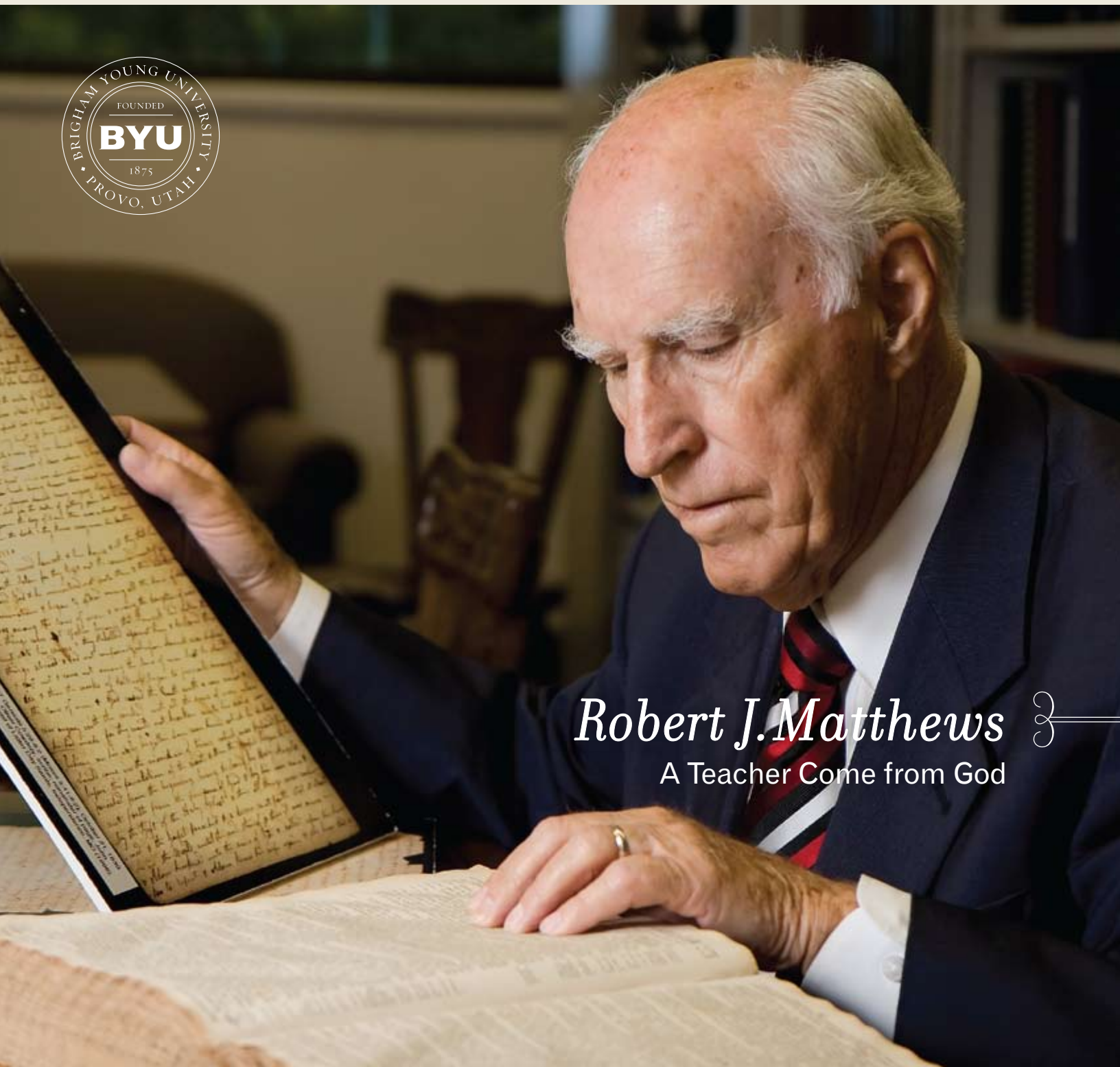


BYU RELIGIOUS EDUCATION

FALL 2010

REVIEW

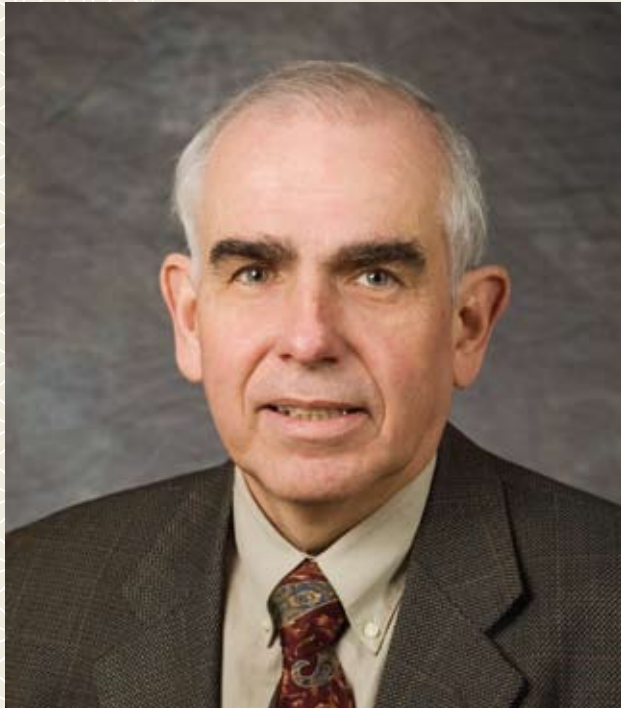
CALENDAR ✕ COMMENTS ✕ INTERVIEWS & SPOTLIGHTS ✕ STUDENT & TEACHER UPDATES ✕ BOOKS



Robert J. Matthews

A Teacher Come from God

“Seek Ye Out of the Best Books”



RECENTLY, WHILE VISITING FAMILY AND FRIENDS in Canada, I met with a middle-aged couple who are fine members of the Church. They shared the sad news that all three of their children are no longer active, a heavy burden for these good parents to carry. The children had drifted away because of high school and college secular influences, the choice of friends with differing values and contrasting belief systems, and the lack of a seminary and institute program in their far-distant branch.

My mind immediately reverted to Doctrine and Covenants 88:118: “And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.” Faith is a precious commodity, a marvelous gift that the world delights in trampling upon. As Church educators, we are commissioned and commanded to nurture faith in the Lord Jesus Christ in the rising generation through living the gospel ourselves and studying the writings and

experiences of others. We cannot teach what we do not know, and the Lord expects us to be readers and sharers, teachers and scholars. We are encouraged, if not mandated, to study, to research—or in scriptural terminology—to “seek . . . diligently . . . out of the best books.”

Our colleague Professor Larry Dahl once wrote of this artful combination of teaching and scholarship and how each complements the other. “I believe scholarship and teaching are inextricably intertwined,” he wrote in the lead article of the very first volume of the *Religious Educator*, published ten years ago. “Although there may be some unusual examples of acknowledged scholars who do not communicate their learning effectively in the classroom and popular teachers who may not fit easily into the category of ‘scholar,’ I am persuaded that the very best teachers are also good scholars, and that good scholars are, for the most part, good teachers.”¹

I echo that sentiment. In assuming my new responsibilities as associate dean of Religious Education, I intend to continue the wonderful example of my predecessor, Kent P. Jackson, in pursuing and encouraging rigorous gospel scholarship on the one hand, and excellent teaching of our students on the other. These twin pillars of our profession are not incompatible; rather they are “a compound in one” (2 Nephi 2:11). Scholarship is neither a drudgery nor a deflection but an invitation to enthusiastic discovery and widespread dissemination, inspiring a yearning to share what we find in a classroom of learning in the household of faith.

Richard E. Bennett

Associate dean of Religious Education

BYU

Religious Education

¹ Larry E. Dahl, “Gospel Scholarship and Gospel Teaching,” *Religious Educator* 1, no. 1 (Spring 2000): 2.

