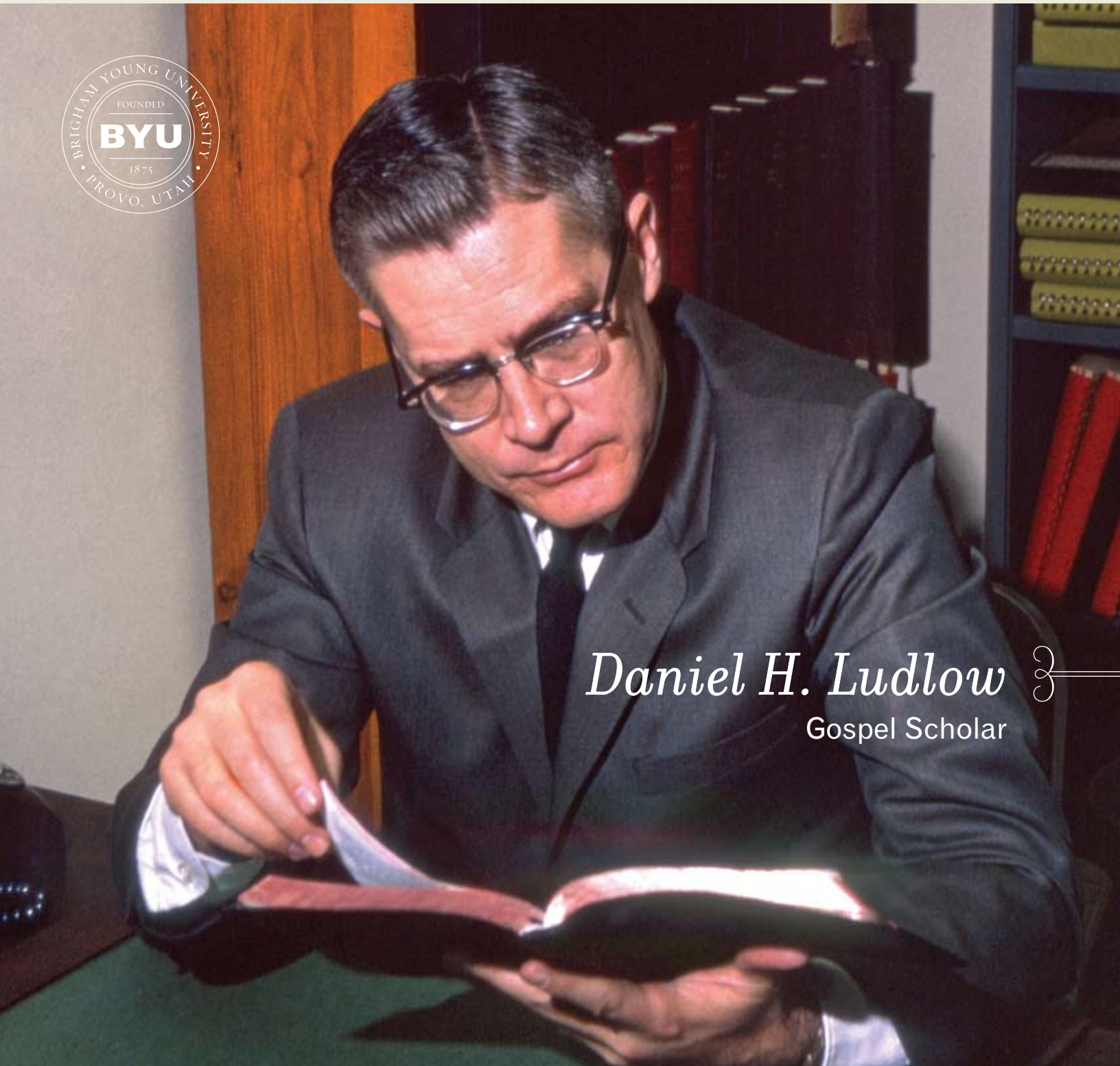


BYU RELIGIOUS EDUCATION

FALL 2009

REVIEW

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



Daniel H. Ludlow

Gospel Scholar

Message from the Dean's Office



THE FIRST EPISTLE OF PETER COUNSELS THE faithful to “sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15). All of our Religious Education professors labor to help the students who sit in their classrooms follow Peter’s admonition—to strengthen their testimonies of Christ and his gospel and to be ever ready to teach any who might inquire about the doctrines that foster our faith, even the reasons for our hope. This learning, combined with the knowledge gained through their other academic classes, well prepares BYU graduates to remain true to the faith throughout their lives and to be ambassadors for our Savior.

For Latter-day Saints, in contrast to many other religions, there is a positive relationship between education and faith. Sociological studies analyzing religiosity and education levels in the United States typically indicate that the most educated Americans are the least likely to participate in most religious activities such as prayer,

Bible study, and missionary work.¹ Latter-day Saints, however, stand out as different in these kinds of studies. For us the correlation between education and religiosity is consistently strong and positive. For example, these studies typically indicate that if you are a Latter-day Saint, the more education you have, the more likely you are to attend church, pray, study the gospel, pay tithing, and feel that your faith is important in your life.² As members of the Church, we are not surprised by these findings, for we understand that a faith confirmed by the Spirit is further confirmed and informed by education.

We are deeply committed in Religious Education at BYU to assure that the wonderful students with whom we have the privilege to study the gospel do indeed find their education to be spiritually strengthening, enabling them to “be ready always to give an answer to every man that asketh . . . a reason of the hope that is in [them].”

A handwritten signature in black ink that reads "Terry Ball". The signature is written in a cursive, flowing style.

Terry B. Ball

Dean of Religious Education

BYU

Religious Education

1. *Religion in America, 1982* (Princeton, NJ: Princeton Religion Research Center, 1982), as cited in Stan L. Albrecht and Tim B. Heaton, “Secularization, Higher Education, and Religiosity,” in *Latter-day Saint Social Life: Social Research on the LDS Church and Its Members*, ed. James T. Duke (Provo, UT: Brigham Young University Religious Studies Center, 1998), 299. Interestingly, within some individual Christian denominations, the relationship between education and one measure of religiosity—church attendance—appears to be positive, though often only mildly so.
2. Albrecht and Heaton, “Secularization, Higher Education, and Religiosity,” 305.

REVIEW

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Ancient Studies



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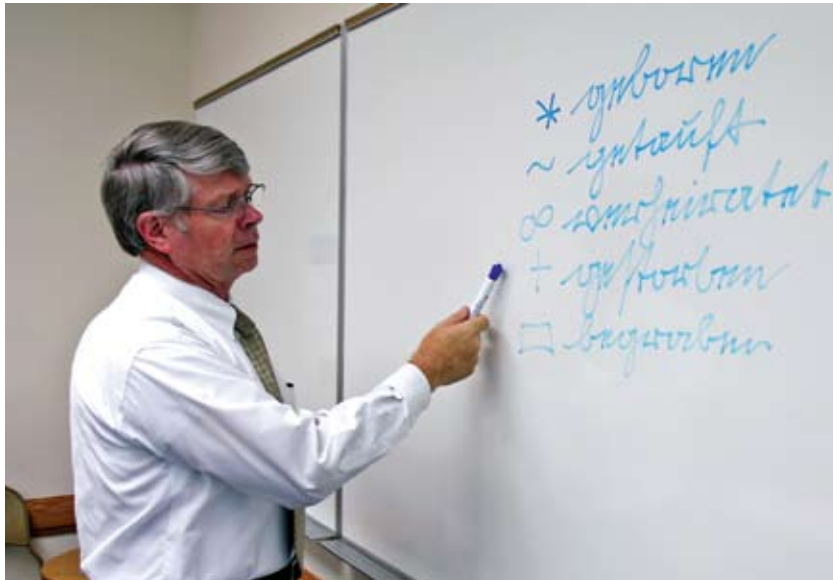
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CONTRIBUTIONS ACROSS CAMPUS

Religious Education professors teach courses in other departments on campus.



Roger P. Minert teaches archaic German handwriting.

IT IS WELL KNOWN THAT RELIGIOUS Education faculty teach many classes, by far the heaviest loads at BYU. What may not be well known is that some teach courses in other departments across campus. I would like to highlight three colleagues among this group of professors.

Roger P. Minert received his PhD in second language education at The Ohio State University and is an associate professor in the Department of

Church History and Doctrine. He also teaches in the History Department. He says, “In my Religious Education courses dealing with family history, I describe to the students the immense value of [non-LDS] church records. In order to read and interpret those records in German-language cultures, researchers must be capable of reading the archaic German handwriting.” That skill is taught in History 422: Germanic Language Handwriting and

In my Religious Education courses dealing with family history, I describe to the students the immense value of [non-LDS] church records. —ROGER P. MINERT

Documents. Roger is the only faculty member who can teach the course.

David R. Seely received his PhD in Near Eastern studies at the University of Michigan and is currently a professor in the Department of Ancient Scripture. Dr. Seely and his wife, Jo Ann, also teach in the Honors Department. They were recently chosen as honors coprofessors of the year for their honors world civilization course. David observes, “Teaching history of civilization has helped me to grow as a teacher in depth and in breadth. It is an exhilarating experience to study our Western cultural heritage in the light of the Restoration and to be able to understand the impact and relevance of the scriptures through

While the advantages of teaching in pertinent fields such as history or biblical languages are clear, whatever makes us a better teacher overall makes us a better teacher in Religious Education. —ERIC D. HUNTSMAN

history.” Jo Ann adds, “Teaching religion courses in ancient scripture as well as civilization courses for the honors program enriches our scripture classes with historical context, and bringing gospel insights into our world civilization discussions of history, literature, and art have certainly inspired lifelong learning in our own lives.”

Eric D. Huntsman received a PhD in ancient history from the University of Pennsylvania and is currently an associate professor of ancient scripture. He also teaches in the honors, Classics, and ancient Near Eastern studies programs. Eric observes, “Many of us have degrees in fields outside of Religious Education. Teaching classes in our disciplines

helps us keep our skill sets strong and our knowledge base current. While the advantages of teaching in pertinent fields such as history or biblical languages are clear, whatever makes us a better teacher overall makes us a better teacher in Religious Education.”

