

BYU RELIGIOUS EDUCATION WINTER 2012

REVIEW

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



— *Ellis T. Rasmussen*

A Gentle Giant

Appointment of Dana M. Pike as Publications Director



WE ARE PLEASED TO ANNOUNCE THE APPOINTMENT of Dana M. Pike, professor of ancient scripture (PhD, University of Pennsylvania, 1990) as the new publications director of the Religious Studies Center, effective spring term 2012. He will replace Professor Robert L. Millet, who has faithfully completed his assignment with the RSC and will continue his duties as professor of ancient scripture and with Church Public Affairs. Professor Richard E. Bennett, associate dean of Religious Education, will serve as interim publications director during the winter 2012 semester.

Coordinator of BYU's Ancient Near Eastern Studies program since 2005, Professor Pike is a well-established scholar in the Old Testament, ancient Israelite history, and the Dead Sea Scrolls. A prolific writer and editor, Dana served on the international team of editors of the Dead Sea Scrolls project from 1994 to 2001 and then as associate editor of the *Journal of Book of Mormon Studies* from 2002 to 2007. He is a member of the

American Oriental Society, the American Schools of Oriental Research, the Biblical Archaeology Society, and the Society of Biblical Literature. He is also a member of BYU's Jerusalem Center Academic Coordinating Committee and is currently chair of the Religious Education (College) Rank Advancement Committee. A member of the faculty since 1992, Dana earned the Richard L. Anderson Distinguished Research Award from Religious Education in 2005. Professor Pike has also served as a bishop for The Church of Jesus Christ of Latter-day Saints. He is married to the former Jane Allis, and they have three children.



A handwritten signature in cursive script that reads "Richard E. Bennett".

Richard E. Bennett

Associate Dean of Religious Education

BYU

Religious Education

REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

WEB: rsc.byu.edu/review

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Excavating an Ancient Jewish Village
near the Sea of Galilee



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Ellis T. Rasmussen, a Gentle Giant



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Camille Fronk Olson: Improving
Citizenship, Scholarship, and Teaching



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THE BRIGHT FUTURE OF RELIGIOUS EDUCATION

He will guide the destiny of this work as we all seek first to build up the kingdom of God and establish his righteousness.



Sunlight streams through the spire of the Joseph Smith Building. Photo by Jaren Wilkey/BYU.

MY EXPERIENCE AS A STUDENT

enrolled in religion courses at Brigham Young University was mind-expanding and soul-stirring. Professors like Paul Cheesman, Hyrum Andrus, Milt Backman, Dan Ludlow, and Robert Matthews, to name a few, changed my life: they helped me to recognize the depth

and breadth and profundity of the Restoration, and they also modeled the role of the disciple-scholar in a manner that motivated me to search and dig and ponder and pray.

Twelve years after my first graduation from BYU, I met with the university for a hiring interview. I was welcomed into a room with President Jeffrey R. Holland, Provost Jae Ballif, and Vice Presidents Eliot Butler, Neal Lambert, and Noel Reynolds. I knew I would probably be asked to describe my doctoral studies at Florida State University, as well as what areas of research I would like to pursue. I was not unmindful of other matters: that this was the Church's flagship academic institution; that it was supported generously by the precious tithing funds of the Church, the tithing of widows and little children; that parents throughout the Church sent their children to BYU to be inspired as well as informed, to receive an education that was as soothing and settling to the heart as it was stimulating to the mind; and that those appointed to teach in Religious

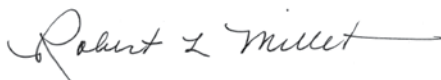
Education needed to be, at their very core, men and women of both intellect and conviction.

As I sat in the meeting listening to counsel and responding to questions (including Eliot Butler's favorite interview question, "What are some of the books you have read during the last year?"), it occurred to me that my mental constructions of what this interview would entail, as well as my rehearsal of answers to potential questions—was in many ways short-sighted. I was who I was. I was who I had become. I could not rush into brilliance. I could not pretend to be some impressive intellectual that I was not. I could not don the robes of academic respectability if, in fact, my years of reading and study and contemplation were inadequate. And I certainly could not present a false front of spirituality if my life to date did not reflect who and what I had become through decades of prayer, fasting, study, and service in the kingdom.

I returned to Brigham Young University as a member of the

Ancient Scripture faculty in the fall of 1983 with a collage of otherwise contradictory feelings: overwhelmed, timid, enthusiastic, eager, hesitant, humble, and deeply grateful. My senior colleagues were kind and welcoming to me and even suggested that there just might be some contribution I could make. Three decades have passed, and the Lord has shed his tender mercies upon the staff and faculty of Religious Education in marvelous ways.

We are saddened yet encouraged as we watch the face of Religious Education faculty change with the passing of years. Some of our dear coworkers retire from active service and others complete their work on earth and take up their assignment in the postmortal world of spirits. We rest secure in the conviction, however, that God is in his heaven, that he is mindful of the needs of the young people of the Church who come to BYU, and that he will guide the destiny of this work as we all seek first to build up the kingdom of God and establish his righteousness (see Joseph Smith Translation, Matthew 6:38). Because of that conviction, the future is bright indeed. ✂



Robert L. Millet
*Director of Publications,
BYU Religious Studies Center*

upcoming events

Open to the campus community and the general public

MARCH 2012

Friday–Saturday, March 2–3, 2012

CHURCH HISTORY SYMPOSIUM

The 2012 BYU Church History Symposium, sponsored by Religious Education and the Church History Library, will focus on the era of President Joseph F. Smith. This conference will be held in two locations. On Friday, March 2, the first session will begin in the LDS Conference Center Theater at 3:00 p.m. The keynote address at 7:00 p.m. will feature Elder M. Russell Ballard. On Saturday, March 3, the symposium will continue at the BYU Conference Center on BYU campus at 8:30 a.m. Joseph Fielding McConkie will be the keynote speaker at 12:10 p.m. For more information, please visit churchhistorysymposium.byu.edu.

APRIL 2012

Saturday, April 7, 2012

EASTER CONFERENCE

The 2012 BYU Religious Education Easter Conference will be held in the Joseph Smith Building auditorium at the south end of the BYU campus at 9:00 a.m. The keynote speaker for this event is Elder Gary J. Coleman of the Seventy. Visit easterconference.byu.edu for more information.

OCTOBER 2012

Friday–Saturday, October 26–27, 2012

SPERRY SYMPOSIUM

The 41st Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building auditorium on BYU campus. The theme of the conference will be “‘You Shall Have My Word’: Exploring the Text of the Doctrine and Covenants.” The keynote address will be given Friday, October 26. For more information, please visit <http://rsc.byu.edu/symposia/sperry>.

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

Faculty Highlight: Guy L. Dorius

GUY L. DORIUS (guy_dorius@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



GUY L. DORIUS WAS BORN IN Salt Lake City and raised there and in Chicago. He served a mission in Texas and returned to Salt Lake City to attend the University of Utah, where he received his BS in fuels engineering. He later attended Brigham Young University, where he received his MEd in education administration and a PhD in family studies.

He worked in the Church Educational System for seven years as a seminary instructor in Cedar City, Utah. He came to BYU in the fall of 1991 to work on his PhD and never left. He was hired by the Department of Church History and Doctrine in 1994 and teaches classes about the Doctrine and Covenants and LDS

marriage and family. He is also active in the university community, having served on a number of university, college, and department committees. His greatest joy comes in the classroom with his students.

He has published in the area of adolescent sexual behavior and is particularly interested in parental influences on adolescent deviance and behavior. He also works in the areas of marital quality and adolescent religiosity. His publications include chapters on LDS doctrine and history.

Dr. Dorius and his wife, Vicki, are the parents of seven children. He enjoys the opportunity to teach at BYU and considers it a privilege to be associated with the students and his colleagues on the faculty. ✂

Faculty Highlight: Mark D. Ogletree

MARK D. OGLETREE (mark_ogletree@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



MARK D. OGLETREE GREW UP IN THE SUBURBS OF HOUSTON, TEXAS, AND joined the Church when he was eighteen years old. He then served in the Washington Seattle Mission from 1982 to 1984.

After graduating from Brigham Young University in 1987, Brother Ogletree worked with the Seminaries and Institutes for over twenty years, where he taught in Arizona, Utah, and Texas. He received his doctorate in family and human development from Utah State University in 2000.

After working in the Department of Church History and Doctrine as a visiting professor, Mark was hired as an associate professor in April 2011.