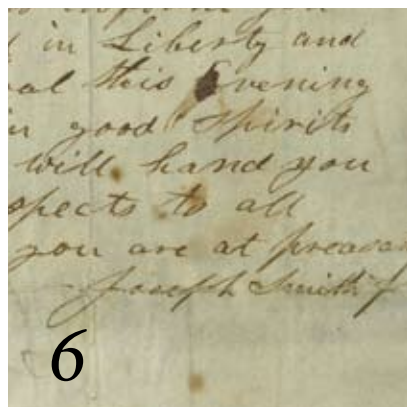
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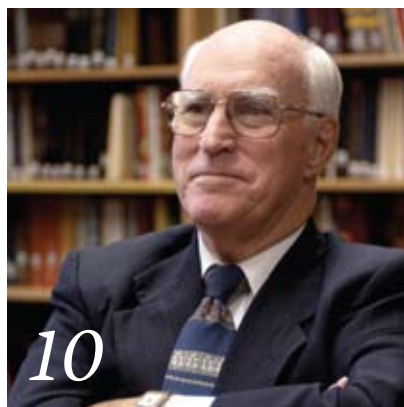
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PREPARED TO DO GREAT THINGS

IN AN EARLY REVELATION TO THE Prophet Joseph Smith, the Lord told Sidney Rigdon (a recent convert and former Protestant minister), “I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things” (D&C 35:3–4).

I noted in earlier issues how Religious Education faculty bless the lives of many people beyond their particular teaching assignments in their departments (see “Being Anxiously Engaged,” *BYU Religious Education Review* [Fall 2008], 2–3; “Contributions Across Campus,” *BYU Religious Education Review* [Fall 2009], 2–3). In this issue I want to highlight another way in which Religious Education faculty reach beyond the walls of their offices and classrooms. In this case they leave BYU!

Thou art blessed, for thou shalt do great things.”

(D&C 35:4)



Andrew H. Hedges (left) and Reid L. Neilson (right) stand in front of the new Church History Library, where they now work full time.

Not all faculty members remain at the university for their entire professional careers. Recently, two of our colleagues, Andrew H. Hedges and Reid L. Neilson, left BYU and are now employed full-time at the Church History Library in Salt Lake City. Although they

will be greatly missed, sober reflection suggests that their time at BYU was a preparatory period for them to do great things. Reid is now the managing director of the Church History Department. Andy is now a writer-editor in Special Projects at the Church History Library. Both

are perfectly suited for their new positions of trust and responsibility at Church headquarters. Their impact at BYU through their teaching, research, and citizenship was significant. Their new positions will greatly expand their influence to the entire Church—well beyond the BYU campus community.

Their new positions will greatly expand their influence to the entire Church—well beyond the BYU campus community.

In June I began a three-year mission assignment, turning over my duties as publications director to Robert L. Millet. I wish him and you, our readers, the very best. I have enjoyed visiting with you twice a year through the *BYU Religious Education Review* magazine since its publication began in February 2008. It has been a pleasure to help highlight our students, faculty, staff, and administration. Such an undertaking has increased my appreciation for all the contributions, both small and great, made by my friends and colleagues in Religious Education. ✂



Richard Neitzel Holzapfel
Alabama Birmingham Mission

upcoming events

Open to the campus community and the general public

OCTOBER 2010

Friday and Saturday, October 29–30

SPERRY SYMPOSIUM

The 39th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building auditorium on BYU campus. The keynote address will be given Friday, October 29.

FEBRUARY 2011

Friday, February 18

STUDENT SYMPOSIUM

The 2011 Religious Education Student Symposium will be presented in the Wilkinson Student Center on BYU campus from 9 a.m. until 3 p.m.

Wednesday, February 23–24

KING JAMES BIBLE SYMPOSIUM

To commemorate the four hundredth anniversary of the King James Version of the Bible, BYU Religious Education will sponsor its first-ever King James Bible Symposium on Wednesday, February 23, and Thursday, February 24, from 1 to 5 p.m. at the Harold B. Lee Library auditorium.

MARCH 2011

Saturday, March 5

CHURCH HISTORY SYMPOSIUM

The 2011 BYU Church History Symposium, sponsored by Religious Education and the Religious Studies Center, will be held on BYU campus from 9 a.m. to 1 p.m. The topic will be the history of missionary service in the Church. For more information, please visit churchhistorysymposium.byu.edu.

APRIL 2011

Saturday, April 9

EASTER CONFERENCE

The 2011 BYU Easter Conference will be held in the Joseph Smith Building auditorium on BYU campus at 9 a.m. The keynote speaker for this event will be Elder John H. Groberg. Visit easterconference.byu.edu for more information.

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

Faculty Highlight: Spencer Fluhman

SPENCER FLUHMAN (fluhman@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



SPENCER FLUHMAN'S FASCINATION with faith and history has deep roots. Given his upbringing in Bountiful,

Utah, his academic interests seem almost inevitable. "The house I grew up in was built in the 1870s. I attended stake priesthood meetings in a chapel built in the 1860s," he said. "I never had the feeling that history belonged to the past only. I grew up sensing it is still very much with us."

A Latter-day Saint mission in Washington DC and Virginia stoked his historical curiosity. "I flirted with the ancient world as an undergraduate, but I never could escape American religious history." Graduate degrees at the University of Wisconsin–Madison provided the broad context for his research

in American religion and the LDS experience. He is currently completing a book manuscript that traces American perceptions of nineteenth-century Latter-day Saints.

Since joining the BYU faculty in 2004, Fluhman has taught courses in scripture, Church history, Utah history, and American religion. "As my students begin to see how they came to be where and what they are—both as Latter-day Saints and members of various communities—I think they gain a richer faith and are better prepared to be world citizens." ✂

Staff Highlight: Devan Jensen

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



DEVAN JENSEN GREW UP in the San Francisco Bay Area. When his family moved to a farm in McCammon, Idaho, Devan took up reading, piano, and trumpet. He enjoyed sports, earned his Eagle Scout Award, and became a National Merit Scholar. After serving in the Micronesia Guam Mission, he received his BA and MA in English from BYU and dreamed of returning to work at BYU.

He started as an editorial assistant at Deseret Book Company, then editor of manuals at the Church Curriculum Department (what he calls "manual labor"). Next he worked as copyeditor at the *Ensign* for six years. Then, in 2001, BYU's Religious Studies Center hired him as executive editor.

Devan is an author and songwriter and most recently published a book called *God's Greatest Gifts: 10 Reasons to Rejoice*. In August he was a first-time speaker at Campus Education Week. He and his wife, Patty, and their four children (Adam, Amy, Jacob, and Sarah) live in Orem, Utah. ✂

Faculty Highlight: Stanley A. Johnson

STANLEY A. JOHNSON (stan_johnson@byu.edu) IS A TEACHING PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



STANLEY A. JOHNSON WAS BORN IN Covina, California, to a single mom who raised four boys. When he did

not want to attend church, his mom used to say, “As long as you live under this roof, you will go to church”—and he did! He served in the Great Lakes Mission from 1969 to 1971 and then attended Mount San Antonio College in Southern California. After taking an institute class from Gerald N. Lund, Brother Johnson decided he wanted to work in the same field. Brother Lund said, “Stan, if you marry right it could happen.” Brother Johnson believes he must have married right, because he is now in his thirty-fifth year in the Church Educational System. He married Leslie Rae Lloyd in the Ogden Utah

Temple on December 20, 1974, and they have six children and ten grandchildren. He says they are the greatest blessings of his life.