BYU students benefit by having professors like Roger Minert, David and Jo Ann Seely, and Eric Huntsman teach across department boundaries. ✂



Richard Neitzel Holzzapfel
Publications Director
Religious Studies Center



Eric D. Huntsman teaches in four disciplines at BYU.

upcoming events

Open to the campus community and the general public

OCTOBER 2009

Friday and Saturday, October 30–31

The 38th Annual Sidney B. Sperry Symposium. Keynote address will be given Friday, October 31, in the Joseph Smith Building auditorium on BYU campus. Topic is “The Gospel of Jesus Christ in the Old Testament.”

FEBRUARY 2010

Friday, February 19

The 2010 Religious Education Student Symposium will be presented in the Wilkinson Center on BYU campus from 9 a.m. until 3 p.m.

Friday, February 26

The 2010 Church History Symposium, sponsored by Religious Education and the Religious Studies Center, will be held on BYU campus. Topic is the administrative history of the Church.

MARCH 2010

Saturday, March 27

The 2010 Religious Education Easter Conference will be held in the Joseph Smith Building auditorium on BYU campus at 9 a.m. Visit easterconference.byu.edu for more information.

For more information, please contact Brent Nordgren at 801-422-3293.

Faculty Highlight: Richard E. Bennett

RICHARD E. BENNETT (richard_bennett@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE.



Dr. Bennett joined the BYU Religious Education faculty in 1998 after twenty years as head of Special Collections at the University of Manitoba and two years as curator of Mormon manuscripts in L. Tom Perry Special Collections at BYU. He earned a PhD in U.S. intellectual history from Wayne State University. His dissertation, *Mormons at the Missouri: A History of the Latter-day Saints at Winter Quarters and at Kanesville, 1846–1852*, was published by University of Oklahoma Press. He has three book projects under way. The first, coauthored with John P. Livingstone, is titled *Already to Harvest: Church History for the Modern Missionary*. “So much of Church history is written to academics,” Dr. Bennett explains. This book, however, will be aimed at Latter-day Saint missionaries. His second project, *Established as a Prophet: Joseph Smith and the First Principles*, will address the Prophet’s instruction between 1820 and 1829, which Bennett calls the “incubation period.” The final project is a study of the year 1820,

examining global developments in art, literature, science, economics, religion, and politics at the time of the Restoration.

Dr. Bennett also has two forthcoming books: an enhanced edition of *We’ll Find the Place: The Mormon Exodus, 1846–1848* and a narrative history of the Nauvoo Legion coauthored with Donald Q. Cannon and Susan Easton Black.

Originally from eastern Canada, Dr. Bennett is married to Patricia Dyer Bennett and has five children and sixteen grandchildren. ✂

Staff Highlight: Joany Pinegar

JOANY PINEGAR (joan_pinegar@byu.edu) IS AN ADMINISTRATIVE ASSISTANT AT THE RELIGIOUS STUDIES CENTER.



Joany is originally from Minnesota. She likes to tell people in Utah that they don’t know what cold really is. She graduated from BYU with a degree in elementary education and

a minor in special education. After Joany graduated, she taught first grade for a time and loved teaching elementary children. She later traveled across the United States, training library personnel to use library automation software.

Joany came to BYU in 2004 as an administrative assistant in the Ancient Studies Department of Religious Education. Later, she went to work for the Religious Studies Center, where she works closely with the publications director, executive editor, production manager, and twenty great student employees. She

enjoys working with the students, faculty, and staff.

In her duties with the RSC, she is able to read and learn continuously. She enjoys the variety of projects she gets to be a part of. Joany feels very blessed to be part of the Religious Studies Center and Brigham Young University. Joany recently received her Five Years of Service Award from BYU.

Joany likes to read, write poetry, hike, go camping, and travel to exciting places. She loves to spend time with her seven beautiful children and three incredibly adorable grandchildren. ✂

Faculty Highlight: David R. Seely

DAVID R. SEELY (*drs7@byu.edu*) IS A PROFESSOR OF ANCIENT SCRIPTURE.



David R. Seely not only teaches Religious Education but also an honors world civilization course with his wife, Jo Ann.

Since coming to BYU in 1987, Dr. Seely has taught, researched, and published on topics ranging from the Temple of Solomon to the Near Eastern roots of the Book of Mormon and the historical and cultural context of the Old Testament. His most recent project, *Jehovah and the World of the Old Testament*, coauthored with Richard Neitzel Holzapfel and Dana M. Pike, introduces readers to Old Testament times and culture.

Dr. Seely has taught a number of times at the BYU Jerusalem Center and also serves on the advisory committees for the university's London and Italy study abroad programs. Dr. Seely has had the opportunity to work with Dr. Moshe

Weinfeld of Hebrew University to edit the Barkhi Nafshi texts from Qumran, and he has since served as

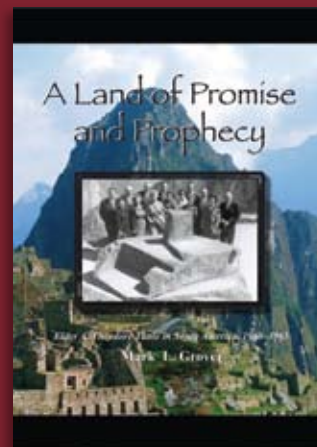
a member of the international team of editors that published the Dead Sea Scrolls. He and Dr. Weinfeld are currently working on the second volume of a commentary on the book of Deuteronomy to be published in the Yale Anchor Bible series.

Though busy with his many professional commitments, his first commitment, he says, is to his students. "We are primarily teachers," maintains Dr. Seely. "This is a teaching institution. It's what we do, and it's what we make a priority." Dr. Seely's currently holds the Ancient Studies Professorship at BYU. He has also received the Robert J. Matthews Teaching Award from Religious Education and the Alcuin Fellowship, which is awarded to teacher-scholars in recognition of remarkable contributions to the general education and honors curriculum. ✂

CONGRATULATIONS!

Mark L. Grover, author of *A Land of Promise and Prophecy*, won the Geraldine McBride Woodward Award for Best Publication in International Mormon History at the Mormon History Association Conference, May 2009. The Religious Studies Center also received an award for publishing this book.

Mark L. Grover (*mark_grover@byu.edu*) is a professor of Latin American studies and is Latin American studies subject specialist at the Harold B. Lee Library.



Ancient Studies Promoted

BY DANIEL O. MCCLELLAN

DANIEL O. MCCLELLAN (danielo.mcclellan@gmail.com) IS A MASTER'S STUDENT IN JEWISH STUDIES AT OXFORD UNIVERSITY

BYU's Ancient Near Eastern Studies (ANES) major began in 2005, developing, along with the Middle Eastern Studies/Arabic major, from the earlier Near Eastern Studies program. The program emphasizes language, literature, history, and methodology in preparing students for graduate work in biblical studies and related fields of ancient Near Eastern study. The major also qualifies as an exciting liberal arts degree for students going into business or pursuing a JD, a career with seminaries and institutes, or a career in library science. It comprises two language specializations: Greek/New Testament and Hebrew/Old Testament. In each track, students develop the skills necessary not only to deal with the texts of the Bible in their original languages but also to understand and appreciate the cognate literature and the cultural background that contributed to the worldviews of the biblical authors and the people around them.

Dr. Dana M. Pike, the coordinator of the ANES program since its inception, helped design the major so it would provide a solid foundation for students going on

to graduate school in ancient Near Eastern and biblical studies. BYU professors who teach classes for the ANES major come from the law school and departments such as ancient scripture, history, Hebrew, classics, anthropology, and Church history and doctrine. This breadth has helped prepare students to perform well across a wide range of disciplines. Students from the major's three graduating classes up to this point have been accepted in graduate programs at Oxford, Duke, the University of Edinburgh, Trinity Western University, Andrews University, Claremont Graduate University, Washington University, the Catholic University of America, and elsewhere.

In addition to overseeing administrative aspects of the major, Dr. Pike is also the faculty adviser for the Students of the Ancient Near East (SANE), a student organization geared toward providing academic resources for ANES majors. SANE contributes funding and helps promote BYU's student journal for the study of the ancient world, *Studia Antiqua*, which provides opportunities for ANES and other students to publish research related to biblical

studies and other aspects of the ancient world. SANE also sponsors, in collaboration with the ANES program, an annual symposium on a Bible-related theme. Last year's symposium, on temples and ritual in antiquity, included several BYU professors and students and drew an audience in the hundreds. Also, several ANES students have had the opportunity to present their own research in academic conferences in Denver, Boston, Rome, British Columbia, and New Orleans on topics ranging from textual criticism of the Septuagint version of Exodus to early Christian perspectives on the Shepherd of Hermas.

Thanks to his rapport with Bible scholars all over the world, Dr. Pike is also able to serve the major by inviting visiting professors to make presentations at BYU. In the last four years, ANES has hosted scholars such as Gary Rendsburg of Rutgers University, Melvin K. H. Peters of Duke University, Rob Hiebert and Peter Flint of Trinity Western University, and K. Lawson Younger Jr. of Trinity International University. With assistance from BYU's David M. Kennedy Center for International Studies, ANES has also hosted international scholars like Michel Maqdissi from Syria's Department of Antiquities, Aren Maeir from Bar Ilan University in Israel, and David Taylor from Oxford University.

Dr. Pike's current research interests focus on claims of divine election and premortal existence found in the Hebrew Bible and other ancient Near Eastern texts. Last November, at the annual meeting of the Society of Biblical Literature (SBL), the largest gathering of biblical scholars in the world, Dr. Pike presented a paper that questioned academic claims of a merely figurative preexistence in Jeremiah 1:5. In a similar vein, Dr. Pike's 2007 SBL presentation analyzed the phrase "God of the spirits of all flesh"

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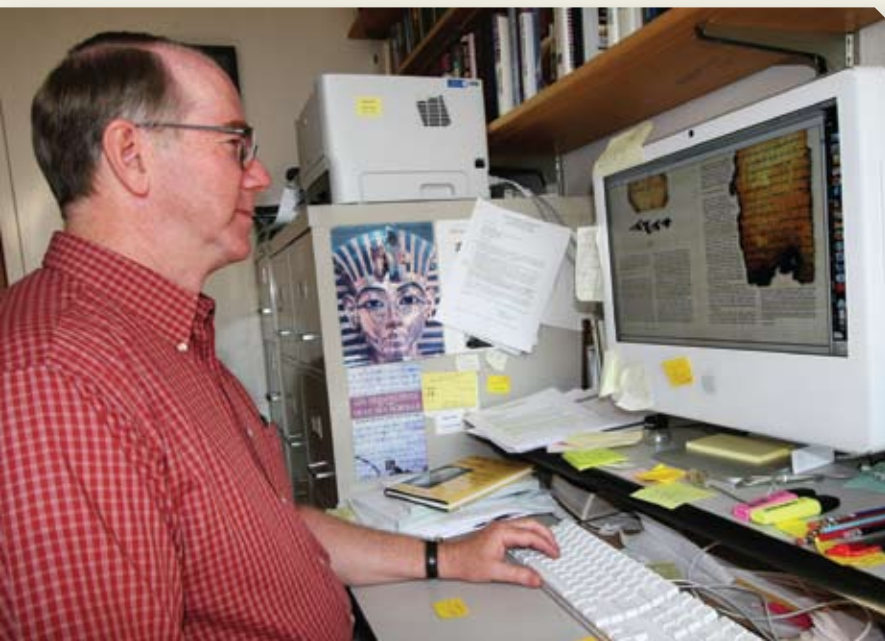
UNDERSTANDING THE HISTORICAL BACKGROUND OF THE ANCIENT ISRAELITES AND THEIR CULTURAL AND LITERARY CONVENTIONS PROVIDES A RICHER AND MORE REWARDING EXPERIENCE WHEN READING THE OLD TESTAMENT.

