less than half an inch thick), twenty-four Jaredite plates, the brass plates, the plates of Mormon, and many other unnamed plates, scrolls, and codices described in the ten accounts.



The intent is not to replace the reading of scripture, but to broaden it and enhance it.

The app will give a basic overview of how each resource contributed to the compilation of what would become our Book of Mormon today. It also includes a representation and description of the sword of Laban, the Liahona, and the Urim and Thummim, with its



Digital re-creation of Mormon's cave depicting various source plates.

Our efforts are based on the belief that it was the Lord who inspired the invention of these technologies. The resources discussed here are our initial attempts to use those technologies to give readers one more avenue to increase understanding, deepen discipleship, and increase faith in the Lord Jesus Christ.

accompanying breastplate. Users of the app will be able to interact with these objects and learn more about them through a hands-on experience, including games such as puzzles and Book of Mormon trivia. The goal of the app is to provide an immersive experience that is both fun and educational.

Virtual New Testament

VirtualScriptures.org also includes access to our Virtual New Testament App, which is a digital re-creation of Jerusalem at the time of Christ.⁸



Bryan Platomone in the virtual reality version of Mormon's Cave.

Conclusion

Many of these apps are also currently available in virtual reality (VR). As technology progresses, more work will be done to help the scripture experience become more digitally immersive for the rising generation. The intent is not to replace the reading of scripture, but to broaden it and enhance it. We have tried to remove many pain points that often prevent people from engaging with certain parts of the scriptures so that the story can now come to life and prompt new excitement to study the text deeper than ever before. Our efforts are based on the belief that it was the Lord who inspired the invention of these technologies.



Digital re-creation of the sword of Laban, breastplate and Urim and Thummim, brass plates, and Liahona.

The resources discussed here are our initial attempts to use those technologies to give readers one more avenue to

increase understanding, deepen discipleship, and increase faith in the Lord Jesus Christ. ✂

Notes

1. This group was started back in 2011 by Tyler Griffin (Ancient Scripture Department), Taylor Halverson (Center for Teaching and Learning), and Seth Holladay (Center for Animation). Many administrators in BYU Religious Education have generously provided financial support. We have hired dozens of students to work on various products through subsequent years. We could not have accomplished what we have done without their vision, expertise, and dedication. We also owe a debt of gratitude to Richard Crookston and his team of student employees for helping us with the website and more recent app development efforts.
2. "Book of Mormon Geography," The Church of Jesus Christ of Latter-day Saints, <https://www.churchofjesuschrist.org/study/manual/gospel-topics/book-of-mormon-geography?lang=eng>.
3. Josh Cotton was the student employee who created the initial map. We are currently working on version 40 (this is an iterative process that has taken many years), but we still use the foundational outline and background that Josh created in version 1.
4. We get most of our geographic references from Mormon. He was called to be the leader of the Nephite armies in his sixteenth year (see Mormon 2:1–2) and led them through many decades of conflicts as both their chief captain and as a prophet. The last battle took place at Cumorah when Mormon was approximately seventy-three years old (see Mormon 6:5–6). Because he spent the majority of his life as a leader of the Nephites in the Land of Zarahemla, his geographical references in that part of the land are much more detailed than those describing the Lamanite controlled land of Nephi. For instance, read Alma 51:26 while referencing our map. Note how Mormon lists six Nephite cities in a specific order from south to north, "all of which were on the east borders by the seashore." In contrast, we are less confident in the orientation and relational placement of the Lamanite cities mentioned in Alma 23:9–12. This lack of specific detail is an even bigger struggle when trying to place geographic features in the land northward, where the Jaredite story took place.
5. Paul Schwartz has been the student designer and creator of this app.
6. Ethan Hunsaker created our original version of the cave app, and Bryan Platamone has extended his work to create the current version, complete with interactivity in both the 3-D and VR versions of the app.
7. Cameron J. Packer, "Cumorah's Cave," *Journal of Book of Mormon Studies* 13, nos. 1–2 (2004): 50–57, 170–71.
8. All of our work on the Virtual New Testament App was done in collaboration with the Church Motion Picture Studios.