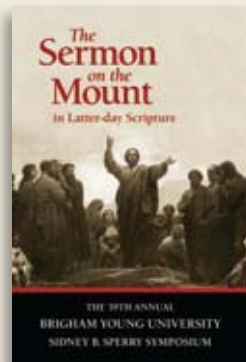
He taught in Seminaries and Institutes of Religion for nineteen years and has taught sixteen years in ancient scripture at BYU. Regarding his job, he says, “What a joy! I sometimes can hardly believe this is my job. Although it is not easy by any means—in fact, it is very challenging—I never watch the clock, and it is difficult to describe how much I truly enjoy my employment.” ✂

2010 Sperry Symposium



Sidney B. Sperry

The Sermon on the Mount in Latter-day Scripture” will be the focus of the 2010 Sperry Symposium. Sponsored by Religious Education, the conference will be held on Friday, October 29, and Saturday, October 30, 2010, in the Joseph Smith Building at BYU. Daniel K Judd, professor of ancient scripture and former counselor in the Church’s Sunday School general presidency, will deliver a keynote address entitled “Resist Not Evil”: The Supreme Test of Christian Discipleship.” Presentations by more than twenty-five religious educators and scholars will highlight significant themes associated with the Savior’s seminal sermon. BYU’s Religious Studies Center and Deseret Book Company will copublish select papers in a volume available for purchase at the conference. ✂



Religious Education and the Joseph Smith Papers Project

BY ALEXANDER L. BAUGH

ALEXANDER L. BAUGH (alex_baugh@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

In the late 1960s when Dean C. Jessee, a researcher in the Church Historical Department, began compiling and editing the Prophet Joseph Smith's personal writings, he could not have foreseen the scope the project would achieve. Following years of painstaking research and editorial work, Jessee compiled, transcribed, and edited a number of the Prophet's personal journals, histories, and letters, published as *The Personal Writings of Joseph Smith* (Salt Lake City: Deseret Book, 1984), along with a revised version in 2002. In the meantime, Jessee sensed the need for a more comprehensive work, resulting in *The Papers of Joseph Smith, Volume 1: Autobiographical and Historical Writings* (Salt Lake City: Deseret Book, 1989), and *The Papers of Joseph Smith, Volume 2: Journal, 1832–1842* (Salt Lake City: Deseret Book, 1992). These volumes in particular demonstrated the need for a multivolume work to document the surviving Joseph Smith manuscripts.

Beginning in 2001, the Joseph Smith Papers Project (JSPP) was launched with the goal of publishing a

scholarly multivolume edition of all papers created by, or written under the direction of, the Prophet. The goal was to provide a complete transcription of the extant documents, including historical background information, as well as contextual annotation. The published series, projected to be around twenty volumes, will include Joseph Smith's personal journals, documents (correspondence, revelations, editorials, notices, and notes), revelations (the earliest manuscript texts and revelation books), translations, histories, legal and business papers, and administrative documents. In addition, an online edition of each volume will feature documents that were related to the project but not included in the print version.

The JSPP was initially inaugurated under the auspices of the Church Archives in collaboration with the Joseph Fielding Smith Institute for Latter-day Saint History at BYU, under the direction of general editors Dean C. Jessee, Richard L. Bushman, and Ronald K. Esplin, with Esplin overseeing the entire project as managing director. Under

Esplin's direction, a team of volume editors, researchers, historians, archivists, documents specialists, writers, consultants, production managers, and staff members were brought together to form the project team. Significantly, in 2004, the project received the endorsement of the National Historical Publications and Records Commission (NHPRC), thus demonstrating that the JSPP met the scholarly standards for documentary editing. In 2005 the Smith Institute was dissolved, and those working on the JSPP were transferred to the Church History Library in Salt Lake City, where they continued their work. Presently, the JSPP is under the auspices of an executive committee, headed by Elder Marlin K. Jensen of the Seventy, Church Historian and Recorder; Elder Paul K. Sybrowsky of the Seventy, assistant executive director; and Richard E. Turley, assistant Church historian and recorder. It includes a three-person editorial board and a national advisory board composed of four renowned historians, three of whom are non-LDS.¹

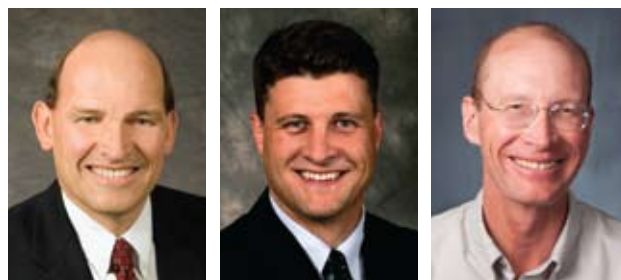
When the JSPP began, three professors of Church history and doctrine at BYU with doctorates in American history were invited to be volume editors for the project: Alexander L. Baugh, Andrew H. Hedges, and Steven C. Harper. Professor Hedges was assigned to be a coeditor for *Journals, Volume 2: December 1841–April 1843*, while professors Harper and Baugh were assigned to be coeditors for *Documents, Volume 3: 1834–1835*, and *Documents, Volume 4: 1836–1838*. Significantly, each of these scholars conducted their research, editing, and writing while maintaining a full-time university teaching load. The initial drafts of their volumes have been completed and submitted to the project's senior editors for final review before publication.²

In 2008, Steve Harper took on additional responsibilities associated with the JSPP when he was appointed to assist in the transcription of two revelatory collections known as the Book of Commandments and Revelations and the Kirtland Revelation Book. The completed work was published under the title *Revelations and Translations: Manuscript Revelations Books* (Salt Lake City: The Church Historian's Press, 2009) and was the second volume in the JSPP to appear in print. Even more recently, Brian M.

Hauglid, a professor of ancient scripture, has been asked to provide historical context, analysis, and commentary for the volume containing documents associated with Joseph Smith's Egyptian collection.

In addition, three emeritus professors from Religious Education have acted as consultants and advisers on the project: Richard L. Anderson, Larry C. Porter, and Milton V. Backman. Finally, in 2008–9, several faculty and emeritus faculty members participated as commentators in the filming of the Joseph Smith Papers television documentary series produced by KJZZ-TV. These included Richard L. Anderson, Milton V. Backman, Alexander L. Baugh, Richard E. Bennett, Susan Easton Black, Steven C. Harper, Andrew H. Hedges, and Larry C. Porter from Church history and doctrine; and Brian M. Hauglid, Paul Y. Hoskisson, Kent P. Jackson, and Robert J. Matthews (now deceased) from ancient scripture.³

Religious Education is honored to be a partner in the JSPP, which Elder Marlin K. Jensen calls “the single most significant historical project of our generation.”⁴ ✂



Volume editors on the Joseph Smith Papers Project include Church history and doctrine professors Alexander L. Baugh (left) and Steven C. Harper (center), along with Andrew H. Hedges (right), who is now employed at the Church History Library.

Opposite: Joseph Smith's December 1, 1838, letter to Emma Smith from Liberty Jail. The letter is one of the documents that will appear in the Joseph Smith Papers Project volume *Documents, Volume 4: 1836–1838*. Courtesy of Church History Library, Salt Lake City

- 1 For more information about the Joseph Smith Papers Project, visit <http://josephsmithpapers.org>.
- 2 In May 2010, Andrew H. Hedges accepted an appointment as a historical researcher with the Church Historical Department, where he works full time on the JSPP.
- 3 Beginning in 2008, the documentary series aired each Sunday evening on KJZZ-TV. The series can now also be seen on KBYU-TV and BYU-TV. The first season (fifty-two episodes) has been released in DVD format as *The Joseph Smith Papers Television Documentary Series: Season 1* (Salt Lake City: KJZZ-TV, 2009). The second season is projected for release in September 2010.
- 4 R. Scott Lloyd, “Historian by Yearning,” *Church News*, May 28, 2005, 12.