✦

in Numbers 16:22 and 27:16. Other recent presentations have dealt with Babylonian king Hammurabi's claims of divine election. Two of these articles are being submitted later this year to prestigious academic journals for publication. A summary of Dr. Pike's work on divine election, "Before Jeremiah Was: Divine Election in the Ancient Near East," was recently published for a Latter-day Saint audience in the Religious Studies Center's *A Witness for the Restoration: Essays in Honor of Robert J. Matthews* (2007).

Dr. Pike has also been hard at work on a new book, coauthored with Dr. Richard Neitzel Holzapfel and Dr. David R. Seely, to be published this fall by Deseret Book. Entitled *Jehovah and the World of the Old Testament*, it is a companion publication to Deseret Book's *Jesus Christ and the World of the New Testament* (2006). Dr. Pike says, "There is a great deal of cultural and historical information in the Old Testament. Understanding the historical background of the ancient Israelites and their cultural and literary conventions provides a richer and more rewarding experience when reading the Old Testament. We really hope this book will help many Latter-day Saints better appreciate and understand the world of the Old Testament so they can better understand the Old Testament itself."

Scholars like Dana M. Pike serve the Brigham Young University community by representing BYU in their professional interactions with members of the academic community, by producing scholarship that has significance for Latter-day Saints, and by overseeing BYU's efforts to train future scholars in an atmosphere of faith, service, and academic integrity. ✦



LEFT: Dr. Dana M. Pike is coordinator of BYU's Ancient Near Eastern Studies (ANES) and the faculty adviser for students of the Ancient Near East (SANE). Photo by Brent R. Nordgren

OPPOSITE: Psalms scroll from Qumran, cave 11. The Hebrew text dating from AD 25 to 50 contains canonical as well as noncanonical psalms. Used by permission, Zev Radovan/BibleLandPictures.com.

A House of Order: Organizing Religious Education at BYU

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



BYU Deans Council in 1943, including J. Wyley Sessions, pictured standing second from the right, who was the first director of the Division of Religion. Also pictured are the other university deans and directors who comprised this council.

THE LORD AND HIS PROPHETS emphasize educational breadth. In Kirtland, the early Saints were commanded to make a diligent study of both spiritual and temporal subjects (see D&C 88:78–79). Church-sponsored elementary and secondary schools were subsequently operated in Ohio, Missouri, and Illinois. Five years after settling in Utah, Brigham Young reiterated the Church’s position on learning: “There are a great many branches of education: some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We want every branch of science taught in

this place that is taught in the world.” However, emphasizing the study of religion, President Young continued, “Our favourite study is that branch which particularly belongs to the Elders of Israel—namely, theology. Every Elder should become a profound theologian—should understand this branch better than all the world.”¹ When he established Brigham Young Academy in 1875, President Young fulfilled this vision, creating a place where the spiritual and the secular could meet.

However, blending the disciplines has not been without challenge. “At various times in our own history,” Elder Jeffrey R. Holland, former dean

of Religious Instruction, observed, “there have been some tensions between Religious Instruction and various other parts of the university.”² The organizational changes to religious education at Brigham Young University over the years reflect the strain to create a place where Church scholars can, as Elder Neal A. Maxwell once described, “speak in the tongue of scholarship . . . without losing the mother tongue of faith.”³

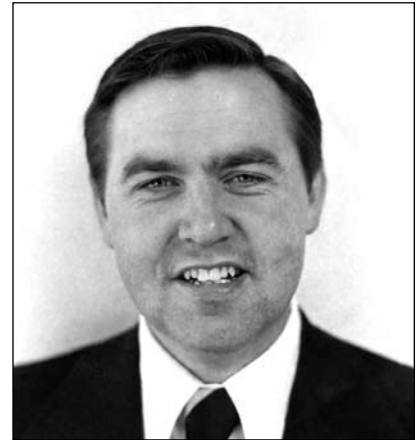
In the academy’s earliest days, courses in religion were taught by all faculty members who sought to implement President Young’s charge, “You ought not to teach even the alphabet or the multiplication tables without the spirit of God.”⁴ However, increasing specialization across campus eventually brought the same focus to religious education, necessitating the first appointment of a full-time religion professor in 1930. Ten years later, a separate Division of Religion was formed, further isolating the study of religion on campus. Granted “co-ordinate academic standing with the schools of the University,” the division included four subject-areas (Bible and Modern Scripture, Theology and Religious Philosophy, Church History, and Church Organization) and was charged with being “a general service

division to all university departments in the field of religious education.”⁵ However, as President Boyd K. Packer observed, the designation *Division of Religion* “was only too descriptive” as faculty found themselves “divided among themselves [and] from the faculties of the other disciplines at the University.”⁶ Two decades later, restructuring again occurred when a dean was appointed to oversee BYU’s newly formed College of Religious Instruction. However, the reorganization came with a caution from President David O. McKay, who warned, “We must always remember at BYU that religion is to be taught in any and all subjects and not confined to the College of Religion.”⁷

President McKay’s caution proved prophetic when in 1973 the College of Religious Instruction was dissolved, removing the college title and replacing it simply with Religious Instruction. Reassuring faculty concerned about the change, President Packer summarized: “Your work is not to be isolated as the other disciplines may well be. It was announced that hereafter religious education would not be limited to one college. . . . Your work has now moved from a college to the University.”⁸ Outlining reasons for the change, university president Dallin H. Oaks declared, “This move emphasizes the prominence of religious education at BYU by affirming its centrality to the University and erasing the restrictive college boundary. . . . The teaching of religion is a university-wide concern which will be fostered by a university-

wide jurisdiction.”⁹ Specifically, the dissolution of the college seemed to unite the study of religion with other disciplines across campus, much like President Young’s original vision. “Since religious instruction no longer will be identified with a single college,” President Oaks stressed, “this new organization should result in increased concern and participation in the teaching of religion by faculty members in all of the academic colleges.” Full-time religion faculty were retained, President Oaks continued, to provide “the leadership and scholarship necessary to improve further our effectiveness in the teaching of religion.”¹⁰

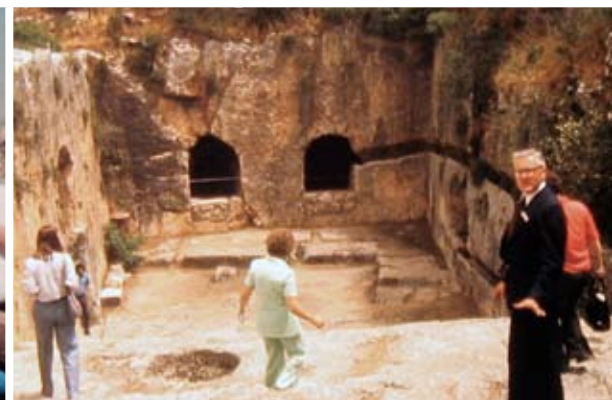
Renamed Religious Education in 1983 to more accurately reflect outreach beyond the classroom, the entity itself remains somewhat atypical on campus. Religious Education is headed by a dean overseeing two departments, all without the designation of a college. The history of these titles is more than semantic, however. President Boyd K. Packer once observed, “Perhaps we needed the experience of having a college of religion. Certainly that experience will serve us for generations to come.”¹¹ Importantly, the change symbolizes religion’s place in Church academia. Elder Holland remarked, “With the disappearance of the College of Religion, I see a great opportunity. . . . To me it is a great new era to see the possibility of religious discussion permeating the university.”¹² Without the restriction of a college, Dean Holland summarized, Religious



Jeffrey R. Holland (1974–76) was dean when the college was transitioned into Religious Education.

Education at BYU can assume its place as “the hub of the wheel of [the] university,”¹³ an organization which orients all learning around a gospel center. ✂

1. Brigham Young, in *Journal of Discourses* (London: Latter-day Saints’ Book Depot, 1854–86), 6:317.
2. Jeffrey R. Holland, interview by Richard Cowan, May 7, 1976.
3. Neal A. Maxwell, *Deposition of a Disciple* (Salt Lake City: Deseret Book, 1976), 16.
4. Reinhard Maeser, *Karl G. Maeser: A Biography by His Son* (Provo, UT: Brigham Young University, 1928), 79.
5. Richard O. Cowan, *Teaching the Word: Religious Education at Brigham Young University* (Provo, UT: Religious Studies Center, Brigham Young University, 2008), 10.
6. Boyd K. Packer, *That All May Be Edified* (Salt Lake City: Bookcraft, 1982), 46.
7. Packer, *That All May Be Edified*, 47.
8. Packer, *That All May Be Edified*, 49–50.
9. “College of Religion Revamped,” *The Universe*, June 12, 1973.
10. “College of Religion Revamped,” *The Universe*, June 12, 1973.
11. Packer, *That All May Be Edified*, 49.
12. LeRon Gubler, “New Religion Dean Revamps Program,” *The Universe*, June 21, 1974.
13. Holland, interview, May 7, 1976.