Brother Ogletree has coauthored two books with former BYU professor Douglas Brinley—*First Comes Love* and *Then Comes Marriage*. He is currently working on two books on parenting. Mark is married to Janie Cook, and they are the parents of eight children and have one grandchild. ✂

Faculty Highlight: Shon D. Hopkin

SHON D. HOPKIN (shon_hopkin@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



SHON D. HOPKIN RECEIVED A PHD IN HEBREW STUDIES FROM THE UNIVERSITY of Texas at Austin with an emphasis on medieval literature. His course work focused on Hebrew, Arabic, and Spanish literature from medieval Spain. Shon has published and presented papers on the Jewish concept of a premortal life and the Jewish longing for Zion, the Dead Sea Scrolls and Psalm 22, ordinance and ritual in the law of Moses and in the book of Isaiah, and the connections between Jewish and LDS beliefs and viewpoints. He is currently engaged in research on attitudes toward women in the law of Moses, on discovering Christ in the book of Leviticus, on Psalm 22, and on the multiple voices of the Book of Mormon. Shon also has a strong interest in interfaith outreach, understanding, and cooperation and served as president of the University of Texas Interfaith Council while at UT. His interfaith experiences include an interfaith trip to Turkey and a summer-long visit to Damascus, Syria.

Before coming to BYU, Shon worked for fourteen years as a seminary and institute instructor. He lives in Orem with his dear wife, Jennifer, and four children. ✂

Staff Highlight: Jeanine Ehat

JEANINE EHAT (jeanine_ehat@byu.edu) IS THE DEPARTMENT SECRETARY FOR THE DEPARTMENT OF ANCIENT SCRIPTURE AT BYU.



JEANINE WAS BORN IN HEBER CITY, Utah, and grew up in Salt Lake City. After graduating from BYU with a degree in English and a minor in Spanish (and having spent a semester in Madrid, Spain), she served a full-time mission in Pôrto Alegre, Brazil. Jeanine married Stephen Ehat and returned to Provo while he finished his undergraduate and law degrees. They lived in Fresno, California, for twenty years before moving back to Utah.

Jeanine began working in the Health Professions Advisement Center at BYU and then five years ago became secretary in the Department of Ancient Scripture. It amuses her that her shorthand ability impresses professors who speak Arabic. Jeanine's greatest joy is her family, which now includes five sons, four daughters-in-law, and thirteen grandchildren. Besides associating with great people, Jeanine feels the best thing about working at BYU is proximity to both a library and a bookstore. ✂



by MATTHEW J. GREY

EXCAVATING an Ancient Jewish Village NEAR the Sea of Galilee

MATTHEW J. GREY (matthew_grey@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

In June 2011, a team of archaeologists began excavating an ancient Jewish village northwest of the Sea of Galilee named Huqoq. This village had a long, if largely unnoticed, history that spanned from Old Testament to Ottoman times. Because of its history, its remote location, and the lack of previous excavations, the site of Huqoq promises to contain material that will help scholars better understand Galilean village life during the biblical and postbiblical periods. This potential inspired Dr. Jodi Magness—professor of early Judaism at the University of North Carolina at Chapel Hill—to organize the Huqoq Excavation Project, a consortium of universities comprised of UNC–CH, the University of Toronto, Wofford College, and the University of Oklahoma that will be excavating

the village over the next six years. These excavations are codirected by Dr. Magness and Shua Kisilevitz of the Israel Antiquities Authority and include a staff of area supervisors (Dr. Chad Spigel of Trinity University and me); specialists on pottery, coins, animal bones, and other remains; and student volunteers. I’m pleased to announce that beginning with the 2012 season, BYU will be joining the consortium. This involvement is made possible by a generous grant from BYU Religious Education.

Literary references and archaeological surveys provide a rough outline of Huqoq’s history. The earliest reference to the site is in Joshua 19:34, which lists “Hukkok” as a village apportioned to the tribe of Naphtali after the Israelite conquest of Canaan. (1 Chronicles 6:75

lists it as belonging to the tribe of Asher.) Although no remains predating the Hellenistic era have yet been found at the site, it is possible that future excavations will illuminate our understanding of its history during the Old Testament period.

Huqoq is not named in the New Testament, but several factors indicate that it was a Jewish agricultural village at the time of Jesus. Initial surveys of the site found pottery, tombs, agricultural installations—including wine and oil presses—and ritual baths from the Early Roman period, making it contemporary with the Gospels. Within view of the Sea of Galilee, it is located 3.2 miles to the west of Capernaum (the hometown of Peter and base for Jesus' Galilean ministry) and 2.8 miles to the north of Migdal (the hometown of Mary Magdalene). This places Huqoq within walking distance of some of the most prominent locations in the life of Jesus and his earliest disciples. Although the Gospels do not explicitly mention Huqoq, it is reasonable to suggest that it was included in the statement "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matthew 4:23).

Jewish village life at Huqoq flourished into the Late Roman and Byzantine periods. Rabbinic literature refers to the village's agricultural activities (specifically its cultivation of mustard plants), and architectural fragments scattered on the surface indicate that a monumental synagogue once stood in its center. Following the Muslim conquest of Palestine in the seventh century AD, Huqoq became an Arab village (Yaquq) which was inhabited into the twentieth century. The Palestinian village was evacuated in 1948, stood abandoned for twenty years, and was bulldozed in 1968, leaving heaps of rubble on the surface. The village was not subsequently reinhabited, but an Israeli kibbutz was established nearby.

When the Huqoq Excavation Project began, the team outlined two main goals for its first season. One objective was to excavate the remains of the pre-1948 village of Yaquq that cover the ancient ruins. We are proud to be one of the first archaeological projects in Israel to carefully document the history of a modern Arab village of the nineteenth and twentieth centuries. During the first season, we excavated a room belonging to a pre-1948 house whose collapsed roof, charred roof beams, and contents provided

a glimpse of Palestinian village life in the early twentieth century. Small finds from this and the earlier Ottoman period included clay pipes, sandals, coins, metal canisters, and a musket barrel with thirty-two lead bullets.

Our primary objective, however, was to identify the location of the ancient synagogue and associated dwellings as a way of better understanding ancient Jewish village life and religious worship in Galilee. Among the surface rubble were several limestone architectural fragments that once belonged to a monumental synagogue, most likely dating to the Late Roman period. Because these fragments were clustered at the center of the site, we believed that the synagogue building would be located below. The deeper we excavated in this area, the more evidence we found of a large public building nearby. Before long, we were finding roof tiles, loose pieces of a mosaic floor, ancient coins, and a fragment of a beautifully carved marble bowl imported from Greece or Asia Minor. As is typical in an archaeological excavation, the most exciting find came in the final days of the season—students digging in the area came upon two courses of massive building stones that belonged to the eastern wall of a monumental public building. Considering the impressive size of this wall and the small size of the village, we concluded that this wall belonged to the ancient synagogue for which we had been searching. By the end of the season, we also found a contemporary dwelling nearby. Needless to say, this newly discovered synagogue and the associated village will be a primary focus of our future excavations.

In addition to accomplishing these two goals, the first season of excavation at Huqoq also brought to light other aspects of the village's history. For example, we excavated an ancient Jewish ritual bath (a *miqveh*), which may have been used from the first through fourth centuries AD, and explored an underground complex of tunnels and cisterns that was used by Jewish villagers for hiding during the First or Second Revolt against Rome. Ultimately, the first season of the Huqoq Excavation Project was a wonderful success. We look forward to future seasons of excavation in which we will continue to preserve modern Palestinian history, bring to light a Late Roman period synagogue, and better understand the dynamics of a Jewish village in Galilee during the time of Jesus' ministry. ✂

Making the Book of Mormon the Keystone of Religious Education

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

THE LORD AND HIS PROPHETS HAVE repeatedly emphasized the centrality of the Book of Mormon in Latter-day Saint religious education. “The elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon,” the Lord stressed in 1831 (D&C 42:12). Nearly 150 years later, President Ezra Taft Benson famously warned, “We have not been using the Book of Mormon as we should.” He added that “our homes are not as strong,” “our families may be corrupted by worldly trends and teachings,” “our missionaries are not as effective,” and “our Church classes are not as spirit-filled unless we hold it up as a standard.”¹ Because of these cautions, Religious Education at Brigham Young University includes the Book of Mormon as a core component of a university education, with all students expected to take two courses studying the text. However, such has not always been the case.