FACULTY AND STAFF

APPOINTMENTS

Effective 8 March, **Daniel K Judd**,

Andrew C. Hedges, and **J. B.**

Haws were appointed as dean and associate deans of BYU Religious Education. **Anthony Sweat** was appointed associate chair of the Department of Church History and Doctrine.

Daniel Becerra and **Krystal Pierce** were hired as assistant professors of ancient scripture. Pierce deferred for a year because this school year she is at the BYU Jerusalem Center for Near Eastern Studies. **Robert Smith** began teaching as an instructor.

Amy Easton-Flake received continuing faculty status and advanced to the rank of associate professor of ancient scripture.

Michael Hubbard MacKay and **Anthony Sweat** received continuing faculty status and advanced in rank to associate professor of Church history and doctrine.

Adam Hellewell was hired as the graduate secretary and assistant to the associate deans of Religious Education.

Eric D. Huntsman was appointed to represent Religious Education as a member of the newly announced General Education Design Committee.

Brent L. Top was appointed a

Richard L. Evans Professor of Religious Understanding. The Evans Chair of Religious Understanding was established to promote understanding among people of differing religious faiths through teaching and other activities centered in Jesus Christ and his teachings.

Fred E. Woods was appointed the endowed Moral Education professorship.

AWARDS AND HONORS

Kenneth L. Alford was recently selected to be one of twelve Honorary Life Members of the Utah State Historical Society for his outstanding contributions on the Utah War and Utah during the Civil War.

At the university conference on 26 August, **W. Justin Dyer** received the Young Scholar Award, which “encourages and acknowledges outstanding promise and contributions by faculty members in the early stages of their academic careers.” Justin has achieved an exceptional record of high-quality scholarship. He has contributed much to research on fatherhood, particularly fathers in nonnormative and highly stressful contexts, such as incarcerated

and otherwise nonresident fathers. His research has also contributed to critical social issues, including the interplay between faith and youth suicide. His publications have been cited more than 1,000 times.

Amy A. Easton-Flake received the Loretta C. Gledhill Teaching and Learning Faculty Fellowship at the university conference on 26 August. Amy is a dedicated teacher whose students find her courses to be both academically challenging and spiritually inspiring. Amy is doing groundbreaking work in adding to historical understanding of how women saw themselves in their roles pertaining to the salvation and spiritual well-being of their communities. She has also been successful in mentoring her research assistants to prepare for graduate work.

John Hilton just received a three-year grant from the William and Flora Hewlett Foundation in the amount of \$565,750. This grant allows John to continue his leadership of the OER Research Fellows Program. In this program he mentors early-career researchers who study Open Educational Resources. The grant money primarily goes to fund their research and support

their attendance at academic conferences.

The Association for Mormon Letters named *Thou Art the Christ, the Son of the Living God*, edited by **Eric D. Huntsman**, **Lincoln H. Blumell**, and **Tyler J. Griffin**, as a finalist for the best book in the category of religious nonfiction.

Roger P. Minert recently received the prestigious Shirley Riemer Lifetime Achievement Award from the International German Genealogy Partnership. He also received a certificate of appreciation from the Palatines to America German Genealogical Society in recognition of his “outstanding performance, dedication, and exemplary support” of the organization.

Lori Soza, executive secretary to the dean of Religious Education, received the Staff and Administrative Employee Recognition Award on 7 March. Every time a new dean is appointed, Lori gets a new boss. Each change in leadership brings change to Lori’s job. With the recent appointment of another new dean and with other changes in the deans’ office, Lori has been assigned jobs she has not traditionally done. She has done this expertly and in good humor. She never quibbles if a request is not in her job description; she simply does it. Her willingness and desire to serve however she can makes all of our jobs easier. Transitions in the deans’ office are smoother, and Religious Education functions

better because Lori is part of the team.