DANIEL H. LUDLOW

GOSPEL SCHOLAR



VICTOR L. LUDLOW (*victor_ludlow@byu.edu*) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.
 JARED W. LUDLOW (*jared_ludlow@byu.edu*) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

Daniel H. Ludlow began life amid tragedy. Six weeks before his birth in 1924, his father was killed when a train hit the bus he was in. Being raised in rural Benjamin, Utah, Daniel had little in his inauspicious youth that pointed toward a career of gospel scholarship that would influence many Saints. Perhaps one of his motivations to strive for excellence came from the loss of his father and his desire to do twice as much and be twice as good to make up for all that his father missed out on because of his early death. As a youth, he was successful in raising sheep and pigs, for which he won many awards at fairs and competitions. He showed great leadership potential among classmates serving as the Spanish Fork High School student body president his senior year. While attending Utah State Agricultural College (now Utah State University), he also served as student body president his junior and senior years.

Daniel Ludlow's educational background and vocational preparation did not follow a typical path. He started his academic studies at Utah State Agricultural College in agriculture (he wanted to become an agricultural teacher), but he ended up majoring in history. He graduated from Utah State with a degree in history, began some graduate work in English, and intended to become a faculty member at Utah State in the English Department. According to his own account, around this

time he experienced some life-changing experiences that sent him on a new career path that led eventually to the Religion Department at BYU. When he thought about the big questions of life—where did we come from, why are we here, and where are we going—he came to realize that the only source for finding answers to those questions was through revelation from God to man. He determined that one could find those revelations in two places: the writings of ancient prophets in the scriptures and the words of modern prophets. He promptly decided to move to Provo, where he could find access to all these prophetic revelations. There he began researching what the modern prophets had said about various topics such as resurrection, baptism for the dead, and so forth. His discoveries and compilations led to the publication of his first book, *Latter-day Prophets Speak*, in 1948 at the age of

When he thought about the big questions of life—where did we come from, why are we here, and where are we going—he came to realize that the only source for finding answers to those questions was through revelation from God to man.



twenty-four. He sometimes told the story of traveling to Salt Lake City in a bumpy car ride with a typewriter on his lap finishing the last pages of his manuscript before meeting with the editors at Bookcraft. The positive feedback he received from both his teaching experiences and his first publication fueled his desire to become better trained and prepared for academia.

The next step in Daniel's scholarly development was made possible by a prestigious fellowship as he went to graduate school as a Danforth Graduate Fellow. (Richard O. Cowan, Merrill J. Bateman, and Victor L. Ludlow are a few other former Danforth Fellows associated with BYU.) For two years he studied audiovisual aids and communication at Indiana University, where he received a master's degree. He also spent a year at Columbia University in New York City completing his EdD in pedagogy and education administration. He never intended to teach in these areas, but he hoped they would help him later in his teaching career. Upon completion of graduate school, he faced a difficult career choice. His heart and loyalty were leading him back to Utah State, but a strong invitation from Ernest Wilkinson, president of BYU, led him to start his teaching career at BYU in the Religion Department in 1955. In 1959, he was selected as professor of the year. He later became dean of the College of Religious Instruction. As dean, he brought about a few revolutionary changes. He wrote

Daniel Ludlow's first trip to Israel in 1963 with a group of scholars from various U.S. universities.



the first syllabus for BYU's Book of Mormon course and encouraged other faculty to teach the course. He also introduced the university's first instructional television Book of Mormon course, allowing students to view lectures by television. He would later organize the beginnings of BYU's study program in the Holy Land. For some years, he felt like he was a jack-of-all-trades but not necessarily a master of any. Years later, these seemingly divergent disciplines and backgrounds merged when he became the director of the Church Correlation Department.

As dean, he brought about a few revolutionary changes. He wrote the first syllabus for BYU's Book of Mormon course and encouraged other faculty to teach the course.



One enduring legacy of Daniel Ludlow's Church service is his involvement with Church Correlation. He first heard about correlation in the Church in 1960 when he was asked to help review all the lesson materials prepared over many years by all the Church auxiliary organizations. In the 1960s, the curriculum for the different Church classes was correlated into three age-groups: adult, youth, and children. Three different curriculum committees organized and supervised the lesson materials for their respective age-group. For most of the committee members, this committee work was their Church calling during their years of service. Daniel was asked to assist the curriculum writers of the different lessons. During much of this period, he served as dean of Religious Instruction, even though he did not enjoy the administrative work. To get back into the classroom, he took a year's leave of absence in 1970 to teach at the Church College of Hawaii (now BYU-Hawaii). In April 1971, President Harold B. Lee of the First Presidency asked him to work full-time at Church headquarters so that Church manuals and lessons could be prepared in a timely, efficient manner. In the summer of 1971, he started seventeen years of Church employment as director of a newly formed division called Correlation and Curriculum Planning.

Finally, his education, skills, and experience came together as he provided a unique human resource for the

Church. His English background prepared him in editorial skills, his audiovisual training helped him develop new, modern techniques for lesson and article enhancement, his curriculum training improved the teaching techniques included in the manuals, his experience teaching religion classes provided a solid foundation in scriptural resources, his administrative positions sharpened his leadership and managerial tools, and, most importantly, his service in Church curriculum development and on special assignments for various Church leaders gave him insight into doctrinal correctness and what the Brethren wanted taught as he and they developed a strong, trusting relationship. He was specially prepared for the task of reviewing and correlating all the written materials prepared for distribution among Church leaders and members.

As an extension of his educational and teaching opportunities, Daniel Ludlow became a world traveler, somewhat of a surprise after his humble, rural upbringing. Of all the places in the world, the place that probably was most significant for Daniel was the Holy Land—it truly became a holy land to him. In 1968, he took the first group of BYU students over to the Holy Land, which was the beginnings of the Jerusalem Semester Abroad program. He led two other semester abroad programs to Jerusalem and ended up traveling and directing tours to the Holy Land some fifty times. Recently he said he could be buried anywhere, but his heart would always be in Jerusalem. Another location that held a special place in his heart was Laie, Hawaii. After an initial one-year teaching opportunity there in 1970, he returned several years later with the intention of teaching there until retirement. Unfortunately for his intentions, the Brethren had other plans and after tracking him down asked him to return to Salt Lake City. At least he convinced them to let him stay the rest of the semester, after which he left his beloved Hawaiian Islands. He always commented that he had the most fun teaching at BYU–Hawaii. Daniel also traveled frequently to Central America, exploring possible relationships of that region to the Book of Mormon. He served as the mission president of Perth, Australia, in the early 1980s and grew to love the people and places there.

The capstone of Daniel Ludlow’s Church service began in 1987 when he was asked to be editor in chief of Macmillan’s *Encyclopedia of Mormonism*. Breaking new ground in Macmillan encyclopedia editorship, he invited



Daniel Ludlow's last trip to Israel with forty-five family members in 1996.

over 750 writers to each produce only one to three articles with time deadlines and size constraints. Once started, the five-volume encyclopedia was completed in just three years, compared to nine to twenty years for comparable Macmillan encyclopedias. Up to that time, he was the only editor in chief to have completed a Macmillan encyclopedia of comparable size (over 1,200 articles) during his lifetime. Sold and distributed to major libraries and Latter-day Saint homes throughout the world, it is a valuable resource for understanding the history, doctrine, practices, and organization of the Church. In 1995, to honor his lifetime achievements, BYU presented him an honorary doctorate in Christian service.

One of the primary characteristics that clearly shines forth from the scholarship of Daniel Ludlow is his reverence for the revelations of the prophets, both ancient and modern. He purposely entitled his scriptural aids *companions* to scripture study (rather than commentaries) so they would be used alongside the scriptures and not viewed as substitutes. Daniel Ludlow is a great example of someone who used the talents and skills he developed in this life for the building up of the kingdom. May his careful scholarship continue to teach others and help them draw closer to our Heavenly Father. ✂



Larry Porter and other Religious Education faculty members rest on the pioneer trail at Mormon Flats near the mouth of Little Emigration Canyon, 1972. Left to right, Robert Parsons, LaMar Berrett, LaMar Garrard, and Larry Porter.

Larry Porter

AND CHURCH HISTORICAL SITES

INTERVIEW BY SUSAN EASTON BLACK

LARRY C. PORTER (*larry_porter@byu.edu*) IS A PROFESSOR EMERITUS OF CHURCH HISTORY AND DOCTRINE AT BYU. SUSAN EASTON BLACK (*susan_black@byu.edu*) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

BLACK: What circumstances led to your introductory research in the East during the summer of 1968?

PORTER: Truman G. Madsen was at that time the director of the Institute of Mormon Studies at BYU. One of his priority projects was to send researchers into New York and Pennsylvania in a systematic effort to glean the content of documents and sources relating to the Prophet Joseph Smith and the origins of Mormonism. He had a fixed

determination to gather everything that could be found, whether pro or con. Knowing of my interests, he invited me to join other “field representatives” in the summer of 1968. Dr. Marvin Hill went to Albany, Albany County, New York. Dr. Milton V. Backman covered such locations as Monroe, Ontario, and Seneca counties in New York.

Driving to Washington DC, I started researching a number of selective subjects at the National Archives. I then visited the Pennsylvania State Archives at Harrisburg. From there, I went north to Wilkes-Barre, home of Rev. George Lane, and on to Montrose, county seat of Susquehanna County. There I began searching the roots of the Prophet’s Harmony experience.

Crossing into the state of New York, I visited repositories in Broome and Chenango counties by summer’s end. Truman Madsen and others seemed pleased with the findings of that season. My doctoral committee approved my dissertation prospectus on the topic “Origins of the Church of Jesus Christ of Latter-day Saints in New York and Pennsylvania, 1816–1831.”

BLACK : I understand that you spent an entire year, 1969–70, living on the Martin Harris farm in Palmyra and using it as a base for an extended research effort.

PORTER: Knowing of my desire to further a more intensive study of the documents in New York and

**VERIFICATION OF THE EXACT SITE OF THE
PETER WHITMER SR. LOG HOME WAS THE NET
RESULT OF INSTITUTIONAL AND PERSONAL
EFFORTS ON THE PART OF NUMEROUS PERSONS.**

Pennsylvania, Dr. Richard Anderson opened multiple doors. As the Religious Education representative for the Jackling fund at the Harold B. Lee Library, he worked with A. Dean Larson to underwrite a year's stay in New York for me. It was anticipated that I would acquire the capability to microfilm a variety of sources found in the library and elsewhere. My training in microfilming was arranged through the Genealogical Society in Salt Lake. I was taught the technical aspects of microfilming by Darrell Allmendinger at the Church's Granite Mountain Vault in Little Cottonwood Canyon. The Genealogical Society was also to provide the processing of the film for distribution to the Lee Library at BYU, the Genealogical Society, and the LDS Church Historical Department in Salt Lake. The New York institutions that provided the documents for filming (libraries, courthouses, etc.), were also to receive a copy as backup for their records.