Failing to focus on the message of the Book of Mormon plagued the university like it plagued the early Church (see D&C 84:54–57). In his classic address to religion faculty in 1938, President J. Reuben Clark Jr. emphasized, “You are not to teach the philosophies of the world, ancient or

modern, pagan or Christian, for this is the field of the public schools. Your sole field is the Gospel, and that is boundless in its own sphere.”² A year later, President Clark recorded in his office journal, “In connection with the general discussion of Church Education, I repeated my statement that the present courses in the Church Educational program contemplated the study of religion and ethics, with our own religion really as a part of this general study, rather than a study of the Gospel. It was agreed that this should be changed, and the Gospel should be made the essential thing.”³ Shortly thereafter, the curriculum was revised. Religion professor Russel B. Swenson reported the impact of the changes: “About 1941 they had a new curriculum. . . . They had social dancing, they had psychology of religion, the sociology of religion, which were taught to get religious credit. They found that a man could go the full four years at BYU and not take a genuine religious course, so probably we had gone too far in deviating from religious courses.”⁴

While the curriculum was refocused on the gospel, the Book of Mormon was not the immediate emphasis. Keeping pace with the



David H. Yarn. Photo by Brent R. Nordgren.

postwar growth of the university in the 1950s, the curriculum in Religious Education likewise expanded. Undergraduate courses in modern scriptures increased from three to ten, while those focused on the Bible jumped from one to twenty-one. Graduate offerings increased even more dramatically, expanding “from six to ninety-two, including forty-two in languages.” Of these, six graduate classes studied Latter-day Saint



First edition Book of Mormon.
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scripture, and ten examined Church history.⁵

However, though offerings were increased, the core of the curriculum had not been established. In 1960, university officials sought to focus religious study on campus, giving each “student a fundamental education of the Gospel of Jesus Christ.”⁶ A new course in “Doctrines and Principles of the Gospel and Practical LDS Living” was proposed. Some individuals on the faculty vigorously opposed the idea, lobbying instead that a study of the Book of Mormon should form the core of the curriculum. David Yarn, dean of Religious Instruction at the time, noted that the debate “became sometimes very heated. . . . We discussed it and discussed it and discussed it.” Admitting afterward that he “was one who favored the theology class . . . because of its breadth,” Yarn recalled, “I prayed about that, and I prayed about that, and I prayed,

thinking that inasmuch as I was the dean, that the Lord would let me know what really should be done, what he wanted, because I got all these ideas of what the men wanted, but I wanted to know what the Lord wanted. . . . Finally, one night . . . I knelt behind the bed . . . and prayed. And just as clearly as anything I ever experienced, I heard the words, ‘The Book of Mormon is the course that should be taught.’”⁷ Yarn’s witness coincided with support from Elders Harold B. Lee and Marion G. Romney, who recommended “that the basic course required for all freshman at the Brigham Young University and in every other Church School be the ‘Book of Mormon.’ Since, as the Prophet Joseph Smith said, The Book of Mormon, ‘is the keystone of our religion,’ we think it should be taught to every student.”⁸

Today, the study of the Book of Mormon serves as the foundation for a student’s religious instruction

at Brigham Young University. In fall 2011, 107 Book of Mormon class sections fortified the faith of more than 6,800 students on campus. Religious Education seeks to fulfill President Benson’s prophecy: “I have a vision of homes alerted, of classes alive, and of pulpits aflame with the spirit of Book of Mormon messages. . . . I have a vision of the whole Church getting nearer to God by abiding by the precepts of the Book of Mormon.”⁹ ❧

- 1 Ezra Taft Benson, “The Book of Mormon is the Word of God,” *Ensign*, May 1975, 65.
- 2 J. Reuben Clark Jr., “The Charted Course of the Church in Education,” in *Charge to Religious Educators*, 3rd ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1994), 7.
- 3 J. Reuben Clark Jr. Diary: 1936–1939, 21 July 1939, 166, in J. Reuben Clark Jr. Papers, 1871–1961, MSS 303 addendum, box 9, folder 3; L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.
- 4 Russel B. Swenson Oral History Interview, September 13, 1978, 16 UA OH 32, Special Collections, Harold B. Lee Library, BYU.
- 5 Richard O. Cowan, *Teaching the Word: Religious Education at Brigham Young University* (Provo, UT: Religious Studies Center, Brigham Young University, 2008), 19.
- 6 “Report of Committee on Requirements of Religion and their Relationship to the General Education Requirements,” May 1960, 2, cited in Cowan, *Teaching the Word*, 25.
- 7 David H. Yarn Jr., interview by Scott C. Esplin and Brent Nordgren, October 8, 2009.
- 8 Harold B. Lee and Marion G. Romney to the Church Board of Education and BYU Board of Trustees, March 15, 1961, cited in Cowan, *Teaching the Word*, 26–27.
- 9 Ezra Taft Benson, “Flooding the Earth with the Book of Mormon,” *Ensign*, November 1988, 6.

ELLIS T. RASMUSSEN A GENTLE GIANT

by D. Kelly Ogden^a

Every English-speaking member of The Church of Jesus Christ of Latter-day Saints owes an enormous debt of gratitude to a quiet, unassuming man from rural Utah.

ELLIS T. Rasmussen was a key figure in preparing the Latter-day Saint editions of the King James Bible and triple combination. But he also epitomized the idea that there is no end to the good you can do if it doesn't matter who gets the credit. For example, when the June 1979 *Church News* wanted to feature his leading role with the new editions, he refused to allow them to write about him; instead he redirected the focus to others who were involved.

^a D. Kelly Ogden (dkogden@byu.edu) is a professor of ancient scripture at BYU.



Ellis was humble. He entered mortality on September 21, 1915, in humble circumstances in Redmond, Utah, twenty-five miles south of Manti. His father, Wilford Rasmussen, and mother, Katie Johanna Nelson Rasmussen, were Danish. His mother died when he was almost twelve, and five years later, in 1932, he welcomed into his life a beloved stepmother, Myrtle Jeffery Blackburn Rasmussen. She encouraged him to pursue as much education as possible.

Ellis received eight years of basic education at Redmond Elementary School and four years at North Sevier High School in Salina, Utah, where he served as student body president. He wasn't good at athletics, but he enjoyed participating in extemporaneous speaking, debating contests, and performance in school plays and operettas.

Armed with a scholarship, Ellis attended Snow College in Ephraim and majored in elementary education, earning a teaching certificate and embarking on a teaching career that would span sixty years. While at Snow, he awoke one morning after a severe headache and found that the right side of his face was paralyzed. Doctors attributed it to tick paralysis or Bell's palsy. Some effects of that malady lingered throughout his life.

Ellis taught fifth grade at Redmond Elementary School for two years. He earned enough money to pay for one year at Utah State Agricultural College in Logan, Utah, and for about half of his mission. At USAC he upgraded his teaching certificate and took additional classes in chorus, in drama, and at the LDS institute. In fact, he took all the classes offered by Milton R. Hunter (later of the First Quorum of the Seventy). Brother Hunter asked him one day, "Why don't you go on a mission to Germany?" Soon after counseling with his father and his bishop, Ellis was called to the West German Mission—without his suggesting anything about where he might go.

MISSIONARY ADVENTURES IN GERMANY

Elder Rasmussen embarked aboard the SS *Manhattan* on July 13, 1938, bound for Britain and Europe. By train he reached mission headquarters in Frankfurt am Main. He reported in his personal journal: "This was in the period of Hitler's might and glory, so most people were cautious about inviting two young Americans in to teach something

new. I have since thought it quite miraculous that we were even tolerated all over Germany, teaching about an 'American' church—and on 'free days' walking around everywhere with cameras slung on our shoulders."

By early September 1938, he observed that some people who did belong to a church were clinging fearfully to their faith and hope and that those whose hopes lay in the Nazi way of life were engrossed in and consumed by it. By mid-September, he felt that they might not be long in the land, and indeed the elders of the two German missions were told on September 15 to close things up at their lodgings and travel to Copenhagen for a conference.

They remained on hold in Denmark while Neville Chamberlain, Hitler, and others met in Munich to decide the fate of Europe. On September 28–29, still in Denmark, Elder Rasmussen wrote: "With the 'four powers' meeting today [in Munich], we bide our time, awaiting their 'judgments.' It is evidently at the crisis point in world affairs. What tomorrow bringeth, no man knows!"

The Brethren felt it was safe for the missionaries to return to Germany for a time. The young elders never worried throughout the next year, knowing that word from their leaders would again take them out in time, if necessary. Soon Elder Rasmussen was transferred to Vienna. He worked hard, but teaching opportunities were precious few.

The evening of August 25, 1939, less than a week before World War II broke out, Elder Rasmussen received a telegram from mission headquarters instructing the elders to leave at once. Ellis and a small group of missionaries were to travel by train through Holland and then secure passage by ship to America. Because their steamship tickets were at the Dutch mission office, the German elders were stopped at the border. They had to wait there until their steamship tickets could be delivered. Then they had to find their way by train through northern Germany to Copenhagen, crossing that border a few hours after all German trains were to have been commandeered for the invasion of Poland. A few days later, they took passage on freighters from Denmark to America, and Elder Rasmussen was eventually reassigned to the Southern States Mission.