The following awards were announced at the Religious Education Spring Social on 22 March.

Kent R. Brooks received the Robert J. Matthews Excellence in Teaching Award. Kent’s teaching career preceded his being hired by Religious Education. He was the director for the Church’s Institute at Pennsylvania State University for several years before teaching in two separate departments at BYU–Idaho. In 2001 he was hired at BYU in the Department of Church History and Doctrine. He has taught over one hundred eighty sections in five different courses. His specialty class is Latter-day Saint Marriage and Family, where students are quite complimentary of his willingness to respond to concerns and allowed to offer personal opinions while he also teaches and expounds the doctrine. According to his students, Kent shows special sensitivity to difficult questions for members of The Church of Jesus Christ of Latter-day Saints, but he is always direct and clear about the Church’s position on the issues. His discussions are nonjudgmental, sensitive, and informative.

Eric D. Huntsman received the Richard Lloyd Anderson Excellence in Research Award. After finishing a PhD at the University of Pennsylvania in 1997, Eric came directly to BYU’s Classics Department, where he

taught and researched for five years. Since joining Religious Education in 2003, Eric has taught courses in ancient scripture with occasional assignments in classics, Greek, and the honors program and then has directed the program of Ancient Near Eastern Studies. In all, Professor Huntsman has taught over forty-three different preps at BYU, with nine of those in ancient scripture. Eric has taken very seriously the charge to bring souls unto Christ through his writing and research. In a short twenty years, Eric has written five books, coauthored three more, published twenty-one chapters in edited books, placed some eleven articles in print, and presented over twenty times.

Craig K. Manscill received the B. West Belnap Excellence in Citizenship Award. A religious educator for twenty-two years in the Church Educational System, Craig served eight years as manager of College Curriculum for the Church Educational System. Craig has been an outstanding citizen of Religious Education for the past twenty years, serving on numerous committees, accepting special assignments, teaching scores of classes (including the online Doctrine and Covenants class), and in so many ways furthering the best interests of the Department of Church History and Doctrine. Craig has coauthored such works as *Mormon Thoroughfare: A History of the Church in Illinois*,

1830–1838; *Presidents of the Church: The Lives and Teachings of the Modern Prophets* (with Robert C. Freeman); and other works. He and Ken Alford are presently working hard to publish *The Papers of Hyrum Smith*. Likewise, he is a devotee of President Kevin J. Worthen's invitation to inspiring learning with a particular aptitude for field-work teaching. For the past several summers, he has been actively involved with the Church History Study Abroad program for hundreds of inquiring students who have been remarkably well-tutored under his passionate approach to onsite learning. He now directs this fine program.

The Harvey B. and Susan Easton Black Outstanding Publication Awards are presented for (1) gospel scholarship for members of The Church of Jesus Christ of Latter-day Saints and (2) scholarship for the academy.

Shon D. Hopkin received the award for Gospel Scholarship in Ancient Scripture. *Opening Isaiah: A Harmony*, coauthored by Ann N. Madsen and Shon D. Hopkin, was copublished last year by the Religious Studies Center and Deseret Book. While many worthwhile commentaries on Isaiah are available, this book gets back to basics by helping readers get into the text itself. A five-column harmony sets various versions of Isaiah side-by-side so that readers can compare, contrast, and think more deeply about the words

of this great prophet. The King James Version appears first. In a separate column, variant readings from the Dead Sea Scrolls are represented in English translation. The New Revised Standard Version ably serves as an academic translation in modern English, including a poetic format that lets readers more easily see the parallelism so central to Isaiah's beautiful poetry. Finally, latter-day revelation is brought to bear with one column containing all available Book of Mormon parallels and one column noting all the changes the Prophet Joseph Smith made to the King James Version of Isaiah as part of his new translation of the Bible. This parallel presentation of different witnesses allows even general readers, with no knowledge of ancient languages, to appreciate Isaiah from a variety of angles, to savor his meaning as different words and formats illuminate different aspects of the prophet's message. The Savior commanded us to "search these things diligently" (3 Nephi 23:1). This book makes the search that much richer.