Dr. Anderson was able to arrange housing for my family in the existing cobblestone home (built 1849) on the Martin Harris farm in Palmyra. He had been working on an assignment from Elder Marion D. Hanks to identify the precise location of the Peter Whitmer Sr. log home at Fayette in Seneca County as an important historical reference point for the

organization of the Church on April 6, 1830. At Dr. Anderson's recommendation, I was added to the team to assist that project from an on-site perspective. Elder Hanks made it possible for the family to stay at the Harris farm.

It was our home, along with two cats given to our children by local Church members. No disrespect intended, we named the kittens Martin and Harris. Both turned out to be female and had large litters of kittens before we left. We gave them all to a dairy farmer who had a serious mouse problem.

BLACK: Were there some accomplishments from your New York research experience that were particularly memorable?

PORTER: Verification of the exact site of the Peter Whitmer Sr. log home was the net result of institutional and personal efforts on the part of numerous persons. Richard Anderson, who had been meticulously working on the related documentation of that site, was able to arrange for William Lee Powell of Roy,

Utah, to fly out from Salt Lake City and meet with Dale Berge of the BYU Anthropology Department and me at the Whitmer farm on September 2, 1969.

William Powell had been a tenant farmer on the Whitmers' hundred-acre lot from 1946 to 1952. During that time, he had uncovered the laid-rock foundation of the Whitmer home while working his fields and hauling wagon loads of hay into the barn. Powell had the presence of mind to measure the



Top: Samuel J. Ferguson, on April 20, 1970, pointing to the original site of the Peter Whitmer Sr. log home. Bottom: Reconstructed Peter Whitmer Sr. home, dedicated April 6, 1980, by President Spencer W. Kimball.



Left to right: Larry Porter and LaMar Berrett discussing a Church History Department television presentation, 1980.

exact distance from the barn to the homesite and take notes of his findings at the time. Although the barn had been destroyed by 1969, he was able to reconstruct the positioning of the laid-rock foundation of the Whitmer log home (now buried from constant plowing of the field) by taking measurements from the remaining foundation of the old silo. He next marked off an area twenty by thirty feet, the original dimensions of the laid-rock foundation located in the 1940s. Dale Berge then laid out his base point and grid, and, with the archaeological crew that he had brought with him from Nauvoo, systematically dug the site and bagged the evidence. The artifacts from the home were right where they were supposed to be.

Further confirmation of this being the correct site of the original Whitmer home was established the following year in 1970 by implementing a beautiful example of oral history to validate the spot. Richard Anderson arranged a meeting of Samuel J. Ferguson of Shiprock, New Mexico, and me at the Peter Whitmer farm on April 20, 1970. As a former presiding elder of the Palmyra Branch (1927), Ferguson had accompanied Andrew Jensen, assistant Church historian, to the Whitmer farm on February 12, 1928. On that occasion Brother Jensen related to Samuel that he had first gone to the farm on October 2, 1888, and while there had met with an tenant farmer, Chester Reed, who had been born in Fayette in 1836. Mr. Reed pointed out to him the precise location of the old Whitmer home, of which only a few log remnants were left to be seen. Now on April 20, 1970,

some forty-one years later, Brother Ferguson stood with me on the site and identified the same location once again. This information, coupled with an accumulation of other documentary evidence and an archaeological excavation, was sufficient to validate

the correct location. Subsequently, a reconstructed log home was built during 1979–80 and dedicated by President Spencer W. Kimball on April 6, 1980, as part of the sesquicentennial celebration of 150 years of Mormonism.

BLACK: Wasn't there yet another site discovery, besides the Whitmer log home, that proved significant?

PORTER: Finding the exact location of the Joseph Smith Sr. log home site in Palmyra Township was a happy bonus. I had been told to be on the watch for any documentation disclosing the whereabouts of the Smith home. In the process of reading through the Palmyra Town Record Book, I ran on to a report of two Palmyra commissioners of highways who were laying out a roadway on Stafford Road in Palmyra Township in 1820. On June 13, 1820, they got out the “poor old town compass” and marked a spot in the center of the road on the south line of Township 12 and Range 2. They then shot an azimuth and calculated the measurement to be “three rods fourteen links southeast of Joseph Smith’s dwelling house”—what a providential

FINDING THE EXACT LOCATION OF THE JOSEPH SMITH SR. LOG HOME SITE IN PALMYRA TOWNSHIP WAS A HAPPY BONUS.

entry! I showed the site and reading to Dale Berge in 1970.

Years later, discussions of the location with LaMar Berrett resulted in the necessary funding, and Dr. Berge dug the site with his crew in 1982. Remains of the old Smith log

house foundation and accompanying artifacts were right there. In 1997, T. Michael Smith, assisted by Donald L. Enders, both of the Church Historical Department, excavated the site again in an expanded dig and uncovered additional evidence. The reconstructed log house of the Smiths was dedicated by President Gordon B. Hinckley on March 27, 1998.

BLACK: Since retiring from the university, how have you kept involved in Church history?

PORTER: In the summer of 2001, just before my retirement from BYU,

Elder Neal A. Maxwell and other General Authorities met with a number of historians in the conference room of the Abraham O. Smoot Building. There Elder Maxwell announced the approval by the First Presidency of the Joseph Smith Papers Project. After describing the nature of the project, he invited those present to become participants in the publication of the holograph papers of the Prophet. We were all electrified by the prospects of such an undertaking.

I worked on the project on a daily basis for the next four and a

half years before accepting a call for LaDawn and myself to serve in the New York Rochester Mission at the Hill Cumorah sites (five historic sites in Ontario, Wayne, and Seneca counties). Since returning home I have continued to do some review and source work on *The Joseph Smith Papers* along with several pertinent projects with university colleagues. It has also been great to get back to Ohio, New York, and Pennsylvania to research some additional subjects of particular interest. ✂

The RSC Blog: A Worldwide Witness



In today's world, communication has become less and less personal and more and more a virtual interaction, using many new inventions such as the iPhone, text messaging, MSN Messenger, chat rooms, webcams, Facebook, and blogging. Elder M. Russell Ballard of the Quorum of the Twelve Apostles said, "This is the world of the future, with inventions undreamed of that will come in your lifetime as they have in mine. How will you use these marvelous inventions? More to the point, how will you use them to further the work of the Lord?" Elder Ballard continued, "There are perhaps few inventions that have had a greater impact on the world than the printing press, invented by the inspired Johannes

Gutenberg around 1436. The printing press enabled knowledge, including that contained in the Holy Bible, to be shared more widely than ever before. Today we have a modern equivalent of the printing press in the Internet. The Internet allows everyone to be a publisher, to have his or her voice heard, and it is revolutionizing society. Before the Internet there were great barriers to printing. It took money, power, influence, and a great amount of time to publish. But today, because of the emergence of what some call 'new media,' made possible by the Internet, many of those barriers have been removed. New media consists of tools on the Internet that make it possible for nearly anyone to publish or broadcast to either a large or a niche audience."¹

In the latter part of October 2008, the RSC Web site started a blog with weekly posts. It discusses such varied topics as Joseph Smith's revelations, the Church in South America, the shift to urbanization and the Church's role in it, the New Testament manuscripts, and many others, using a different approach that gives background and answers questions regarding each topic.

This past semester at BYU, I had the opportunity of being a teaching assistant (T.A.) for Dr. Holzapfel's Book of Mormon class for returned missionaries. One of the assignments given to the class was to read Elder Ballard's talk "Sharing the Gospel Using the Internet" and create a personal blog. The idea was to have the class create a weekly post to discuss how the Book of Mormon influences them and to spread the gospel on the Internet. As a T.A., I was able to see many people in the class take off with this idea and create interesting posts regarding how the Book of Mormon influences their daily lives and how certain scriptures and principles could apply to them and help them with their daily tasks. Elder Ballard's message is that we can be a powerful force for good in the Church and in the world. The RSC blog is one such tool for good in the world. ✂

1. M. Russell Ballard, "Sharing the Gospel Using the Internet," *Ensign*, July 2008, 58, 60.

Andrew Bateman
 Andrew Bateman (abate21@gmail.com) is an exercise science major at BYU.

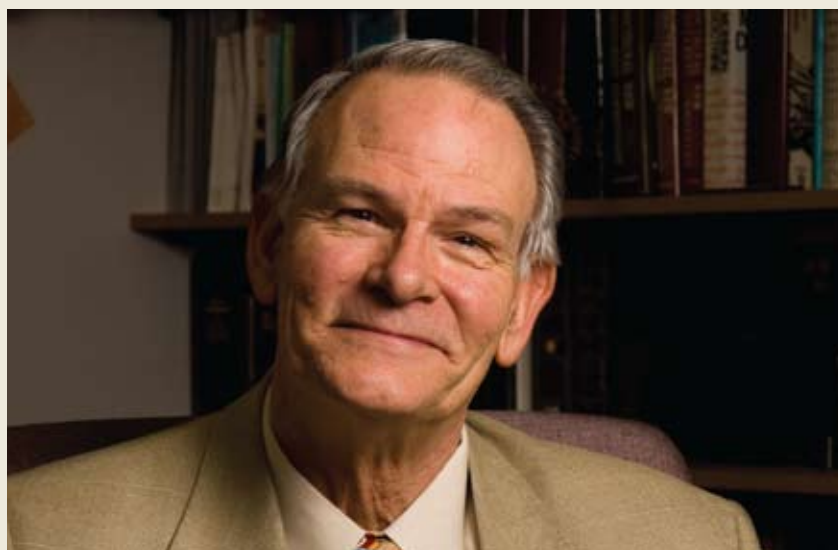
Q&A

A Conversation with Roger R. Keller

Interview by Kenneth L. Alford

ROGER R. KELLER (*roger_keller@byu.edu*) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AND DIRECTOR OF THE CHAPLAIN CANDIDATES PROGRAM AT BYU.

KENNETH L. ALFORD (*ken_alford@byu.edu*) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU AND A U.S. ARMY COLONEL (RETIRED).