BEGINNING HIS LIFE'S WORK

Ellis completed his BA at Brigham Young University and qualified for a secondary school teaching certificate. In July 1941 he was called in to the Church offices in Salt Lake City for an interview. He was chosen as one of two new Church Educational System employees to open an experimental half-time seminary at small rural high schools. After the interviews, the two new teachers happened to meet President Heber J. Grant. He asked genially, "Well, boys, what are you doing here?" Ellis answered, "Oh, President Grant, we are going to teach seminary." He smiled and counseled, "Well, boys, when you get out there, don't teach them all the wonderful things you learned at college; teach them the gospel." That became Ellis's motto.

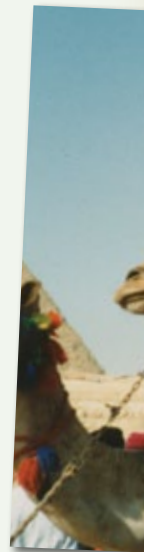
His first assignment was teaching high school and seminary students in Weston, Idaho. There he became acquainted with elementary school teacher Oda Fannesbeck. They courted and married, and continued with graduate work through five additional summer sessions at BYU. Meanwhile, Ellis continued teaching seminary, now full time, in Richmond, Utah, at North Cache High School. In 1951 he finished his master's degree, with a long master's thesis about textual parallels found in the Doctrine and Covenants and the Bible. "The thesis," he later remarked, "would have been much easier to do if computers had already been invented; but they began to be available twenty-five to thirty years later!" Upon passing

His first assignment was teaching high school and seminary students in Weston, Idaho. There he became acquainted with elementary school teacher Oda Fannesbeck.

that educational milestone, he was invited to join BYU's faculty in what was then called the Division of Religion, beginning what would become a thirty-year career in religious education at Brigham Young University. Ellis's study, teaching, research, and writing at BYU were mostly about the scriptures, especially the Old Testament.

Sidney B. Sperry, who became his long-term mentor and friend, was pleased that Ellis was interested in doing further graduate studies in the field of Dr. Sperry's expertise: biblical languages and literature. Even though Ellis was serving as a counselor in his local stake presidency, both the stake president and a General Authority felt it appropriate to release him for his professional advancement. Ellis pursued doctoral studies at the Dropsie College for Hebrew and Cognate Languages in Philadelphia and at Brigham Young University and in 1967 was awarded his PhD at BYU.

"At Dropsie College," Ellis wrote, "I had courses pertaining to Old Testament peoples' religion, lands, languages, and history. There were a few Jewish scholars, some Jewish rabbinical students, a few Christian ministers, and one 'Mormon' in the student body. My courses in Jewish history were quite interesting; those in Semitic languages were useful; and those bearing on current trends, problems, and movements in Judaism were quite enlightening. The teaching faculty members were helpful in most every way; and Miss Sarai Zausmer, the 'executive' secretary who virtually ran the institution, was intrigued with our little family. She was a single lady inclined to be 'bossy' with both faculty and students, but she was very solicitous about us and our welfare. One day the Dropsie faculty meeting finished while we were in the foyer, and she insisted that they all meet us. Some were big men in black suits, some had big cigars, and all were intrigued with our little blond-haired children. Some wanted to hold our little ones. We didn't know how the kiddies would respond, but it turned out all right."





In the summer of 1963, Ellis began a twenty-four-year period of helping direct summertime scripture-lands study tours and Bible-lands semester abroad programs. Some travel experiences were called Lands of the Scriptures Workshops; others, World of the Bible Tours. In 1979, he

led a group to Jerusalem for the dedication of the Orson Hyde Memorial Gardens. In 1981, he directed an extended Bible Lands Study, and from July to December of 1982, he was in charge of an Israel Study Abroad group of young students. In 1984, he and his wife, Oda, were called to serve in the International Mission as special representatives to Israel, a goodwill program of creating friends and humanitarian efforts (but with no proselytizing). When the special representative program was discontinued in 1985, the Rasmussens were retained in the capacity of educational specialists with the BYU study programs.

At the university, Ellis served as chair of the Department of Ancient Scripture (1969–71) and later as dean of Religious Instruction (1976–81). During his long career, he published dozens of articles in Church magazines and scholarly publications, and his course materials were used in campus and off-campus settings for decades.

LDS EDITIONS OF THE SCRIPTURES

The highlight of Ellis Rasmussen's career was his pivotal role in creating the Latter-day Saint editions of the scriptures. A letter from Spencer W. Kimball, President of the Council of the Twelve Apostles, dated October 27, 1972, invited him to the project:

Dear Brother Rasmussen:

With the approval of the First Presidency and the Council of the Twelve, you are invited to become a part of a special committee to serve under the direction of the Department of Internal Communications. The task assigned is to prepare a King James Bible which would include a standardized concordance, dictionary, atlas, and index and would have footnotes, ready references, and cross-references related to other L.D.S. scriptures.

We are sure that because of your eminent qualifications, your unique contribution to this project will greatly assist in improving doctrinal scholarship throughout the Church.

If you feel you can respond to this assignment, please notify Elder Thomas S. Monson, who will then arrange for an orientation session.



Elder Monson chaired the Scriptures Publications Committee, which included Elders Boyd K. Packer and Bruce R. McConkie. At the orientation meeting, Elder Monson said, “Your task will be to help people understand the Bible.” Professors Robert C. Patch and Robert J. Matthews were also called to help.

First, Ellis and Robert Patch evaluated the existing cross-references and noted that some topics were too limited in scope and that there were no cross-references in the Bible leading to the triple combination. Where the King James translation used archaic or unusual English words, they decided to explain the original Hebrew or Greek meaning.

Robert Matthews received permission to cite passages from the Joseph Smith Translation of the Bible, and the committee limited selections to doctrinally or historically significant things plus items that could not be found in the Pearl of Great Price or the Book of Mormon.

To create items for the Topical Guide, the professors surveyed reference books to discover popular topics and then created others. They continued to develop more efficient modes for collecting and organizing the data. Throughout that process, a steady stream of additional scholars and other experts joined the project and made unique and superb contributions. For example, some 19,900 scriptural entries were collected under 741 topics, but the product was still unrefined. Consequently, they

After Cambridge University Press was chosen to print the new editions of the scriptures, Ellis and other key people traveled to Cambridge in 1977 and 1978 to oversee formatting and printing and especially to develop the footnote system.

recruited BYU colleagues who knew biblical languages to help with items needed for notes on archaic or otherwise difficult words.

The committee received permission to use the Cambridge Bible Dictionary as a starting point, adding or deleting items according to the needs of LDS readers. All items were submitted to Elders Monson, Packer, and McConkie for approval. Ellis wrote, “For problems or for proposals we needed to have evaluated or approved at the working level, we were permitted to contact Elder McConkie freely by phone or in person. I remember with delight how we from time to time would enter his office and see him stand and reach his big hand out over his desk to us, saying with a big smile, ‘Well, slaves, how are you today?’” Elder McConkie wrote the chapter summaries for all four standard works.

After Cambridge University Press was chosen to print the new editions of the scriptures, Ellis and other key people traveled to Cambridge in 1977 and 1978 to oversee

formatting and printing and especially to develop the footnote system. Late in 1979, the first copies of the new edition of the King James Bible were printed and bound and made available for sale and for use.

By that time, Church leaders had decided to prepare a triple combination with the same footnote system, inserting sections 137 and 138 and the official declarations to the Doctrine and Covenants. All this was accomplished by September 1981, and the new triple combination was printed.

PERSONAL REMINISCENCES

Through the five years we worked side by side on the new editions of the scriptures, I learned much from Ellis Rasmussen. Even though I had already begun a doctoral program in another field of study, he encouraged me to pursue a doctorate in a subject he could see I loved: the Bible. That felt right, so in the ensuing years my PhD work was done in Hebrew language and biblical studies in Utah and in Jerusalem.

During the years we spent together in the Holy Land, we took hikes through the land, and we led students on walks through the events of the last week of Jesus' life. I will never forget one night in the Garden of Gethsemane listening to Ellis read from the Gospels by the light of a lantern hanging in an olive tree. We gave priesthood blessings and blessed babies, and we taught Gospel Doctrine class together in Jerusalem.

Ellis was a dignified man and a scholar. He could also be funny. On receiving our son Daniel's emails from Iraq, he wrote to us Ogdens: "Thanks always for sending us a copy of the emails Daniel sends from Babylon. That's been a place to stay out of ever since Abraham left, and a place to keep out of ever since the Babylonian captivity of Israel. Right? As Tevya says in *Fiddler on the Roof*, 'Of course right!'"

Ellis was also tenderhearted. In January 2008, he wrote to the Ogdens in Guatemala: "We still have our car, and it runs fine, but the last time I went for renewal of my driver's license, a gentle soul there put up her eye chart and then asked kindly, 'Would you like an ID card in place of a driving license?' I said humbly, 'Well, yes. That would be helpful, thank you.' . . . When you come back to our home we can revel in memories together. What a joy it will

be to share handshakes and embraces and review memories from the Middle East [and more]."