Lincoln H. Blumell received the award for Scholarship for the Academy in Ancient Scripture. "Horus, Isis, and the Dark-Eyed Beauty: A Series of Magical Ostraca in the Brigham Young University Collection" is coauthored by Lincoln Blumell and Korshi Dorsoo. "Ostraca" were pieces of broken pottery or stone in ancient Egypt used to make

votive (express thanks or devotion) offerings to gods and the deceased. This is a Coptic love spell written continuously over three successive ostraca and consists largely of a narrative in which Horus asks for the help of his mother Isis to win the love of a woman whom he meets in the underworld. It is one of many known Coptic magical texts that mention Egyptian or Greek deities. Its narrative is paralleled almost exactly in three of these texts. Dating to the seventh or eighth century CE, it provides important evidence regarding the knowledge and survival of Egyptian deities at a time when Egypt was thoroughly Christian. Lincoln found this unpublished text in the BYU Harold B. Lee Library collection. He was able to translate it, but to truly translate well and understand and contextualize it, he found it necessary to branch out and do research on the crossover between Egyptian religion and Christianity. This is an important piece to add to the ever-developing picture of religious interaction and the process of the conversion of a culture.

David M. Whitchurch received the award for Gospel Scholarship in Church History and Doctrine. *My Dear Sister: Letters between Joseph F. Smith and His Sister Martha Ann Smith Harris* is an exhaustive collection of known correspondence over seven decades between these two stalwart children of Hyrum and Mary Fielding Smith from the time they were teenagers until

the last few years before their deaths. David Whitchurch, an associate professor of ancient scripture, and Richard Neitzel Holzapfel, a former professor of Church history and doctrine, collaborated on this multiyear project with several other dedicated individuals who devoted countless hours researching, transcribing, indexing, editing, and enhancing the documents so that they could be preserved and made available to the public. This book is a treasure for historians and those who have a personal connection to those people mentioned. The authors and the Religious Studies Center staff worked tirelessly a year ago so the book could be presented at a large family reunion of descendants of Joseph F. Smith in October 2018, commemorating the one hundredth anniversary of his death.

Scott C. Esplin received the award for Scholarship for the Academy in Church History and Doctrine. In his recent book *Return to the City of Joseph*, Scott does a masterful job of recounting the variegated social history of Nauvoo from the time of its founding to its regeneration as a Reorganized Church stronghold to now its shared heritage with the return of the presence of The Church of Jesus Christ of Latter-day Saints. Scott carefully maps the three main shareholders in this Midwestern

town—The Church of Jesus Christ of Latter-day Saints, the Community of Christ, and local Nauvooans—and outlines how they currently share this big bend on the Mississippi River. Scott’s publisher, the University of Illinois at Urbana, validates the scholarly nature of this book, which will long define the history of this frontier city and its fascinating story.