The Sperry Symposium: A Foundation for Latter-day Saint Religious Study

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



The Sperry Symposium draws hundreds of participants and is held annually in the Joseph Smith Building (JSB) auditorium. Photo by Brent R. Nordgren

BEGINNING IN 1973 WITH THE commission to present original research and promote general interest in religious scholarship, the Sidney B. Sperry Symposium at Brigham Young University has become one of the premier venues for Latter-day Saint religious study. Over the past four decades, both the conference and its corresponding publications have expanded in scope and outreach, extending the impact of Religious Education at BYU. Today's Sperry Symposium influences thousands through seminars and publications.

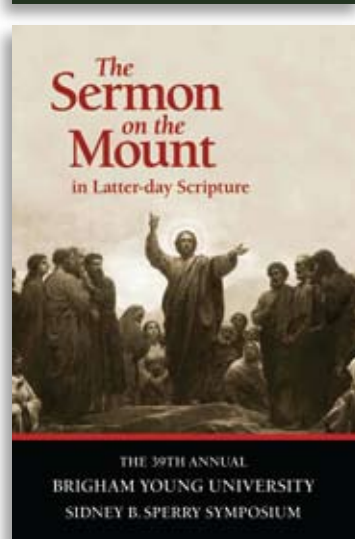
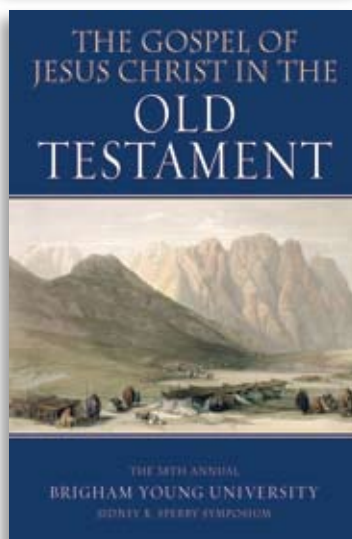
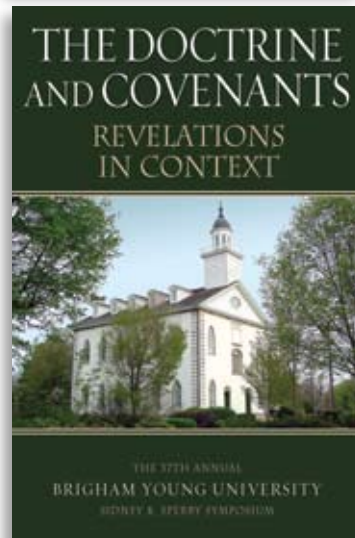
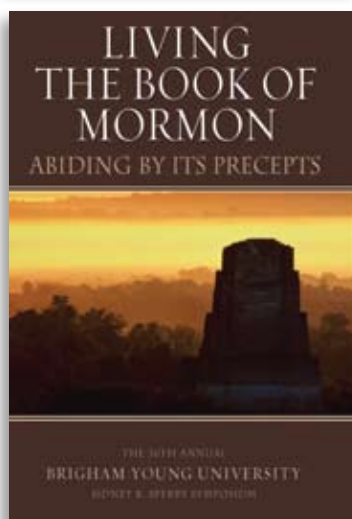
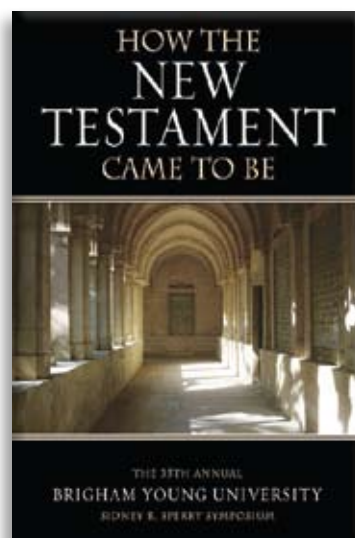
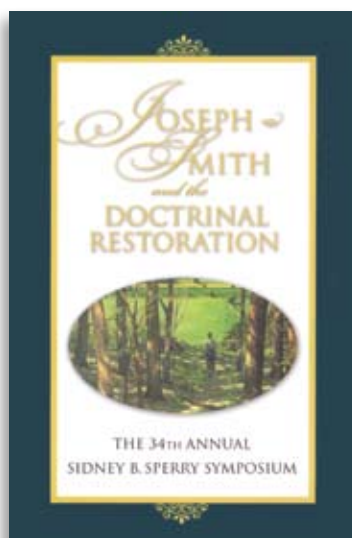
The symposium originated with a generous donation by the Sperry family, who created the Sidney B.

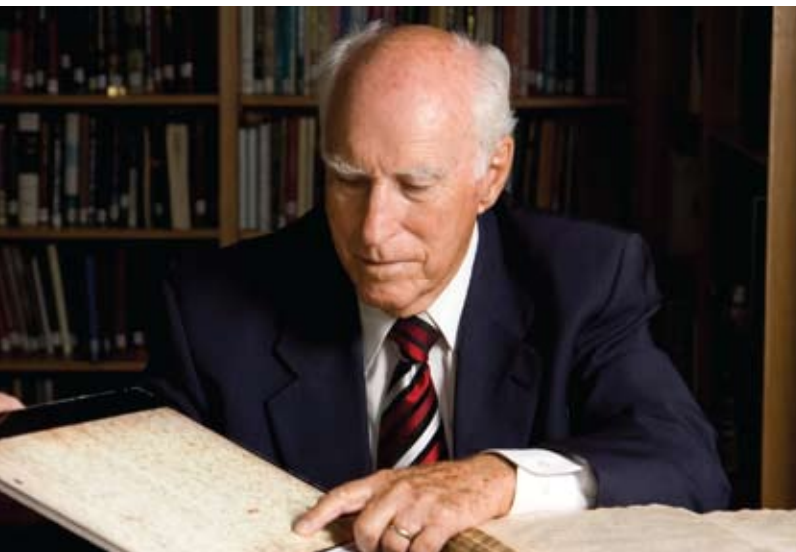
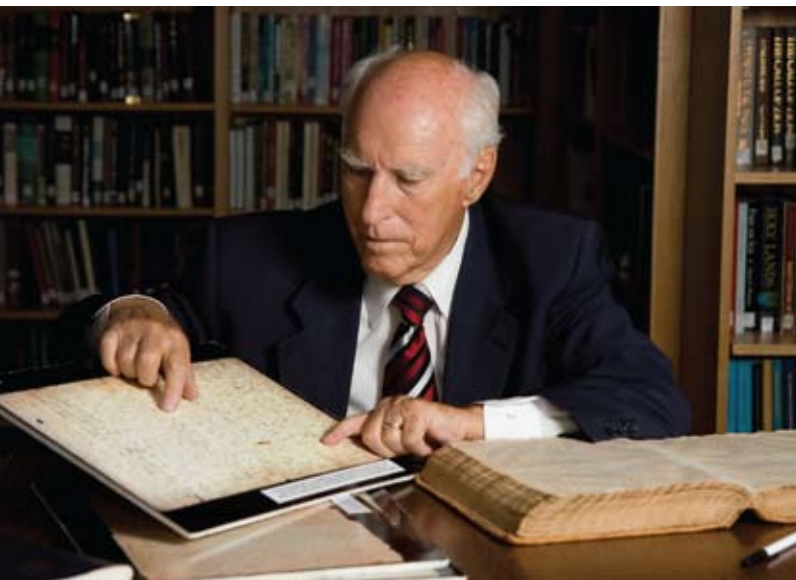
Sperry Research Fund to encourage faith-based religious scholarship on Latter-day Saint topics. Professors Milton V. Backman Jr., S. Kent Brown, and C. Wilfred Griggs were selected from a large number of contributors to present at the first gathering on April 12, 1973, and their addresses on Joseph Smith's First Vision, the leadership of Peter in the New Testament, and Mormonism and Apocalypticism were subsequently published by BYU. In 1975 the third annual Sperry Symposium expanded the outreach of the conference, adding for the first time speakers outside Religious Instruction with presentations by Kenneth W. Godfrey from the Church