In February 2005, at a special gathering of three hundred persons remembering and celebrating the coming forth of the LDS editions of the scriptures, I heard President Monson say, "Ellis Rasmussen [and others]—you've affected the world." Well, Ellis Rasmussen certainly affected me. I feel to praise the life and life's work of this gentle giant.



Ellis always enjoyed quoting, in Hebrew, the first words of the Bible, with a little dramatic flare, *Bereshit baurau Elohim et ha-shamayim v' et ha-aretz*, "In the beginning God created the heaven and the earth." He did that, for example, in the documentary film *That Promised Day: The Coming Forth of the LDS Scriptures*. Just a few hours before his departure from mortality, his wife and children allowed me a little private time with him, and though he was not conscious, they said he might be able to hear me. I reminisced with him about how he had affected my life and then recited that favorite Hebrew expression.

"In the beginning God"—that is the testimony of both Ellis T. Rasmussen and D. Kelly Ogden. Those four words are a poignant reminder to scholars, historians, politicians, scientists, and all of humankind. God is first and foremost. "In the end God" is also true. He is the beginning and the end. He is in and through all things. He should be, as evidenced in the life of Ellis Rasmussen, the top priority and focus of our lives as we help bring to pass his eternal work and glory. ✕

Note: I appreciate Oda Rasmussen and the whole Rasmussen family for the use of Ellis's personal journals and autobiographical sketches in preparing this article.

CAMILLE FRONK OLSON

Improving Citizenship, Scholarship, and Teaching

by Heidi K. Bishop

CAMILLE FRONK OLSON (camille_fronk@byu.edu) IS CHAIR OF THE DEPARTMENT OF ANCIENT SCRIPTURE AT BYU. HEIDI K. BISHOP (heidibishop90@hotmail.com) IS A SENIOR STUDYING ENGLISH AT BYU.

CAMILLE FRONK OLSON IS QUICKLY adjusting to her new administrative responsibilities as the chair of the Department of Ancient Scripture. On the two-month mark of her appointment, we asked Sister Olson to talk about some of her goals for the department. She responded, “I inherited this office in incredibly good shape. The former department chairs, and especially my predecessor, Dennis Largey, did amazing things to put the department in a very positive, good light. I want to keep the department going in that appropriate direction.” Now that Olson has had some time to settle in, she is turning her attention to setting some goals with the desired outcome of helping the faculty continue developing in the areas of citizenship, scholarship, and teaching.

The department, under Olson’s direction, wants to encourage citizenship among the faculty by cultivating an environment of support and mentoring. Olson illustrated how the presence or absence of mentors has colored her own experiences: “I was dean of students at LDS Business College. That was my first real stint

with administration. I realized and learned from that experience what a difference it makes to have administrative support and mentors around, because I was on my own there. Here [at BYU] the administrative support has made all the difference in the world.”

Though Olson says her current position is one she would never have seen herself in, the help and support she has received from Dean Terry Ball; the academic vice presidents; the former department chairs; the faculty; the associate department chair, Kerry Muhlestein; and the department secretary, Jeanine Ehat, have been invaluable to her. Of Muhlestein, she said, “If I’ve done anything that’s of value thus far, it was being wise enough to choose him as the associate department chair. I have always admired and respected his scholarship and integrity, but he’s even better than I had hoped—very supportive, very insightful, and a hard worker.”

Olson wants to encourage the faculty to cultivate a similar atmosphere of mutual support and camaraderie with each other. With the

addition of six new faculty members, the average age in the department has dropped significantly, providing an opportunity for recent hires and more experienced professors to either learn from each other or compete against each other. “There have been some great examples and mentors among the faculty,” Olson acknowledged. “We have a very diverse faculty. That is one of our greatest strengths, but it is also challenging to be aware of what everyone is doing and to better recognize how we can be supportive of them.” Sometimes a tendency to become competitive can arise, but Olson encourages the professors of ancient scripture to recognize the contributions that various faculty members are making in their respective fields and to avoid fostering any negative competition.

The department has also set a goal to encourage the faculty to deepen their scholarship. Olson wants to help faculty members “who haven’t really found a niche to lose themselves in and make their contribution in scholarship.” All faculty members will benefit from finding such a niche

or regaining their enthusiasm for the work they are currently doing.

Olson appreciates the dedication and excitement that the newer faculty members are expressing for their research. They have demonstrated a willingness to meet the rising expectations in scholarship. “We really do have a deeper requirement now,” Olson said, “to do more serious scholarship and to speak to a larger audience.” The new faculty members have been enthusiastic in working toward these goals, and Olson hopes “we can let the new faculty rekindle our commitment to scholarship.”

Sharing resources can help everyone as the university’s expectations are raised for both the individual and the department as a whole. “I was down in one of those new faculty offices earlier,” Olson mentioned. A book in that faculty member’s office caught her eye. He loaned her the book, and they discussed “some of the ways he has used it in the past.” Olson expressed interest in seeing “what we [as a department] can do in working together or at least helping each other with resources.”

The Department of Ancient Scripture would like to do everything it can to help professors find the necessary resources and the time to delve into research and scholarship. Better utilizing the expertise of the professional teachers on the faculty will help open the schedules of the faculty members who need more time for research. In other instances, the department may need to encourage faculty members to do more research



Camille Fronk Olson. Photos by Brent R. Nordgren.

so that the goals of the department can be reached.

The department would also like to encourage the faculty to become better teachers by experimenting with teaching books of scripture that they have not taught for a while. “I would like to see us develop a broader expertise in what we teach,” said Olson. “It is really easy to get into a groove of teaching one book of scripture—we can get really good at whatever that one book of scripture is—but if we can teach another book of scripture it will always enhance what we are able to see in the other one. It takes more effort to do that,” she acknowledged. “A lot of us were doing more of that early on, but when we get more into our research, we often narrow the courses we teach. I want to encourage faculty to add, for example, a Book of Mormon class in

“We have a very diverse faculty. That is one of our greatest strengths, but it is also challenging to be aware of what everyone is doing and to better recognize how we can be supportive of them.”

their schedule if they haven’t taught the Book of Mormon for some time, . . . or if they teach all Book of Mormon classes, to think what it would be to teach an Old Testament class, a second half of the New Testament class, or a Pearl of Great Price class.”

As part of this teaching goal, the department would like to encourage professors of ancient scripture to consider teaching the Pearl of Great

Price if they have not. This book of scripture can be especially challenging to teach because, as Olson pointed out, “it draws from every period in the history of the world and requires expertise in the Old Testament, New Testament, and LDS Church History.” Moreover, some professors who taught the Pearl of Great Price for many years have recently retired, so Olson would like to see others “gear up to teach those classes.” The department is planning an in-service on the Pearl of Great Price to prepare more of the faculty to teach these classes.

The department hopes the faculty will take these goals to heart and aim to become better citizens, scholars, and teachers. Olson appreciates the incredible work that her faculty are already doing. “Our faculty have just been remarkable. They are a great group of faculty to work with,” she said, concluding that the department has “every reason to hope” that they will continue to develop in positive directions.

In contemplation of the progression and goals of the department, Olson took a moment to reflect on the new perspective she has gained in her first two months on the administrative side of the College of Religion. “When you get in a position of responsibility for your colleagues, I think you perceive people—and the whole world of ancient scripture in this case—differently,” she said. Though Olson has faced the normal challenges of adjusting to a new set

“I believe that God is mindful of this university and this department. In small but significant ways, I have sensed a tremendous concern and involvement from on high.”

of responsibilities and expectations, she said that she is comforted that “in a sense, it feels like the true department chair is not me.” She has seen the hand of the Lord in the doings of the Department of Ancient Scripture. “I believe that God is mindful of this university and this department,” she said. “In small but significant ways, I have sensed a tremendous concern and involvement from on high.” Olson has been able to witness how

much the Lord “loves this faculty . . . and really cares about the students in ancient scripture classes. He is preparing and sending some absolutely amazing people to be part of the Department of Ancient Scripture, and I can see it. It is very humbling,”

We look forward to seeing what the Department of Ancient Scripture will be able to accomplish in the coming semesters under Olson’s guidance. ✂





Why LeAnn feels like whistling while she works.

LeAnn Paulsen enjoys her job at the Religious Studies Center, a part-time student position paid for by donors who contribute to the Religious Education Annual Fund.

The senior family studies major from Draper, Utah, says, “I have worked here since my sophomore year and have loved coming back each fall. I feel so fortunate to be able to work in such a positive environment with such great people. Having an on-campus job has been such a

blessing to me. It allows me to feel like a part of BYU, not only through my schooling but through my work as well. And it would not be possible without the generosity of donors. I couldn’t be more grateful to each of them!”