Professor Roger R. Keller, director of the Chaplain Candidates program at BYU.

Q: What is the Chaplain Candidates program at BYU?

A: The Chaplain Candidates program is a two-year master of arts graduate program administered by Religious Education at BYU. It is designed to help Latter-day Saint chaplain candidates become grounded in LDS doctrine and at the same time develop understanding, empathy, and the ability to minister to individuals from other faiths.

The Department of Defense requires a minimum of thirty-six hours of graduate religion and seventy-two total graduate hours to be considered for the chaplaincy. This program will fill those requirements. Students attend year round and combine religion classes with courses in family therapy, military ministry, counseling, and family issues. I believe this program can help LDS chaplains enter military service better trained than in the past.

Q: What are your responsibilities with the Chaplain Candidates program?

A: For the most part, my role, first and foremost, was to bring it into existence. I'm currently serving as the program director. When I came to BYU more than twenty years ago, I wrote a program, at the request of the Church, called military ministry to give LDS chaplain candidates an idea of what it would be like to become a military chaplain. It was a good start, but it has not been enough.

One of my other roles is to help students demonstrate tolerance and understanding. As I often tell my classes, nobody believes anything stupid. They may believe something different than we do, but it makes sense; it gives order, meaning, and purpose to their lives. The military ministry course requires students to visit churches and talk with pastors about how they prepare their sermons and why they are in the ministry—things of that nature. So

built into this program are a number of opportunities to open student's hearts and minds to persons of other faiths and traditions, recognizing, as I firmly believe, that God works in those traditions.

Q: Why was the chaplain program started now?

A: It is due, in large part, to the efforts of Elder Robert C. Oaks, chair of the Church's Military Advisory Committee. For many years we've been struggling with how to qualify LDS chaplains, and the results were anything but coherent. Elder Oaks had the vision of what an LDS chaplain needs to be, and he also had the authority to make something happen. BYU was already training students in the CES graduate program. Elder Oaks asked if we could use that program to train chaplains. The decision was made that students interested in the chaplaincy could be admitted to the Religious Education

master's program. Last summer we admitted the first class with ten CES graduate students and seven chaplain candidates.

Q: How will this program help military service members and their families?

A: I personally cannot think of a place that religious ministry is needed more than in the military. In recent years, multiple combat deployments have placed incredible stress on both the soldiers and their families. Chaplains minister directly to spouses and family members as well as military service members.

Q: How has working with this program affected your life?

A: I have often wondered how all the streams of my life would come together, and this has been the answer to that question. In retrospect, I have seen the Lord working in my life. My

Presbyterian ministry and my military service have been drawn together into this program where I can share those experiences for the benefit of others. This program has certainly brought together all of the experiences I have had over time. Why would you hire an ex-Presbyterian minister at BYU? It may be that I need to teach these students how to preach, how to read texts, and how to appreciate the pluralistic military environment. I think it has affected me primarily in the sense of seeing my life lived for a particular purpose. I probably couldn't have set it up without that experience.

I am very excited about this program and so is the Church. The Brethren feel like we finally have something that will lead to coherent preparation for chaplains. LDS chaplains are supposed to be rooted in the Restoration even though they will serve in a pluralistic environment. My hope is that we will be able to give these students a running start. ✂

The Gospel of Jesus Christ in the Old Testament: A Conversation with D. Kelly Ogden

Interview by Camber Agrelius

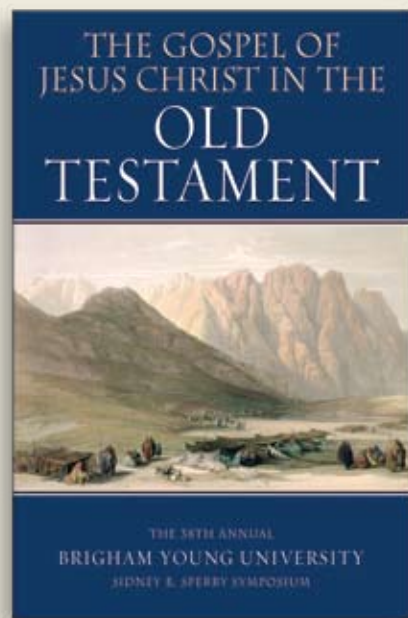
D. KELLY OGDEN (*dko@byu.edu*) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BRIGHAM YOUNG UNIVERSITY, WAS AN ADMINISTRATOR AND TEACHER AT BYU'S JERUSALEM CENTER FOR FOURTEEN YEARS, AND HAS SERVED MISSIONS IN ARGENTINA, CHILE, AND GUATEMALA. HE IS THE CHAIR OF THIS YEAR'S OLD TESTAMENT SPERRY SYMPOSIUM.

CAMBER AGRELIUS (*cambarnichole@hotmail.com*) IS A SENIOR IN PSYCHOLOGY AT BRIGHAM YOUNG UNIVERSITY.

Q: For people who are not familiar with the Sperry Symposium, how would you describe its purpose?

A: There are so many symposia all over campus, but this one is unique. Every four years, we have a cycle of the study of the scriptures, so every year the Symposium focuses on one

of the books of scripture just before we study it worldwide in Sunday School. It's a good venue for scholars to present things that they have been working on and to teach other people.



We have had several Old Testament symposia now, but they each try to pursue a little different angle. This year, our committee decided to take a close look at the gospel of Jesus Christ in the Old Testament. Most people think, “Well, Jesus came and established his Church, so from then on, we have the gospel.” But the gospel has clearly been on the earth from the beginning, which means that somewhere in the Old Testament we should be able to find just about any principle of the gospel—and it is there. Sometimes it is there in meager amounts, but everything to do with faith, repentance, baptism, and the gift of the Holy Ghost is represented in the Old Testament. That is what we will focus on with this symposium.

Q: And what is your involvement in the process?

A: A call goes out all over the Church Educational System, not just to Brigham Young University, with the topic of the next symposium.

Depending on the year and the subject, we will get as many as forty, fifty, or even sixty proposals sent to us. Of those, we select forty to fifty that we think would be good presentations or papers for the symposium. Candidates then write their papers and some of them are chosen. Of the forty to fifty papers sent in, we select about thirty of them that could be used in the symposium. Of those thirty, about fifteen or sixteen are also selected for publication, to actually go in the volume, though the rest are still good enough to be presented in the symposium. We will probably have about twenty-five to thirty presenters.

Q: I understand you have been involved in the Jerusalem Center. How has the study of Jerusalem’s history influenced your study and perspective of the Old Testament?

A: At the Jerusalem Center we study everything from Melchizedek to Paul, everything that happens in the biblical period in that land. It is a unique opportunity not only to study it from books and in a classroom, but also to actually go out and study the stories onsite. I have made about twelve or thirteen trips to Egypt, four or five trips to Jordan, and have climbed Mount Sinai eighteen times. I know that land better than any location on earth. It is very helpful to know the land to understand the imagery that the prophets and the Savior use in the scriptures.

Q: Suppose there is someone reading this who will never go to

Jerusalem. What insight would you share with them?

A: Study the Old Testament. The Old Testament is as long as all the other books of scripture combined. It is a lot of reading, but nobody can really understand the New Testament without knowing something of the Old Testament. Nobody can really understand the Book of Mormon without understanding the Old Testament; so much is drawn from the ancient laws, practices, and principles. It is so much a part of the other scriptures, even our Doctrine and Covenants. The Old Testament is really a foundation for understanding all the other scriptures. The reason we do this symposium is to help those who are out there studying and wanting to learn more. With every four-year cycle, we ought to be able to learn more. For those who will be teaching Gospel Doctrine classes and are anxious to pick up some more knowledge, here is a good opportunity. ✕

Professor Kelly Ogden is the chair of the 2009 BYU Sidney B. Sperry committee. This year’s symposium will be held October 30–31.



George and Illa Sparks



GEORGE SPARKS MET ILLA IN 2001 WHILE BOTH WERE serving missions at the Employment Center and Bishop's Storehouse in Kennewick, Washington. Both had lost their eternal companions a few years earlier. After nearly a year of friendship, they were married for time in the Laie Hawaii Temple on Oahu, October 22, 2002.

After honeymooning in the Hawaiian Islands, they returned to Kennewick to serve another mission in the Washington Kennewick Mission. They served three years traveling the mission every six weeks, inspecting

missionary cars and apartments. That mission was a wonderful beginning to their marriage.

During this time, they bought a home close to the Columbia River Washington Temple, in which both continue to donate their time. They also keep busy with their combined family of nine children and their spouses and thirty-one grandchildren.

George was born and raised in Nampa, Idaho. He joined the navy near the end of World War II and served the Lord in the Northern States Mission. He then married and started his family. After graduating from BYU, he bought his father's farm and ran the dairy until he joined H&R Block as a franchise holder. As his business grew, he moved to Kennewick and opened more offices.

In 1992, he retired and served a mission with his beloved wife Simone on Temple Square in 1996.

Illa was raised in Bonners Ferry, Idaho, where her family lived after moving from Brigham City, Utah. She and her sister enjoyed growing up in that beautiful part of the country. Illa developed skills and talents early as she served in the small ward there. Illa and her husband moved to Kennewick, and Illa's son knew George's daughter; however, their parents never crossed paths.

George and Illa have always wanted to help spread the gospel and felt that BYU was the place to contribute donations for future missionaries and Church leaders. ❧

E. Lloyd & Dona Waters Peters

ENDOWED FUND FOR THE RESEARCH & TEACHING OF MORAL VALUES

Lloyd and Dona Peters were members of the Church who faithfully lived by the principles of the gospel. Carolyn, one of the couple's four daughters, remembers how she and her siblings were positively influenced by the strong moral and ethical values their parents taught them in their home.

Lloyd's work required the family to move from state to state throughout the children's lives. During those years, the Peters lived in Idaho, Utah, Arizona, and California. Yet despite the constant changes—new friends, new schools, and the constant need to become reestablished—Lloyd and Dona never wavered in teaching their children to be moral and ethical regardless of the challenges they faced.

Carolyn's upbringing instilled in her a desire to someday pay tribute to her parents by helping influence others the way her parents influenced her and her sisters. Carolyn and her husband feel fortunate to have the opportunity to honor Lloyd and Dona Peters by establishing an endowment in their names.