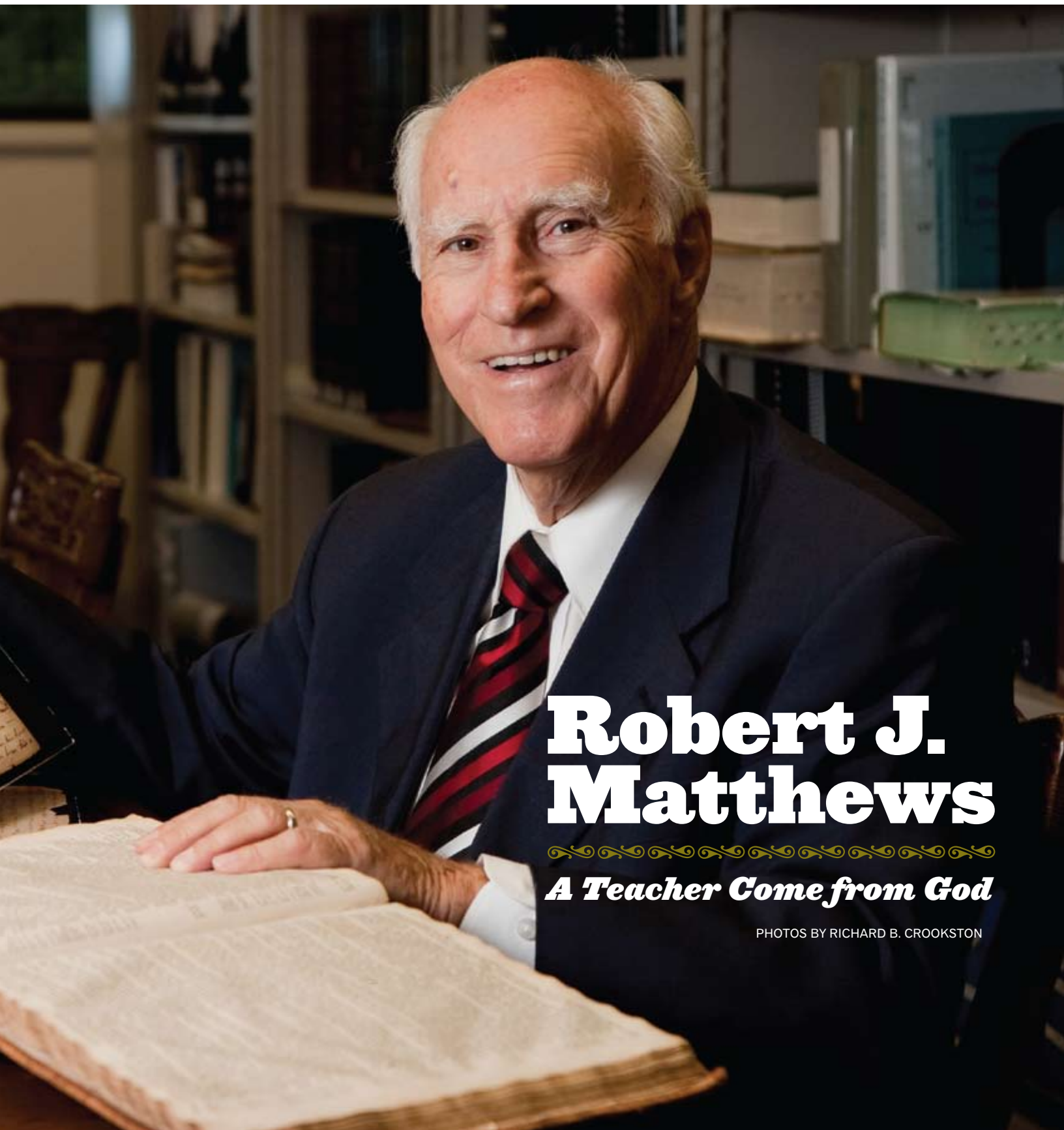
Educational System and Lael J. Woodbury, dean of BYU's College of Fine Arts and Communications. Three years later, Religious Instruction at BYU and the Church's seminary and institute program began cosponsoring the conference, more than tripling it in size and creating "a mid-year offering to be of service not only to the local and university community, but also to function as an inservice enrichment experience for full-time teachers of religion."¹ At the same time, the 1978 symposium focused for the first time on a particular topic, the Old and New Testaments. This pattern has since been continued, with themes regularly rotating between the various books of scripture, the New Testament having been studied seven times (1983, 1987, 1990, 1994, 1998, 2002, 2006); the Old Testament (1986, 1989, 1993, 1997, 2001, 2009), Book of Mormon (1981, 1991, 1995, 1999, 2003, 2007), and Doctrine and Covenants (1979, 1984, 1989, 1992, 1996, 2008) six times each; and the Pearl of Great Price (1982) once.² Other topics include four volumes focusing on the history of the Church (1980, 2000, 2004, 2005) and one volume dedicated to applying the principles of the gospel (1985).

Since 1989, select papers from the Sperry Symposium have been copublished by Deseret Book and the Religious Studies Center at BYU.³ The entire printed collection represents the work of more than 270 authors producing 568 articles over its thirty-eight-year history. The late Robert J. Matthews, former dean of Religious Education, was the most frequent contributor to the Sperry Symposium collection, authoring twenty-one different articles during his prolific career. Significantly, General Authorities have also regularly contributed to the volumes, beginning with Elder Mark E. Petersen's 1978 address, "Moses, Man of Miracles." Several have contributed multiple times to the volumes, including Elders C. Max Caldwell (1979, 2008), James E. Faust (1984, 1990), Jeffrey R. Holland (1979, 1995), Gerald N. Lund (1981, 1991, 1998), and Bruce R. McConkie (1979, 1984). A blessing to both academics and general Church membership, the symposium continues to represent the finest rigorous scholarship from a position of faith. ✂

- 1 *The Sixth Annual Sidney B. Sperry Symposium* (Provo, UT: Brigham Young University, 1978).
- 2 The 1988 symposium was moved to February 1989, with a second held later in October that same year. At the same time, the symposium volumes were unfortunately misnumbered, with no volume 16 ever having been printed.
- 3 Statistics from the 2009 Sperry Symposium demonstrate the event's academic rigor. For the most recent volume, committee members reviewed 75 proposals, accepting 28 for presentation and 16 for publication.







Robert J. Matthews

A Teacher Come from God

PHOTOS BY RICHARD B. CROOKSTON

ROBERT L. MILLET (*robert_millet@byu.edu*) IS PUBLICATIONS DIRECTOR OF THE RELIGIOUS STUDIES CENTER.
ADDRESS GIVEN AT THE FUNERAL OF ROBERT J. MATTHEWS IN LONDON, UTAH, ON SEPTEMBER 4, 2009.



It is hard to explain my feelings since I first learned of the passing of our friend and loved one, Robert J. Matthews, on Sunday, August 30, 2009. While I know enough to know that his reception on the other side of the veil was glorious, his passing leaves a void in my world on this side of the veil that only the love and tender mercy of Jesus Christ can fill in the days and weeks and months ahead.

Brother Matthews has been my friend, my mentor, my adviser, and my consultant for more than thirty years. My own father passed away in March 1988, and I have turned to Robert J. on many occasions for counsel, priesthood blessings, and encouragement, especially during the decade I served as dean of Religious Education at Brigham Young University. He was kind and patient with me. He was wise, and his counsel was tempered but direct. He had a wonderful institutional memory of the Church Educational System that was of great service to me in ascertaining where we had been as a key factor in determining where we must go.

When Nicodemus came to Jesus by night, he addressed the Master with these words: “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2). I would like to borrow Nicodemus’s words and apply them to Robert Matthews; in my view, and I’m sure in the estimation of many, Robert J. Matthews was “a teacher come from God.”