We invite you to help provide more opportunities for students to whistle while they work at the Religious Studies Center. You can donate online at give.byu.edu/religion.

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Q&A

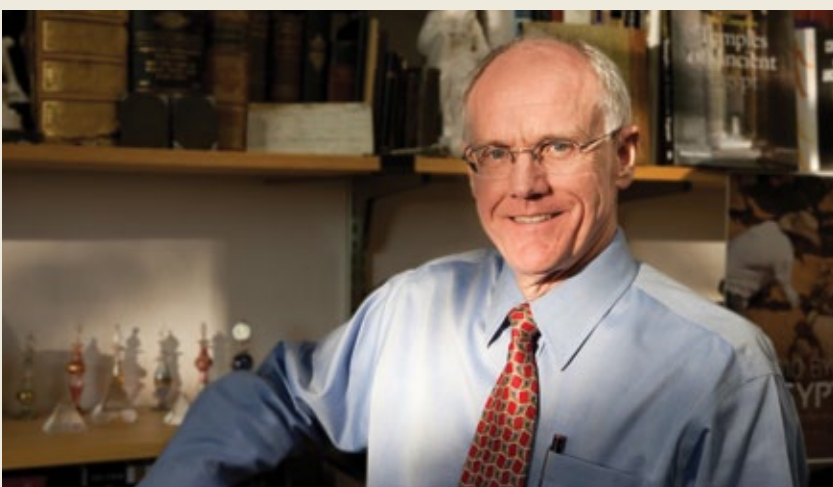
Letters of Joseph F. Smith: A Conversation with David M. Whitchurch

Interview by Nyssa L. Silvester

DAVID M. WHITCHURCH (david_whitchurch@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.
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Q: *My Dear Sister* is an upcoming annotated collection of letters between Joseph F. Smith and his sister Martha Ann. Could you share with us how you acquired these letters?

A: In 1993, the father of Carole Call King, one of the descendants of Martha Ann Smith Harris, passed away. She received the family's genealogy from her father after he died, but somehow in the aftermath of the funeral, she inadvertently overlooked one box. Because it looked unlike the other genealogy boxes, she put it on a shelf in the closet, out of the way until she could go through its contents at a later date. The box sat there, nearly forgotten, until 1997, when King was doing some cleaning. She saw the box on the shelf, opened it up, and found her mother's chiffon dress. In the bottom of the box were two smaller oblong boxes labeled "Letters from Joseph F. Smith." Inside these, King discovered about one hundred



David M. Whitchurch. Photo by Richard B. Crookston.

original letters written by Joseph F. Smith to Martha Ann, his sister. When Professor Richard Neitzel Holzapfel, from Brigham Young University, heard about the collection, he contacted her and made arrangements to publish the letter collection. I was first introduced to the project in 1999 when Professor Holzapfel asked me to transcribe and annotate the letters. We spent a lot of time in the Church History Library in Salt

Lake City, where we added to Sister King's collection of letters another sixty-six letters of Joseph F. Smith and forty-six letters of Martha Ann Smith Harris. So now we have 164 of Joseph F. Smith's letters to his sister and 46 corresponding letters written by Martha Ann Smith Harris—a total of 210 letters. The letters span in time from when Joseph F. was called as a missionary at age fifteen to go to the Sandwich Islands, present-day

Hawaii, to 1916, just two years before he died. The letters end when his health took a turn for the worse. At that point, Martha Ann was living in Provo and he was spending much of his time in Salt Lake.

Q: What kind of insights do readers get into Joseph F. Smith and Martha Ann from reading these letters?

A: I suppose as much as anything those who read these letters will experience the loving, caring, and personal relationship between an orphaned brother and sister. The letters span six decades during an important transitional period of Church history. Joseph F. Smith spent a good part of his life on missions or

in the service of the Church. During the plural marriage years, he moved from one place to another to avoid any kind of persecution or arrest from the federal marshals that were in Salt Lake City at the time. The letters offer fascinating glimpses of history—important names from Church and American history are mentioned throughout the collection. But overall, you see the love that these two siblings shared for each other. It can be extremely moving. I suppose some of the most emotional letters that we have are from Joseph F. Smith as he recounts the death of several children. Many of these children died when they were very young. It is just heart wrenching to listen to him describe these losses to his sister.

Q: Do you have a favorite story or conversation from the letters?

A: That's a great question. Like I said, the letters range in tone and content considerably. At one point, Joseph F. talks about his cousins Alexander and David Smith coming from Nauvoo to oppose the followers of Brigham Young, and you can feel the sense of passion there. I am also very touched by the description he provides when he talks about the death of his father and his mother. I suppose if I were to choose a favorite letter, it would be the fairly long letter Joseph F. wrote describing his oldest daughter after she died. I think that anyone who has lost a child or somebody close can feel the pain as he experiences that loss. ✂

A Mormon Moment: A Conversation with J. B. Haws

Interview by Devan Jensen

J. B. HAWS (jbhaws@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.
DEVAN JENSEN (devan_jensen@byu.edu) IS EXECUTIVE EDITOR AT THE RELIGIOUS STUDIES CENTER.

Q: This year's presidential race is fascinating because we have had two Mormon Republican candidates. What are the implications of having them run for office?

A: We're seeing the convergence of a lot of issues. This campaign is such a close follow-up to Mitt Romney's first campaign that we're able to juxtapose the treatment of Mormonism three or four years

ago with the treatment now. First, the sheer attention coming to the Church is a positive thing. The fact that so many people are talking about Mormons is wonderful. Mike Otterson, the director of Church Public Affairs, said that the mantra a couple of decades ago was bringing the Church out of obscurity, and he said that doesn't seem to be the issue anymore. Now the issue seems to be

fostering trust and understanding. In the coverage of this presidential campaign, a number of media voices seem to be seeking clarity, asking important questions about the Church—what we stand for, what we believe, what all these misconceptions mean, and where they can find more accurate information.

Q: Could you tell us about the history of the Romneys that you are writing? What in the political landscape has changed since George Romney ran for president?

A: I didn't realize how good George Romney's chances for presidential success really were. For much of 1967 he was one of the front-runners. Several polls put him at the top of the Republican pile. He had a viable chance of winning the nomination. I always assumed that his Mormonism was a big deal and that it took him out of the running. But looking back, it doesn't seem to be that way. It seemed that most voters and the media were pretty willing to accept his Mormonism. There wasn't the type of attention we have on Mitt Romney.

This was an era when President Kennedy's campaign seemed to have really set the tone—that a Roman Catholic could be elected president and that he would give his speech and say religion shouldn't matter. The

decade was also filled with things like the Vatican II Conference in Rome and a lot of ecumenical movements, so the feeling in American Christianity was that we were seeking after unity rather than something polarizing. George Romney benefited from this trend and the fact that Mormons had been getting really good press, probably since the 1930s with the Mormon welfare plan.

Between the campaigns of George and Mitt Romney, the Church's public image fell. In the 1970s the Church built a strong reputation of family friendliness with the Osmonds and the *Homefront* series of commercials. A 1977 poll gathered public opinion about Mormons: 18 percent of respondents gave Mormons a "very favorable" rating, while 36 percent of respondents gave them a "favorable" rating, meaning 54 percent of Americans viewed Mormons favorably.

Then public opinion dipped dramatically in the 1980s with the Equal Rights Amendment, *The God Makers* movie, and the Mark Hofmann murders, as evident in a 1991 survey. What had crept in was a feeling that the Church as an institution was secretive, was repressive, was trying to hide its history, was somehow linked in this conspiracy of murder and intrigue and forgery, and was a strange cult that practiced rituals in temples that the world didn't feel comfortable with. In 1991 only 6 percent ranked Mormons as very favorable and 21 percent said somewhat favorable. The favorability was cut in half from 1977 to 1991: 54 percent to 27 percent.

Of course, President Hinckley's administration made some great strides toward favorable public opinion with the Olympics, the sesquicentennial wagon train, Joseph Smith's bicentennial—these were all really high moments of great favorable publicity. But those underlying, latent suspicions really came out when Mitt Romney ran for president.