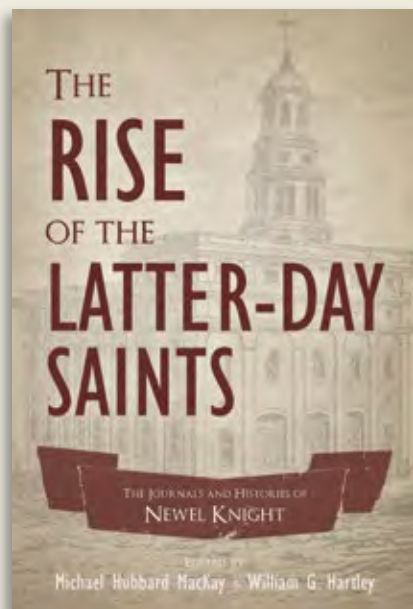
Kenneth L. Alford, Anthony

Sweat, and Daniel Belnap received the Dean’s Award for Innovative Teaching. In response to President Kevin J. Worthen’s request to provide more opportunities for students to take online courses, Anthony R. Sweat and Kenneth L. Alford were tasked with creating an online program for the Foundations of the Restoration course (Religion C 225), one of Religious Education’s four cornerstone classes. The two completed the project at a record-setting pace. In less than eighteen months, they produced thirteen units, each of which contain instructional text, assessments, quizzes, exams, and instruction videos. Tony’s academic training and knowledge of pedagogy and curriculum development, combined with Ken’s computer background, resulted in the production of an innovative, state-of-the-art, online course never before produced at BYU.

As the associate chair of the Department of Ancient Scripture in 2015, **Daniel L. Belnap** was tasked with creating an online version of the Religion A 275 course. He envisioned a course that belonged to *all* the department and reflected a variety of approaches to studying the Book of Mormon. He also wanted a course that focused on the core teachings and doctrines taught in the Book of Mormon but also provided students with an opportunity to choose some of the modules that they studied. He presented his vision to the Ancient Scripture faculty at back-to-school meetings in 2016 and then worked with the 275 semester online committee to bring it to fruition. The 275 online course is now in the second semester of its pilot program, becoming fully functional in fall 2019. This award recognizes Dan’s vision, determination, and hard work for leading the effort to develop this course.

RETIRING

Roger P. Minert, professor of Church history and doctrine, retired on 31 August. ✂



The Rise of the Latter-day Saints: The Journals and Histories of Newel Knight

Edited by Michael Hubbard MacKay and William G. Hartley

Newel Knight (1800–1847) was one of the very earliest Latter-day Saint converts and maintained a lifelong friendship and close association with Joseph Smith Jr. The journals of Newel Knight are part of a handful of essential manuscript sources that every historian of The Church of Jesus Christ of Latter-day Saints relies on to understand its early history.

US \$24.99

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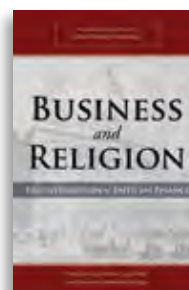
Give Ear to My Words: Text and Context of Alma 36–42 (48th Annual Brigham Young University Sidney B. Sperry Symposium)

Edited by Kerry M. Hull, Nicholas J. Frederick, and Hank R. Smith

The presentations in this volume were delivered at the BYU Sidney B. Sperry Symposium. The topics focus on Alma's teachings on

various doctrines to his sons Helaman, Shiblon, and Corianton found within Alma 36–42. The chapters in this volume are organized into four sections: (1) doctrine, (2) historical content, (3) parents and children, and (4) literary structure, devices, and techniques. Tad R. Callister, former Sunday School General President, was the keynote speaker. The range of topics covered and the contrasting perspectives will appeal to a broad audience and expand the minds and understanding of its readers.

US \$31.99



Business and Religion: The Intersection of Faith and Finance

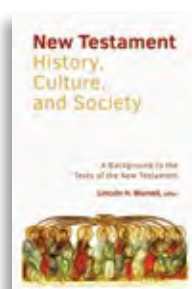
Edited by Matthew C. Godfrey and

Michael Hubbard MacKay

Historians have increasingly examined how economics and business have influenced religion and religious practices, and these examinations have provided better

understandings of race, gender, and ethnicity within American religion. As one scholar has noted, looking at the intersection of economics and religion “allows historians in a given place and time to rethink what is going on in a broad sweep of the American religious experience.” The BYU Church History Symposium highlighted that the field of economics and finance have much to offer to Latter-day Saint history.