First, inspired and inspiring teachers love those they instruct and lead, and such teachers are kind to students. Bob was a consummate Christian gentleman. With about forty other seminary and institute teachers, I had the privilege in the summer and fall of 1975 to sit at Brother Matthews’s feet in three graduate courses: the ministry of the Lord Jesus Christ, the labors and writings of the Apostle Paul, and the teachings of James, Peter, Jude, and John. In the language of Oliver Cowdery, “these were days never to be forgotten” (Joseph Smith—History 1:71 note).

Sadly, one of the things I remember most about the summer classes was that the students talked too much and did not leave Brother Matthews sufficient time to teach; we had come to learn from him and I did not much care what the other students had to say. Patiently and lovingly, however, he would attend to comment after comment and then lead us back to the scriptural text. I still marvel at his unusual courtesy.

Second, teachers who come from God never cause what Joseph McConkie calls a “spiritual eclipse.” That is, they never point students to themselves—to their knowledge, their charisma, their personality—but rather to the Savior himself. Bob was a phenomenal teacher, one who knew the doctrines of salvation better than any human being I have ever encountered. He knew the holy scriptures, and he knew the words of the prophets. His insights were treasured, and his word was trusted. His colleagues *loved* him a great deal, but we *trusted* him even more. And yet Brother Matthews never generated a following, never created a flock of minidisciples, never encouraged his students to look anywhere except to the scriptures, to their Church leaders, to the Lord. Many times I left his classes on fire with the spirit of our discussion. But never once did I say, “Wow! Brother Matthews is amazing.” What I did say, many times, was, “I want to read and study more” or “I feel the need to pray.” Latter-day Saints far and wide loved hearing from this teacher come from God, but the reason they were drawn to Christ and his gospel rather than to their teacher was because of a simple yet significant humility, a keen awareness that at best he walked in the shadow of the Almighty.

Jesus bids us to become a friend to all. No one did this better and more naturally than Robert J. Matthews. For Bob there was no pecking order. It was as common to see him carrying on a conversation with one of the student custodians in the old Joseph Smith Building as it was to see him hosting a visiting General Authority. People were people, and they had his full attention, no matter their standing in society or in the Church. Those kinds of men



Robert Matthews was void of arrogance, although he read widely and had a cultivated and refined intellect. More important, he had a settled conviction of the truth within his soul.

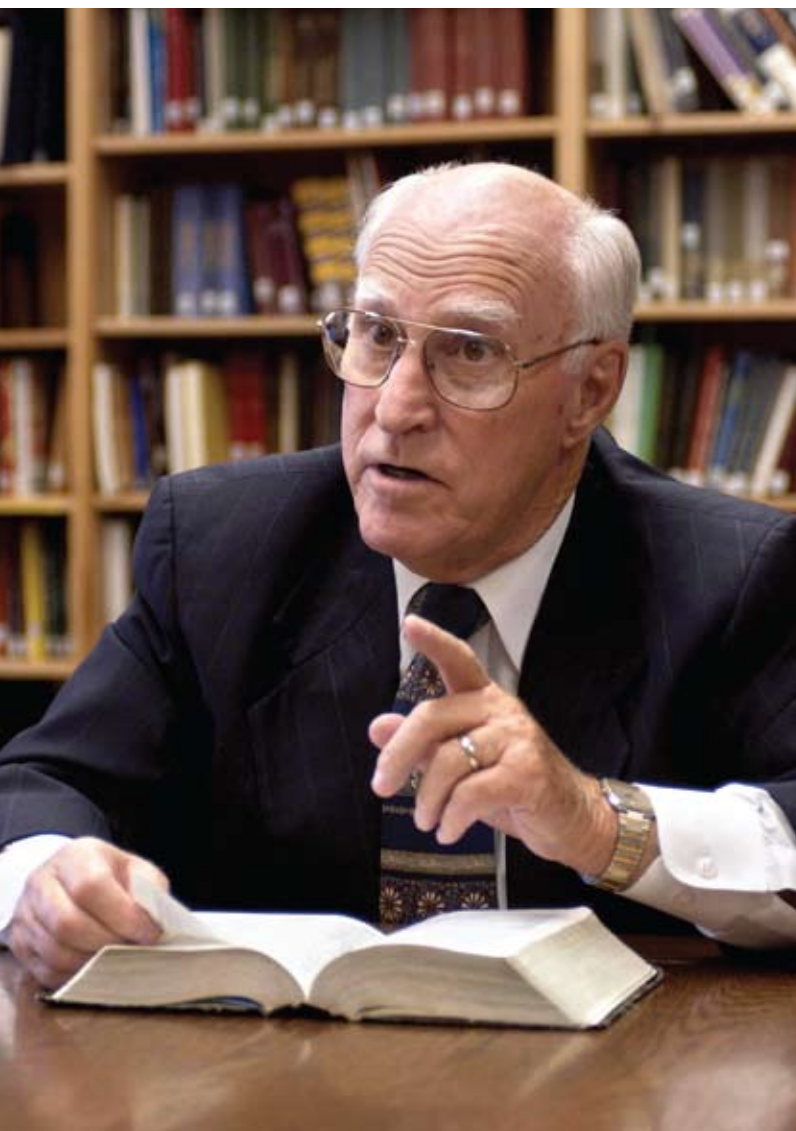


and women are hard to come by, but their influence is lasting and lifting.

Inspired gospel teachers bear testimony. I honestly don't remember too many times when I heard Brother Matthews stop what he was doing, change gears, and then say, "I want to bear my testimony." Instead, on numerous occasions I heard comments like these about a doctrine or a scriptural verse: "I really like that verse" or "My, that's an impressive way of putting it" or "It doesn't get any better than that." His statements of conviction were specific and direct, his affirmations simple and uncluttered by jargon

or sophistry. Robert Matthews was void of arrogance, although he read widely and had a cultivated and refined intellect. More important, he had a settled conviction of the truth within his soul. He had entered into the rest of God here, all as a harbinger of what awaited him hereafter (see Moroni 7:3).

The best of gospel instructors teach as much out of class as they do within—by how they live, how they speak, what they do and don't do, and how they treat others. It has been my privilege, and I count it such, not only to work under his leadership for eight years while he served



It was for him, as it was for Brigham Young and John Taylor, “the kingdom of God or nothing!”



or the best way to spend time and expend resources and energy. It was for him, as it was for Brigham Young and John Taylor, “the kingdom of God or nothing!”

Another lesson he demonstrated and also articulated was this: always be loyal to the Prophet Joseph Smith. On several occasions I heard Latter-day Saints read a Bible passage from the King James Version, acknowledge that the Prophet Joseph had altered the passage in his inspired translation, and say something like this: “With apologies to Brother Matthews, I have chosen to stay with the King James language.” Brother Matthews promptly replied: “You need not apologize to me, but you may want to check with Joseph Smith.”

In the fall of 1969, I was a very frightened and overwhelmed new transfer student at BYU. I was homesick for Louisiana, for Cajun cooking, and for a winning LSU football team. I left my dorm one evening and went for a walk across the campus. For some reason, I wandered into the old Joseph Smith Building and heard someone speaking in the auditorium. It was a man slight of stature with a balding head on top and dark hair on the sides. I sat in the rear of the auditorium and listened as he spoke of the Joseph Smith Translation of the Bible, what we then called the Inspired Version, something I knew very little about at the time. As I sat there listening, the man’s words went into my heart and burned like fire, for reasons that I could not then understand. A strange sense of familiarity surrounded his remarks, and I felt deeply that the topic he was discussing and even the man himself would become important parts of my life in the future. I first met Robert J. formally in 1973 at an Education Days program in Idaho

as our dean, but also to visit the Salt Lake Cemetery often with him and with Andy Skinner; to travel with him to Church history sites with Keith Perkins and Larry Dahl and to read the scriptures and statements of the Prophet Joseph Smith there; to kneel with him, more than once, in the Sacred Grove, and to petition the Lord to bring to pass his purposes at BYU and throughout the kingdom of God on earth. I will never be able to revisit those places without a lump in my throat, without remembering that God’s marvelous grace was extended to me by placing me in the presence of Christlike teachers like my friend Robert J.