Because Carolyn and her sisters all attended Brigham Young University, Carolyn and her husband decided to establish the endowment at BYU. Their choice to establish the endowment within Religious Education reflects their deepest desires to help build a moral and ethical foundation in others.

Terry B. Ball, dean of Religious Education, is "grateful for this endowment



that promotes moral and ethical values in education, business, industry, and professional lives. Religious Education deeply appreciates the life and example of E. Lloyd and Dona Peters and is grateful that their descendants have established this endowment to honor their forebears' legacy." ❧

❧ To donate to Religious Education programs, visit Friends of Religious Education at fore.byu.edu.

STUDENT MENTORING

By Roger P. Minert

ROGER P. MINERT (*rpm@byu.edu*) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

Jennifer Heckmann of Heidelberg, Germany, has been a member of the Church all her life. Her grandparents lived in Germany throughout World War II, and Jennifer has heard their stories of those difficult times. However, until recently, she never thought much about the German Latter-day Saints and what they experienced from 1939 to 1945. Judith Sartowski of Demmin, Germany, joined the Church in 2005. Her grandparents were driven from their homes in East Germany at the end of the war. Until recently, Judith did not know that thousands of Church

members were evicted from their homes in the same region of Germany and never allowed to return. Zach Alleman of Dallas, Texas, served in the Germany Frankfurt Mission, where he attended Church meetings in beautiful buildings in nice neighborhoods. He did not know at the time that during the war, German Latter-day Saints met in rented rooms in backstreet locations (many of which were destroyed) or in members' apartments.

These three and several other student research assistants have had their eyes opened to a very different place

The "In Harm's Way" research team as of March 2009 (front from left): Mary Wade, Ashley Jones, Jennifer Heckmann, Judith Sartowski; (back): Zach Alleman, Casidy Andersen, Roger P. Minert.



and time in LDS Church history through their involvement in a program designed by Professor Roger P. Minert. The experiences of the Latter-day Saints in Germany during the years 1939–45 have never been documented, despite the large number of people involved and the remarkable experiences they had. Professor Minert’s goal is to write a history based upon the testimonies of hundreds of the 13,600 members of the Church who lived in Germany and Austria during World War II.

Professor Minert’s team is currently pursuing this goal in the form of two books—one devoted to the former East German Mission headquartered in Berlin and the second to the former West German Mission based in Frankfurt am Main. More than twenty student researchers have been busy since 2005 collecting documents; conducting eyewitness interviews; searching the holdings of the Church History Library; archiving literature, photographs, and letters; editing text; and performing numerous other research functions. Thanks to their support, *In Harm’s Way: East German Latter-day Saints in World War II* has been completed and is scheduled for release by the Religious Studies Center in September 2009.

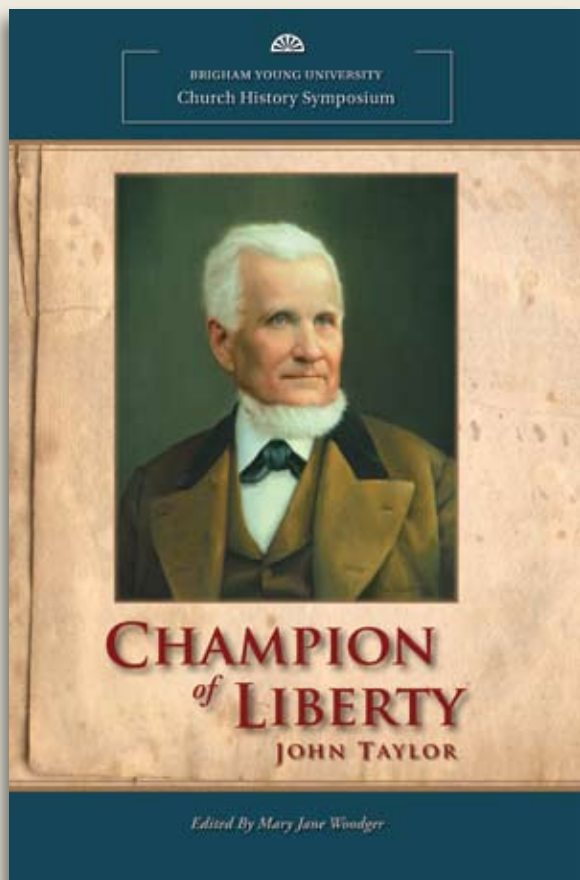
A list of German Saints who died during the war years will be included in both books. The genealogical details of more than one thousand of them are attached to the chapters featuring their respective home branches. With this data, it will be possible to assess the losses suffered by the Church among the German members.

Many of the documents included in the study were written in German, and many of the more than four hundred interviews conducted were done in the German language. The research team currently includes five students: Jennifer conducts interviews in German and English; Judith edits the Memorial Book; Zach identifies and locates eyewitnesses; Mary Wade of McCall, Idaho is the archivist and text editor; Casidy A. Andersen of Dammeron Valley, Utah, provides computer support and manages the Web site; and Ashley Jones of Boise, Idaho, coordinates communications with eyewitnesses and team members from Professor Minert’s office.



The youth of the Tilsit Branch in East Prussia gathered for this photograph on a wintry Sunday in 1941. Four of them died during the war.
Courtesy of Helga Meiszus Meyer.

While gathering data for these two books, Professor Minert’s research assistants have been privy to the personal experiences and feelings of faithful members of the Church. The stories the survivors tell reveal the spiritual challenges and physical sufferings of people who in general did not support the National Socialist government or a war of aggression. How they survived in such unfavorable circumstances is portrayed in the books in their own words and photographs, few of which have ever been published. Professor Minert and his team hope that the books will be not only an exceptional record of the German Latter-day Saints but also a source of inspiration and hope for those who read their stories. ✕



Featured Publication

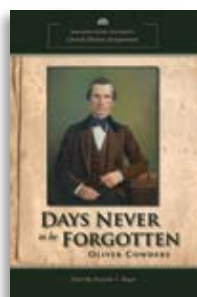
Champion of Liberty: John Taylor

BYU Religious Studies Center is pleased to announce the release of *Champion of Liberty: John Taylor*, a compilation of presentations from the annual BYU Church History Symposium. The purpose of this book is to remember the great legacy of John Taylor and the contributions he made to the Church during his lifetime. As the leader of the Church, John Taylor led by “present and immediate revelation,” proclaiming on several occasions, “Thus saith the Lord.” This book contains a number of revelations he received that have never been published before, bringing together all known revelations received by John Taylor.

ISBN: 978-0-8425-2736-1, Retail: \$24.95

NEW 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.



Days Never to Be Forgotten: Oliver Cowdery

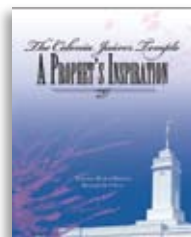
This book is a compilation of selected presentations from the annual BYU Church History

Symposium hosted by BYU Religious Education. Oliver Cowdery was a

primary character in the early days of the Church, both before and after its organization. The events he was involved with are significant to the history of the Church. This book explores his life and the many important roles he filled. He was the principal scribe for the Book of Mormon, and he witnessed the heavens opened and the gospel of Jesus Christ restored. As Oliver himself described, “These were days never to be forgotten—to sit

under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom!”

ISBN: 978-0-8425-2742-2, Retail: \$24.95

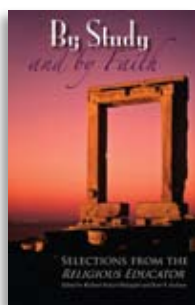


The Colonia Juárez Temple: A Prophet's Inspiration

This book contains the fascinating

story of the Colonia Juárez Chihuahua Mexico Temple, including the inspiration President Gordon B. Hinckley received while visiting Colonia Juárez to build smaller-sized temples throughout the world. This highly visual book highlights the process, the progress, and the sacrifice of the faithful Saints of the colonies who helped build this beautiful temple.

ISBN: 978-0-8425-2727-9, Retail: \$29.95



By Study and by Faith: Selections from the *Religious Educator*

Launched in 2000 by former dean Robert L. Millet, the *Religious Educator* serves

the needs and interests of those who study and teach the restored gospel of Jesus Christ. In celebration of its tenth year, the editors have selected some of the outstanding contributions. Among the authors are Elder D. Todd Christofferson, Elder Jay E. Jensen, Elder Neal A. Maxwell, Richard E. Bennett, Thomas A. Wayment, and several others. This volume is highlighted with a number of color images.

ISBN: 978-0-8425-2718-7, Retail: \$11.95



Teach One Another Words of Wisdom: Selections from the *Religious Educator*

The *Religious Educator*, a publication of BYU's

Religious Studies Center, is a place where Church leaders and teachers publish thoughtful essays for those who study and teach the restored gospel of Jesus Christ. The editors of this compilation selected some of the outstanding contributions from past issues to celebrate the *Religious Educator's* tenth year of publication. This volume features outstanding articles by Elder Robert D. Hales, Elder Richard G. Scott, Elder Tad R. Callister, J. R. Kearl, Brent L. Top, Kathy Kipp Clayton, and others.

ISBN: 978-0-8425-2717-0, Retail: \$8.95

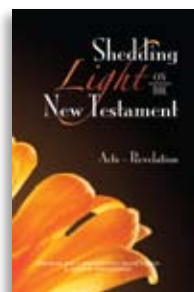


To Save the Lost: An Easter Celebration

Easter is a wonderful time to recall Jesus's mission to the least, the last,

and the lost, for he said, "The Son of man is come to save *that which was lost*." Not surprisingly, we discover that he sent his disciples to the "lost sheep." Some of Jesus' most memorable teaching moments have to do with finding the lost. This volume contains the papers delivered at the 2008 and 2009 Brigham Young University Easter Conferences, which is a celebration of the life and atoning mission of Jesus Christ. We are honored to include articles from Elder Merrill J. Bateman, emeritus member of the Seventy, and Bonnie D. Parkin, former general Relief Society president.

ISBN: 978-0-8425-2728-6, Retail: \$14.95

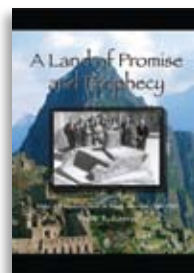


Shedding Light on the New Testament: Acts through Revelation

This book examines such themes as the Atonement, grace, gifts of

the Spirit, the condescension of God, and calling and election within the pages of the book of Acts through the Revelation of John. Using scriptures of the Restoration and teachings from the presiding authorities of The Church of Jesus Christ of Latter-day Saints, it illuminates and clarifies these and other topics so that we may see things wondrous to our understanding and establish godly conduct.