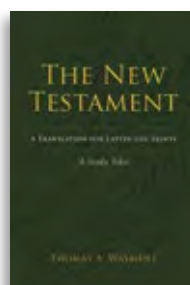
US \$29.99



New Testament History, Culture, and Society: A Background to the New Testament Texts
Edited by
Lincoln H. Blumell

This volume offers valuable perspectives from biblical scholars on the background of the New Testament texts, including the Jewish and Greco-Roman cultures of the time. The book is divided into several themes, including Jesus in the Gospels, the Apostle Paul, New Testament issues and contexts, and what transpired after the New Testament. It ranges from the inter-testamental period to the First Jewish Revolt of AD 66–73 and the canonization of the New Testament. Over forty New Testament scholars and experts contributed to this comprehensive volume, which identifies further readings and has detailed general and citation indexes.

US \$39.99



The New Testament: A Translation for Latter-day Saints, A Study Bible
Thomas A. Wayment

This new translation renders the New Testament text into modern English and is sensitive to Latter-day Saint beliefs and practices. This translation is more readable and accessible for a wider range of readers than the King James Version. The original paragraph structure of the New Testament is restored and highlights features such as quotations, hymns, and poetic passages. New and extensive notes provide alternative translations, commentary on variant manuscript traditions, and historical insights. Where applicable, the Joseph Smith Translation has been included. The notes contain the most complete list of cross-references to New Testament passages in the Book of Mormon and Doctrine and Covenants that has ever been assembled.

Hardcover US \$35.99

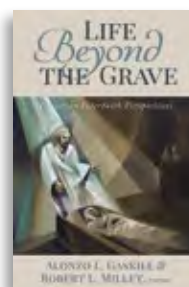


The Tragedy and the Triumph
Edited by
Charles Swift

The Atonement of Jesus Christ, which includes his Resurrection, provides cause for celebration and rejoicing throughout

the Christian world. Because of Jesus Christ and his infinite and eternal Atonement, all humankind who came to this earth are given the gift of resurrection and immortality. This is truly the most powerful story of triumph over tragedy. Authors include Bruce C. Hafen, Richard Lyman Bushman, and Susan W. Tanner.


US \$17.99



Life Beyond the Grave: Christian Interfaith Perspectives
Edited by Alonzo L. Gaskill and Robert L. Millet
Surely no subject

has captured the attention of men and women like that of death and the life beyond. Millions have sought with Job for answers to the timeless question, “If a man die, shall he live again?” (Job 14:14). And if there is a future state, what is its nature? How best may mortal men and women prepare for it? Indeed, death has ever remained life’s most awesome mystery. In this book, representatives of different Christian faiths draw on their distinct religious traditions to address the topics of death and what lies beyond the grave.

US \$21.99 ✂

A portrait of Emily Cook, a young woman with blonde hair and bangs, wearing glasses and a dark floral dress. She is smiling and standing in front of a blurred background.

EMILY COOK: How donors are inspiring learning at the Religious Studies Center

EMILY COOK, an English major working at the Religious Studies Center, is sensitive to the many ways in which donors contribute to the work she is doing.

"Donors make much of the work of the Religious Studies Center possible. Without donors we couldn't do many of the amazing projects we do here," says Cook.

Cook's employment at the Religious Studies Center is funded by donors as part of the Inspiring Learning Initiative at Brigham Young University. What began as a summer internship became a part-time job that helps fund her education while she works in her chosen profession.

"Working here has already given me really practical experience that will be valuable when I graduate," she says. "It's given me a lot of confidence to move forward."

Cook has worked on several important projects, such as a popular new book on New Testament history, culture, and society. Another is an endearing work chronicling the letters of Joseph F. Smith to his sister Martha Ann Smith Harris, titled *My Dear Sister*. She also worked on *We'll Sing and We'll Shout*, featuring the life and times of W. W. Phelps. Working on these texts has opened new vistas of learning for Cook.

"I've learned so much about Church history, the global Church, and Church organization."

These projects have exposed her not only to the publishing process but also to the mentoring of seasoned editors who have considerable experience.