Many times Bob said, “Let’s not allow ourselves to labor in secondary causes.” That counsel helped many of us to avoid involvement that would have been nice but not necessary, enterprises that were good but not the better

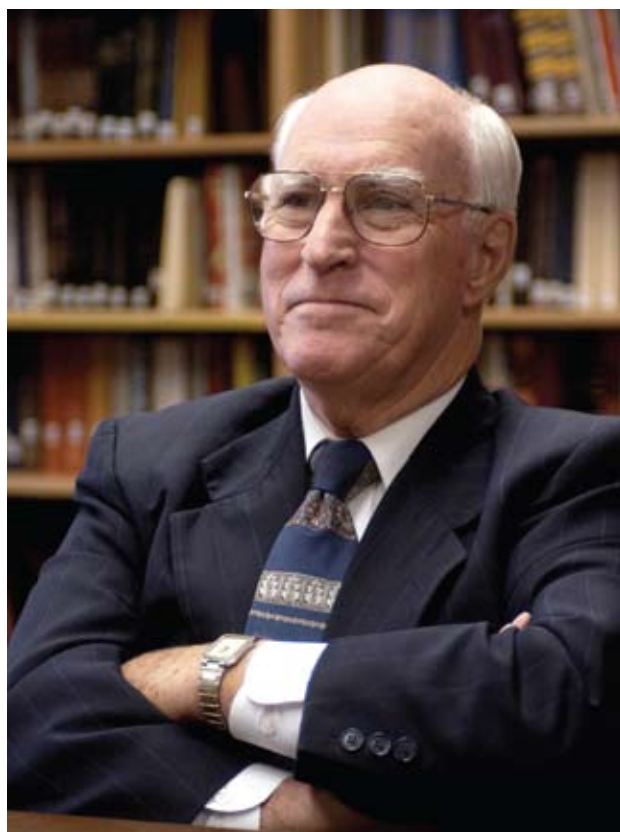
Falls, took classes from him in 1975, and began a friendship that would be more constant when I came to BYU in 1983. The rest is history. I have since spent hundreds of hours studying—and teaching thousands of students about—Joseph Smith’s Translation of the Bible. Bob Matthews has impacted me in ways I cannot enumerate, in ways that I cannot express. He has been my “teacher come from God.”

I bear my witness that God our Heavenly Father lives. Jesus Christ is the Savior and Redeemer of all humanity, our only hope for a remission of sins, for happiness here and eternal reward hereafter, for victory over the grave and the glorified immortality of the soul. Joseph Smith is the prophet of the Restoration, the one called and foreordained to restore the knowledge of God, the great plan of happiness, and vital doctrine concerning our premortal, mortal, and postmortal existences. Keys and authorities and priesthoods have been delivered by heavenly messengers. Life and love and learning are forever; in reality there is no death and there are no dead—there is only life. The veil between this world and the next is startlingly thin. The work of the Lord goes forward on both sides of that veil, and it probably doesn’t matter a great deal which side we are working on.

Our beloved friend and loved one has entered into paradise, where he will “rest from all [his] troubles and from all care, and sorrow” (Alma 40:12). There he will learn, grow, develop, and be refined and purified, all in preparation for a glorious celestial resurrection. And while he is there in the spirit world, he will continue to pray and prompt and guide those he loves and to lend his support and his voice to the spread of the everlasting gospel. Our loss is paradise’s gain.

Joyfully, “that same sociality which exists among us here will exist among us” in the world to come, “only it will be coupled with eternal glory, which glory we do not now enjoy” (D&C 130:2). We have been assured by latter-day prophets that we will come forth in the resurrection unto unspeakable glory, but we will always and forever retain our identity.¹ The sacred work to which Robert J. Matthews consecrated his life is true, and because it is true it will triumph; its implications and reach are eternal. I join my witness with his and so testify of these things. ✂

1 Joseph F. Smith, *Gospel Doctrine*, 5th ed. (Salt Lake City: Deseret Book, 1939), 22, 25.



Scholarly Writings by Robert J. Matthews



The writings of Robert J. Matthews represent forty-five years of scholarly work. His articles have been published in a variety of venues including the *Improvement Era*, *Relief Society Magazine*, the *Instructor*, the *Ensign*, the *New Era*, *Church News*, and the proceedings of the annual Sidney B. Sperry Symposiums. Here is a list of his published and unpublished writings.

- **Articles and book chapters: 185**
- **Books (as author): 7**
- **Books (as editor): 2**
- **Booklets and pamphlets: 6**
- **Book reviews: 4**
- **Study aids: 7**
- **Thesis and dissertation: 2 (one each)**
- **Unpublished papers: 12**



TEN YEARS AT THE RELIGIOUS STUDIES CENTER

by Brent R. Nordgren

BRENT R. NORDGREN (brent_nordgren@byu.edu) IS THE PRODUCTION MANAGER AT THE RELIGIOUS STUDIES CENTER.

As Richard Holzapfel was preparing to leave BYU to begin his service in the Alabama Birmingham Mission, I asked him to reflect on his ten years at the Religious Studies Center (RSC). His assignment began in 2000 when Religious Education dean Robert L. Millet decided to create a new publication, the *Religious Educator* (RE), to provide faculty members another venue in which to publish their research. There has always been a challenge for Latter-day Saints who want to explore Mormon life in a context of faith and scholarship to find an appropriate venue to publish their work, and the creation of the RE has proved to provide such an outlet.

Dean Millet approached Richard when Andy Skinner was putting together the first issue in the deans' office and said, "We want to go forward with this journal. Would you become the editor?" Richard accepted the assignment and soon thereafter moved from his office in the Joseph Smith Building (JSB), the home of Religious Education on campus, into the Heber J. Grant Building (HGB), where the Religious Studies Center is housed.

As he began to consider what he might do with the journal, he immediately thought of Ted D. Stoddard, who taught business writing in the Marriott School of Business and was an excellent editor with lots of experience. Next he thought of getting a professional designer to create a format and template for the journal. He contacted Stephen Hales of Hales Creative in Provo. Without hesitation, both accepted the offer to help launch the new journal.

Together, Richard, Ted, and Steve set out to find a niche that would enhance gospel scholarship and teaching without duplicating the excellent efforts at *BYU Studies* or the *Ensign*. The target audience, identified by Dean Millet and the Religious Education Administrative Council, was seminary and institute teachers, religion professors, and Church teachers who taught Relief Society, priesthood, and Sunday School (Gospel Doctrine).

Eventually, they settled on three basic types of articles to form the core content. First, they decided to include scriptural and scholarly articles written by experts in their fields. Second, they incorporated excellent pedagogical articles—teaching people how to fish instead of just handing them a fish. The third type of article was



Outgoing publications director Richard Neitzel Holzapfel (left) with incoming director Robert L. Millet. Photo by Brent R. Nordgren



In 2004 Richard was invited to wear both hats for a short time, as publications director and Religious Educator editor.

personal essays—helping readers personally as individuals. For example, one essay discusses preparing for the inevitable reality of death (see M. Steven Andersen, “Now That You’ve Planned for the Contingencies, Plan for the Inevitable,” *RE* 10, no. 1 [2009]: 113–21).

Shortly after the first two or three issues, it was obvious that an important niche was filled. Overnight the subscriptions increased significantly, mostly from full-time seminary and institute teachers. Richard knew he had discovered the right formula but still needed to fine-tune it—a process that continues today.