ISBN: 978-0-8425-2725-5, Retail: \$25.95



A Land of Promise and Prophecy: A. Theodore Tuttle in South America

Though not a biography of Elder Tuttle, this book focuses on

his activities in South America. Each mission in South America is discussed in relation to Elder Tuttle's efforts and some of the issues and concerns of the time. This history focuses on the personalities and programs of the mission presidents and their wives, with particular emphasis on Elder A. Theodore Tuttle, because the changes that occurred during his time there were the product of these great men and women.

ISBN: 978-0-8425-2713-2, Retail: \$25.95

FACULTY AND STAFF

APPOINTMENTS

Susan Easton Black was elected president of BYU's chapter of Phi Kappa Phi, an honors society that involves all disciplines.

Brad W. Farnsworth, former president of the Spain Madrid Mission and administrative vice president of BYU, has been appointed a member of the ancient scripture faculty.

Craig K. Manscill has been appointed to teach at the BYU Jerusalem Center for Near Eastern Studies during 2009–10.

Roger P. Minert was granted continuing faculty status, effective September 1.

Kerry Muhlestein was appointed associate professor of ancient scripture, effective September 1.

Craig J. Ostler was named Religious Education Teaching Fellow for 2009–11.

Charles Swift was appointed associate professor of ancient scripture, effective September 1.

Brent L. Top was appointed chair of the Department of Church History and Doctrine, and

Steven C. Harper was appointed associate chair on July 1.

Mary Jane Woodger was appointed professor of Church history and doctrine, effective September 1.

AWARDS

Dan Belnap received the Susan Easton and Harvey Black Outstanding Publication Award



Brent L. Top (right) and Steven C. Harper (left) were appointed chair and associate chair of the Department of Church History and Doctrine. Photo by Brent R. Nordgren

in Ancient Scripture for his book *Fillets of Fatling and Goblets of Gold*.

Richard D. Draper received the Robert J. Matthews Teaching Award at the Religious Education spring social.

J. Spencer Fluhman won the Mormon History Association's T. Edgar Lyon Article of the Year Award for "An 'American Mohamet': Joseph Smith, Muhammad, and the Problems

of Prophets in Antebellum America," *Journal of Mormon History* 34 (Summer 2008).

Robert C. Freeman received the B. West Belnap Citizenship Award at the spring social.

Linda Godfrey, secretary in the Department of Church History and Doctrine, received the President's Appreciation Award on August 25 for her service.

Steven C. Harper received the Susan Easton and Harvey Black

Outstanding Publication Award in Church History and Doctrine for his book *Making Sense of the Doctrine and Covenants*.

Richard Neitzel Holzapfel received the university's Karl G. Maeser General Education Professorship on August 25.

Stanley A. Johnson received the university's Karl G. Maeser Excellence in Teaching Award on August 25.

Joany O. Pinegar, administrative assistant at the Religious Studies Center, received an award in recognition of her five years of service to Religious Education.

Clyde J. Williams received the Richard L. Anderson Research Award at the Religious Education spring social.

OUTREACH

Fred E. Woods taught a four-credit course on Mormon doctrine, history, and culture at the University of Iceland using *Eldur Á Ís (Fire on Ice)*, a book published jointly by the Religious Studies Center and the University of Iceland Press. He was interviewed by the Icelandic newspaper *Morgunbladid* and by a national television program in Iceland called *Kastljós (Spotlight)*. He lectured at the Culture House, the finest museum in Iceland, where his documentary *Fire on Ice* was warmly received. He also met with Karl Sigurbjornsson, the Lutheran bishop of Iceland.

IN MEMORIAM



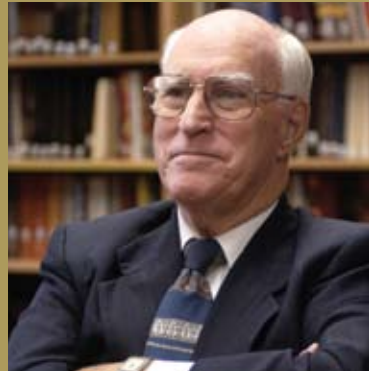
Clark V. Johnson, professor emeritus of Church history and doctrine, passed away on July 25, 2009.



Daniel H. Ludlow, former dean of Religious Instruction, passed away on February 14, 2009.



Truman G. Madsen, professor emeritus of religion and philosophy, passed away on May 28, 2009.



Robert J. Matthews, former dean of Religious Education, passed away on August 30, 2009.



Robert Clayton Patch, professor emeritus of Religious Education, passed away on November 24, 2008.





WHY HE WAS ABLE TO PUBLISH MORE PAPERS AS A STUDENT THAN MOST PEOPLE PUBLISH IN A LIFETIME.

Most undergraduates are happy just to get good grades on class papers. Not Jason Manwaring. So far at BYU, the botany major from Higley, Arizona, has coauthored three papers with Dr. Terry Ball, dean of Religious Education. To top it off, he presented their findings on South Pacific archaeological research at a worldwide conference in Spain.

Jason points out that he wouldn't have enjoyed these opportunities to publish without mentored student learning grants. "I can't help but appreciate those who have provided gifts to make these experiences possible," he says.

We invite you to help provide mentored learning experiences for our students by giving generously to the BYU Annual Fund. And please remember to designate Religious Education.

EVERY GIFT MATTERS

To talk about helping Religious Education with a special gift, contact Ken McCarty at 801-422-4148 or e-mail ken_mccarty@byu.edu.



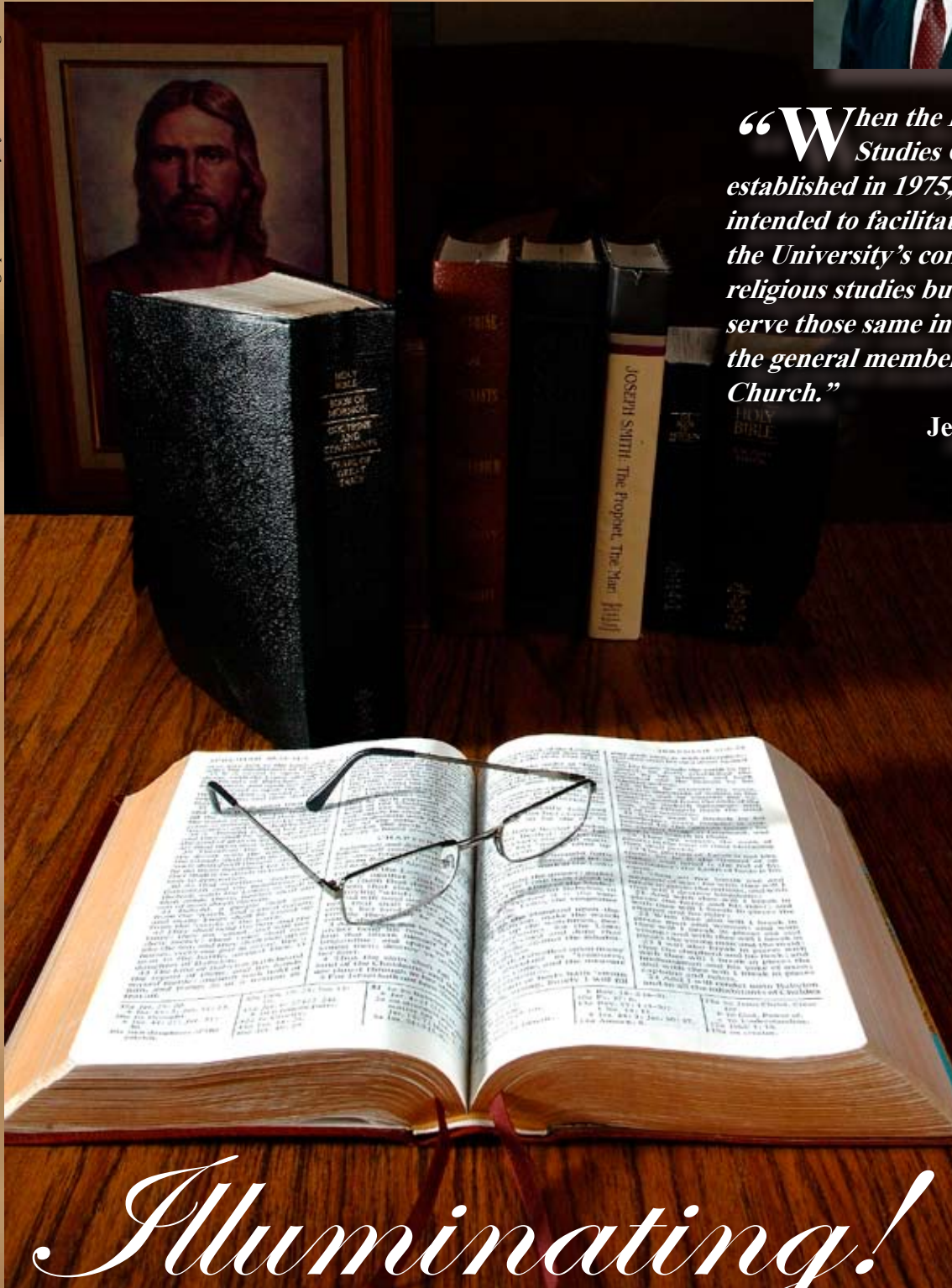
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Committed to Religious Studies



Large photo courtesy of Bruce Nordgren



“When the Religious Studies Center was established in 1975, it was intended to facilitate not only the University’s commitment to religious studies but was also to serve those same interests among the general membership of the LDS Church.”

Jeffrey R. Holland

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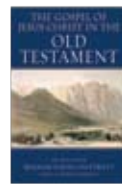
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Established in 1975 by Jeffrey R. Holland

We publish faithful, gospel-related scholarship and academically sound, original books and articles on topics directly related to all facets of the restored gospel, of scripture and doctrine, of LDS Church history, and of devotion.



Don't miss out!

Make time for these upcoming Religious Education events.

The 38th Annual Sidney B. Sperry Symposium **October 30–31, 2009**

The 2010 Religious Education Student Symposium. **February 19, 2010**

The 2010 Church History Symposium **February 26, 2010**

The 2010 Religious Education Easter Conference. **March 27, 2010**

See page 3 for more information.

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