Things have gotten better, even in the last three years. Mitt Romney's 2007–8 campaign may have been a low point in the public's perception of Mormonism. But as Gary Lawrence, a Latter-day Saint pollster, put it, "The media hates old news"—and all those salacious, sensational stories are now old news. Writers now seem to focus on why antagonists are saying these things. What is it about Mormons that inspires all this? So now we're looking at deeper issues and trying to shed a little more light. CNN did a poll after Pastor Jeffress's comments in which 80 percent of Americans said they would feel comfortable voting for a Mormon and only 17 percent said they wouldn't. At the same time, only 51 percent of Americans said that we were Christians. Most polls say that less than 50 percent have a favorable view of Mormons in general. There are still hurdles ahead, but the fact that the vast majority of Americans say they're comfortable voting for a Mormon president—even with all of the negative publicity that has come since George Romney's run—offers an encouraging sign that some hurdles have already been cleared, and maybe for good. ☘



J. B. Haws. Photo by Brent R. Nordgren.

David and Mary Christensen



David and Mary Christensen family near the Kona Hawaii Temple, 2011. Missing are Mark, serving as a missionary, and Jenny, working on Mitt Romney's campaign. Courtesy of David Christensen.

DAVID CHRISTENSEN ENJOYS INVESTING HIS TIME and money wisely. While attending BYU, he started each semester by arranging his schedule around the best classes in Religious Education. He took classes from the likes of George Pace, John M. Madsen, Rodney Turner, Richard O. Cowan, and Cleon Skousen. David also took a class on family financial and estate planning taught by Susan Easton Black. She was so impressed with his interest and research in certain areas of doctrine that she invited him to guest teach her honors Book of Mormon class.

Some BYU experiences have led to lifelong friendships. As an undergraduate, he did research for Truman G. Madsen for his biography of B. H. Roberts. He also helped Susan Black find names of early Danish pioneers who had not yet had all of their temple work done. Years later, in 1993, David and his wife, Mary, toured Israel with the Madsens. In 2005, the Christensens and forty members of their stake took a Church history tour from Palmyra to Kirtland, and on to Missouri and Illinois led by Susan and Harvey Black. In 2008 the Blacks and Christensens planned a similar tour to Israel, but Harvey found he had cancer in his leg and was unable to make the trip. This planned trip grew into two concurrent tours, one led by Kelly Ogden and one by Doug Brinley.

As an undergraduate at BYU, David took a keen interest in real estate and bought a house approved for student rental. By the time he graduated in 1980, he owned five homes and a hotel. He then moved to Atlanta, Georgia, to further invest in real estate, only to learn that the best return on his investment would be finding his wife, Mary, whom he met at a young singles potluck fireside. She was the only member in her family. At age fourteen, she became interested in the Church when two young missionaries knocked on her door, and a friend at school, Jennifer Worthington Ragsdale, invited her to a dance at the “stake” center. She had visions of going to a “steak” restaurant where they would clear aside the tables for a youth dance. Soon thereafter she joined the Church, despite the unpopular sentiments for the Church in the South at the time.

Over the years, the Christensens have made money investing in real estate and have chosen to give back to BYU by investing in worthy causes. They are members of the Marriott School's National Advisory Council, the President's Leadership Council, and the International Advisory Council for the International Center for Law and Religion Studies at the J. Reuben Clark Law School.

Each year since 1994, the International Center for Law and Religion Studies has hosted a symposium on law and religion. In 2011 eighty scholars, judges, and government and religious leaders from over forty countries gathered to discuss worldwide challenges and successes in implementing principles of freedom of religion. Many were special guests at the LDS Church's general conference sessions. David reports that not only do participants of this symposium return home with a greater understanding of issues surrounding religious freedom, but they also return to their countries with a greater appreciation for BYU and the Church. The Christensens first became involved in the center in 2002 to help raise an endowment for its ongoing work in religious freedom.

The Christensens have also funded research on Martin and Lucy Harris, and digitalization of the periodicals *Frontier Guardian* and *St. Louis Luminary*, both published by *BYU Studies*. Despite the downturn in the economy, they continue their support of such causes. ❧

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FINDING LATTER-DAY SAINT CIVIL WAR VETERANS

By Kenneth L. Alford

KENNETH L. ALFORD (ken_alford@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



How many Latter-day Saints served in the Union and Confederate military forces during the American Civil War, and who were they? Surprisingly, the answers have remained elusive.

IN THE 150 YEARS THAT HAVE PASSED SINCE THE BEGINNING of the Civil War, no thorough research for Latter-day Saint Civil War veterans has been published. That is about to change, though, thanks to research made possible by donations to BYU Religious Education. In the second quarter of 2012, the Religious Studies Center at BYU will publish *Civil War Saints*—a book that takes a close look at

Latter-day Saints and Utah Territory during the war and includes a large appendix listing Latter-day Saint Civil War veterans (with birth, death, baptism, Civil War service, notes, and source information for each LDS veteran).

Identifying someone as a “Civil War veteran” required different definitions for Union and Confederate veterans. Union veterans must have active federal service (service

We have identified several hundred Latter-day Saint Civil War veterans. Most fought for the Union. Many fought for the Confederacy, and a select few (called “galvanized Yankees”) actually fought for both sides—first for the Confederacy and then for the Union.

that qualified for federal pension benefits) between January 9, 1861 (when Confederate artillery opened fire on the *Star of the West* in Charleston Harbor, South Carolina), and June 23, 1865 (the date that General Stand Watie surrendered the last Confederate soldiers in the Indian Territory). This definition is similar to that used by the Grand Army of the Republic (GAR) to qualify applicants for membership. Applying this definition to Utah Territory means that Lot Smith’s Utah Cavalry soldiers are considered Civil War veterans—their ninety-day active-duty service in 1862 was accepted for pension and GAR membership purposes. On the other hand, members of the Nauvoo Legion (Utah’s militia) are not considered Civil War veterans as their service did not qualify for federal pensions or GAR membership. Any service member who fought for the Confederacy is considered a Civil War veteran; there was no active duty versus militia distinction for Confederate military service.

A Latter-day Saint, for the purposes of this research, is defined as anyone baptized as a member of The Church of Jesus Christ of Latter-day Saints prior to, during, as well as after the Civil War and includes individuals who were excommunicated. (It does not, of course, include individuals baptized vicariously.) For example, William Smith, younger brother of the Prophet Joseph Smith (who was baptized June 9, 1830, and served during the Civil War in Company G, 126th Illinois Infantry), is included, even though he was excommunicated after his brother’s death.

A major reason why no thorough Latter-day Saint Civil War veterans list has been previously published is because the resources to find and document LDS Church

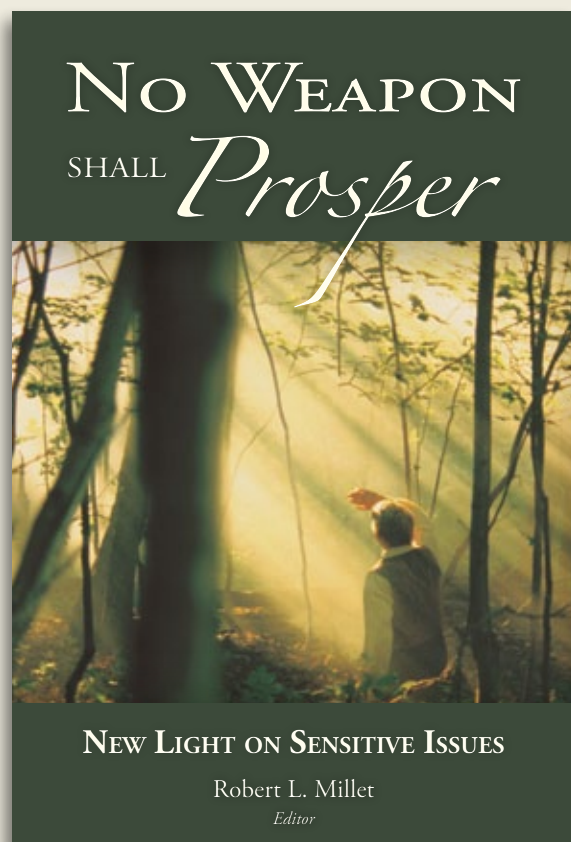
membership and Civil War veteran status have been largely unavailable or were difficult to examine. The recent proliferation of Internet databases related to both LDS Church membership and Civil War veterans has enabled this research.

The majority of day-to-day digging, searching, comparing, and rechecking was completed by a group of enthusiastic student researchers who have spent hundreds of hours in pursuit of this information. Their help, made possible by donor funds, has been invaluable.

While there are exceptions, here is the basic process used to add individuals to the Latter-day Saint Civil War veterans list:

1. *Identify a possible LDS Civil War veteran.* A variety of resources were used: online databases, newspaper obituaries, biographies, and even tips from contributors.
2. *Confirm that the individual was baptized as a Latter-day Saint.* Most baptisms were confirmed through the Church’s New Family Search family history website, but additional resources were checked.
3. *Confirm that the individual qualified as a Union or Confederate veteran.* The National Park Service’s Civil War Soldiers and Sailor System database was most helpful, but it is incomplete. We also used federal pension records and a host of other methods.
4. *Work to confirm that the LDS member and the veteran identified were the same individual.* This step was often the most difficult.