"I get a lot of one-on-one time with them. They have helped me hone my skills."

Cook will graduate in December and hopes to work in print or online publishing.

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give.byu.edu/religion.*

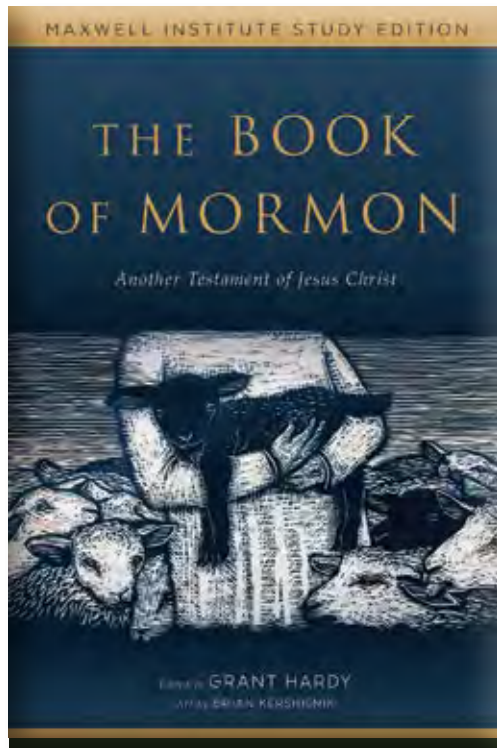
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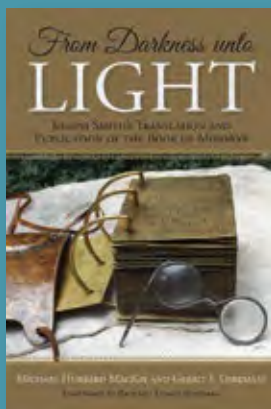


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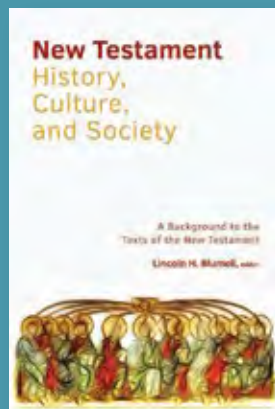
This exquisitely produced volume presents the official Latter-day Saint edition of the Book of Mormon in an attractive, accessible, readable version that brings to Latter-day Saints the helpful features that have been part of standard Bible publishing for decades: paragraphs, quotation marks, poetic stanzas, section headings, and superscripted verse numbers. The latest Latter-day Saint scholarship is reflected in its footnotes. Co-published by the Maxwell Institute, Religious Studies Center, and Deseret Book, Grant Hardy's study edition is ideally suited to both new readers of the Book of Mormon and also those who know the book well.

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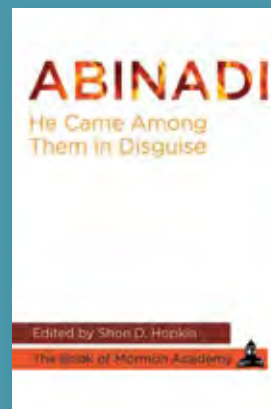
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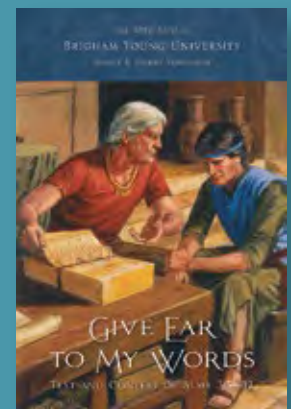
*Translation and
Publication of the
Book of Mormon*



*New Testament
History, Culture, and
Society*



*Abinadi: He Came
Among Them in
Disguise*



*Give Ear to My Words
[Alma 36-42]*

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Sidney B. Sperry Symposium Friday and Saturday, 25–26 October 2019

BYU Church History Symposium Friday and Saturday, 12–13 March 2020

See page 3 for more information.