We have identified several hundred Latter-day Saint Civil War veterans. Most fought for the Union. Many fought for the Confederacy, and a select few (called “galvanized Yankees”) actually fought for both sides—first for the Confederacy and then for the Union. We are pleased to recognize the military contributions of those Latter-day Saints. *Civil War Saints* will share many of their stories as well as new research regarding the Civil War legacy from the Utah War, Abraham Lincoln and the Mormons, D&C 87, wartime LDS emigration, the establishment of Camp Douglas, how Civil War newspapers viewed Mormonism, Utah’s Native Americans, Lot Smith’s Utah cavalry company, the Nauvoo Legion, Latter-day Saints and the war’s aftermath, and Utah and the GAR. ❧



Featured Publication

No Weapon Shall Prosper: New Light on Sensitive Issues

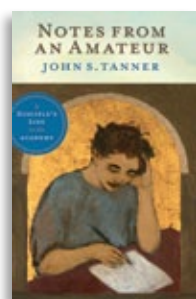
Edited by Robert L. Millet

From the time young Joseph Smith Jr. walked out of the grove of trees, opposition to what he had seen and experienced has been constant. To suggest that all the existing churches were wrong and that their creeds were an abomination in the sight of God was to stir up a hornet's nest, to invite criticism and suspicion, and to open the door to persecution. We ought to be competent disciples, serious students of the gospel who are able to provide a defense of the faith. As contributors, we are fully persuaded that Mormonism is not only true and faithful but also reasonable. We are committed to our faith and way of life because the Spirit of the living God has borne witness to our souls that what began in Palmyra and now reaches to every corner of the globe is true and is God-ordained and God-inspired. This volume does not address every sensitive issue, but it does begin to provide answers to a reasonable cross section of hard questions.

ISBN: 978-0-8425-2794-1, Retail: \$27.99

NEW RSC PUBLICATIONS

To purchase the following publications, visit www.byubookstore.com and click on "book title" or "search ISBN," or call the BYU Bookstore toll-free at 1-800-253-2578.



Notes from an Amateur: A Disciple's Life in the Academy

John S. Tanner

The word *amateur* derives from the Latin for "love." An

amateur is at root a lover—a lover of sport, science, art, and so forth.

Tanner explains, "There is much to recommend the professional ethic, including rigor, methodology, high standards of review, and so forth. . . . Yet it is hoped that we also never cease to be amateurs in our professions—that is, passionate devotees of our disciplines." This book gathers together brief messages entitled "Notes from an Amateur" that were periodically sent to the faculty at Brigham Young University

by former academic vice president John S. Tanner. Tanner's words reflect his years of experience as a scholar, an administrator, and a disciple, addressing with characteristic insight, wisdom, and with an impressive range of topics from the seemingly mundane to the inspiring. This book is enhanced by the evocative art of Brian Kershishnik.

ISBN: 978-0-8425-2801-6

Retail: \$22.99



The King James Bible and the Restoration

Edited by Kent P. Jackson

The King James translation of the Bible celebrated

its four hundredth anniversary in 2011. This historic text has had a greater impact on the world than any other book in the English language. It is still in print today, four centuries since it first came off the London presses. This is not a book solely about the history of the King James Bible and its contributions to the world in general. Its primary goal is to shed light on the intersection of the King James translation and Mormonism—hence the title. In important ways, the King James Bible was one of the contributors to the founding of the Latter-day Saint faith, and it has continued to play a significant role in its history to the present time, even in lands where English is not the spoken language.

ISBN: 978-0-8425-2802-3

Retail: \$31.99



The Things Which My Father Saw: Approaches to Lehi's Dream and Nephi's Vision

Edited by Daniel L. Belnap, Stanley A.

Johnson, and Gaye Strathearn

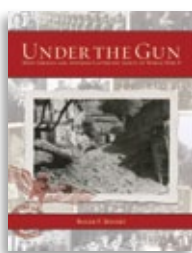
A dark and dreary waste, a man in a shining robe, a rod of iron, and a tree

of life—these symbols evoke powerful images in our minds and deepen our appreciation for the Book of Mormon: Another Testament of Jesus Christ.

The 2011 Sperry Symposium volume explores the rich symbolism of Lehi's dream and Nephi's vision, placing such symbols as the mists of darkness, the great and spacious building, and the church of the Lamb of God in the context of the last days. By introducing new perspectives to a familiar account, this volume offers a stirring reminder of the implications for Latter-day Saints.

ISBN: 978-1-6080-8738-8

Retail: \$31.99



Under the Gun: West German and Austrian Latter-day Saints in World War II

Roger P. Minert

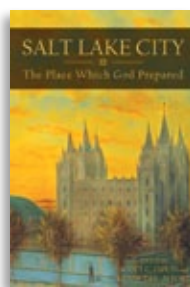
This volume

is filled with fascinating stories of members of the LDS Church in West Germany and Austria during World War II. Learn about the conditions the German Saints faced during World War II. They did not have access to the many conveniences American Saints took for granted—including local Church leaders, clean places to meet, cars, and temples. Germany was one of the war fronts where homes were destroyed and friends and families were killed. Unlike American soldiers returning to their homes, nearly half of the German Saints had no home to which to return. Hundreds of them served in the German military, while

thousands more stayed home and endeavored to keep their families and the Church alive. Their stories of joy and suffering are presented in this book. Readers will be touched by the faith and dedication shown by these Saints—young and old, military and civilian.

ISBN: 978-0-8425-2798-9

Retail: \$29.99



Salt Lake City: The Place Which God Prepared

Edited by Scott C. Esplin and

Kenneth L. Alford

For more than 150 years, “Come,

Come, Ye Saints,” the anthem of the pioneer journey, has praised Salt Lake City as “the place which God for us prepared.” This new book from Brigham Young University’s Religious Studies Center discusses the fulfillment of that poetic longing. The sixteenth in a series of regional studies on Latter-day Saint Church history, it contains a collection of essays by faculty members in the Department of Church History and Doctrine discussing Salt Lake’s place in our sacred story. Topics include histories of significant landmarks, stories from the city’s past, and discussions of Church organizations. The reader will see connections between the revelations of Joseph Smith and Salt Lake City as a modern city of Zion—the place, indeed, where the Saints have been blessed.

ISBN: 978-0-8425-2799-6

Retail: \$23.99 ✕

FACULTY AND STAFF

AWARDS

Devan Jensen was recognized for ten years of service to the university.

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RSC Update: New Book by President Packer

The BYU Religious Studies Center, in cooperation with Deseret Book, has published a book by President Boyd K. Packer featuring a significant number of his paintings, drawings, and wood carvings. The book is titled *The Earth Shall Teach Thee: The Lifework of an Amateur Artist*.

President Packer is well known for his years of service as a teacher and leader in The Church of Jesus Christ of Latter-day Saints. Many would say that his greatest contribution has been that of a teacher. His ability to teach principles with simple everyday examples is a gift. This gift came as a natural ability but has been refined by years of study, practice, and prayer. But what most people don't know is that President Packer has had a pastime of painting and carving. This hobby has been used to beautify his home, teach his children, and provide needed relaxation. While he was painting or carving, his mind was carving out a sermon. He has created what some describe as masterpieces. To him, they are simply an attempt to capture the beauty of nature. The whole collection of his art consists of nearly six hundred original carvings, paintings, sketches, and drawings. He has used oil, acrylic, watercolor, pastels, charcoal, crayon, ink, and pencil. The collection covers seventy-seven years of effort, beginning in 1933 at age nine.



President Packer's artistic bent and love of nature are as integrally a part of him as his spirituality, compassion, steadiness, and humor. His carvings of life-size birds in natural habitats are perhaps the apex of his artistic creations. Of more enduring worth, however, are the valuable lessons taught through his art, illustrations, parables, and example. Above all, his art expresses

reverence for life. Through artwork he has shared the lessons of life with his family and with members of the Church. President Packer once wrote, "During those hours working with my hands, I pondered on the marvels of creation, and inspiration would flow. As I carved wood, I carved out talks." His book will be available soon wherever LDS and fine art books are sold. ❧



I am eternally grateful for the principles of the restored gospel of Jesus Christ taught by the Religious Education faculty and the good that they have brought into my life. The faculty are some of the top experts in their respective fields and are also incredibly approachable and friendly. —Nathaniel Woo, from Singapore

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Established in 1975 by Jeffrey R. Holland, the Religious Studies Center (RSC) facilitates not only BYU's commitment to religious studies but also those same interests among the general membership of the Church. Since its beginnings, the RSC has sought to meet this goal through faithful LDS books, thoughtful conferences, a scholarly journal, and an extensive website.



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See page 3 for more information.