The first volume consisted of one issue (produced in the deans’ office at the time Richard accepted the assignment to become the editor); the second volume consisted of two. Eventually, Richard added a third issue each year focusing on the upcoming seminary curriculum year. This required cooperation from the Church Educational System’s central office and has been a very successful addition, providing seminary and institute teachers opportunities to publish.

Richard had another important goal: he wanted to identify people outside of BYU Religious Education who would be willing to volunteer their time to serve on an advisory board, ensuring that the journal was on track and that the authors were not just speaking to themselves. The board eventually included individuals beyond BYU campus living as far away as New Zealand and throughout the United States and Canada. Eventually, this advisory board accepted having its duties expanded to the entire RSC.

The work at the RSC expanded to include publishing the proceedings of the annual Religious Education Student Symposium. These papers go through the blind peer review process and are published in a book. It has been a marvelous way of mentoring students in both their research and their publication efforts.

Richard’s role expanded at the RSC when Richard Draper, the RSC publications director, became associate dean in 2004. Holzapfel was invited to wear both hats for a short time, as publications director and *Religious*

Educator editor, while the Administrative Council looked for someone to take over the *RE*. For a number of reasons that did not happen, and eventually Richard was asked to fill both faculty positions permanently. Without the help of Devan Jensen, the executive editor at the RSC, this could not have happened. But still, the RSC was one faculty member short, forcing Richard to adapt. The first thing he did was to combine the two operations so that all of the RSC student editorial interns worked on both the journal and the books. This gave the students a broader range of editing experience and eliminated downtime because there was now a continual flow of books and journal articles. As production increased, the RSC was able to hire a part-time production person to help carry part of the load. This position eventually became full-time as the RSC continued to increase its responsibilities and productivity.

In 2006 the RSC program expanded again when Alexander L. Baugh proposed the idea of a Church History Symposium cosponsored by the Religious Studies Center and the Mormon Historic Sites Foundation. Again, it was well attended and produced some thoughtful presentations and an accompanying book. It was repeated and has now become a premier annual event.

In 2007 the dean asked Richard to attend a meeting where he was asked if his office could help on another initiative. Dean Ball asked, “Would you be willing to house *Studia Antiqua* in the Religious Studies Center?” The RSC would offer a student editor internship for this student journal dedicated to ancient studies. Additionally, they would help with its production. Originally started by BYU student Matthew Grey, one of Richard’s research assistants in 2001, the journal had alternately thrived or suffered based on the time the student editor would donate and the

Richard continued to think about ways the RSC could reach a greater audience in an effort to bless not only the campus community but also the Church.

Independent of Richard’s responsibilities at the RSC, Richard and Thom Wayment proposed hosting an Easter Conference to help celebrate that transcendent day. The university approved it. The first one was held at the BYU Center in Salt Lake City with Elder D. Todd Christofferson as the keynote speaker. It was a complete success, so they thought, “Well, let’s do it again.” The second Easter Conference was held on campus in the Joseph Smith Building auditorium. It attracted about nine hundred attendants. Speakers included President Cecil O. Samuelson, president of the university; John S. Tanner, the academic vice president; and a number of faculty members. What had originally been a single event was approved to become an annual event. Today the conference includes one keynote speaker and two faculty presentations with inspirational musical numbers to highlight the significance of the event. About this same time, the RSC took the lead in sponsoring and executing the conference and in publishing the presentations in a series of books.

ability to get financial support for its production. Religious Education and other colleges, departments, and institutes were interested in ensuring the journals’ survival as a means of allowing students experiences usually reserved for faculty—research, writing, and publishing. The decision to provide a paid internship and a facility with a computer and mentoring opportunities was considered the best way to support students in their effort to gain valuable experiences at BYU before going to graduate school.

Later that year, Richard proposed changing the format of the *RSC Newsletter* to a full-color magazine to be called *BYU Religious Education Review*. This magazine built upon and expanded on earlier efforts to provide information about the RSC’s activities—including highlighting current research initiatives. What Richard envisioned was something bigger than the *RSC Newsletter*—a voice of Religious Education, including the departments of Church History and Ancient Scripture, plus the RSC, highlighting students, faculty, staff, and administration at Religious Education. The response has been very favorable.

Richard continued to think about ways the RSC could reach a greater audience in an effort to bless not only the campus community but also the Church. For some time he felt that several excellent articles and books had been published over the years at the RSC. Yet he knew that many of them were long out of print. He felt it was a shame to have invested so much time, effort, and resources just to have them unavailable. Some RSC classics could be found at rare and out-of-print bookstores but were rather expensive. So Richard proposed creating an RSC Web site that could be a place to post articles and books as part of an effort to expand the audience well beyond its previous reach.

to 70 percent of the Church the opportunity to access the RSC publications. The Internet allows the RSC to share the gospel beyond the four walls of a classroom and beyond the limited print run of a book. Richard noted, “In fact, last year we discovered that in a single month people from seventy-seven nations visited the site.”

Also in 2008, John Tanner invited Richard, as publications director, to be part of the Council on Religious Endeavors (CORE). This council oversees the BYU Press imprint, funds research for various religious projects, and coordinates religious conferences, exhibits, lectures, and publications. The following year, the RSC was asked to coor-



The RSC employs and mentors several students each semester. Here students work in the newly renovated RSC office.

The Lord promised that all will hear the gospel in their own language (see D&C 90:11), and part of our purpose at BYU is to allow members of the Church access to the very best talks and articles given here. In 2008, with approval from the Religious Education Administrative Council, the RSC embarked on a project to put the complete RSC library on its website, including translation into other languages. If the whole RSC publication library could be on the website for free, the original research efforts of the authors would be given a second life. Richard realized he did not have the resources to translate everything published into every language Church members speak, but he recognized that translating the English text into Spanish and Portuguese would give as much as 60



The remodeled RSC library.

dinate the books that will bear the BYU Press imprint. The RSC now maintains the BYU Press Web site and coordinates with other publication units on campus to publish the best books on campus. Richard initiated and oversaw the remodeling of the RSC facility in the HGB to create an office space for the additional personnel, making it a premier publication office perfectly suited to its current assignment.

In the past ten years the RSC has witnessed an expanded role and an expanded audience. Building upon a solid foundation established when the RSC consisted of only a director, a secretary, and a few student interns, publishing two or three excellent books and a newsletter each year, the RSC is now a beehive of activity that publishes ten to twelve books a year, a journal published



Dean of Religious Education Terry B. Ball (right) with Dr. Holzapfel.
Photo by Brent R. Nordgren

three times a year, and a full-color magazine published twice a year. For three of the past four years, RSC books have earned awards from the Mormon History Association (MHA). The RSC received the award for best documentary history in 2007 and best publication in international Mormon history in 2009 and 2010. Additionally, the RSC plans and hosts the annual Church History Symposium

that the RSC must not be personality driven so that our contributions will live on beyond the individual contributor. Over the last ten years every person involved in the Religious Studies Center—whether a contributing author, donor, symposium attendee, or publications director—has been building the Religious Studies Center piece by piece. The new RSC leaders will stand on our shoulders and see things we did not see, and they will make changes and adjustments, and that is exactly the plan. We need to adapt and change to meet the needs of an ever-growing international Church.”

He added, “There are two sets of clients in the Religious Studies Center. The first clients are the contributors—the people who send in their hard work, their thoughtful essays, hours of research and thinking and writing and presentation. The second clients are the people who come to the conferences, who look at the Web site, who read the articles. They are members of the Church and members of other faiths. They are professors at universities, and they are new members teaching Relief Society or Sunday School in a small branch in Michigan, Wales, or Brazil. So we try to meet their needs to facilitate the great work. We are trying to bring together the best people to inspire us, to teach us doctrinal content, to teach us how to be better teachers, and ultimately to inspire confidence in the Restoration, so that we can answer the

The new RSC leaders will stand on our shoulders and see things we did not see, and they will make changes and adjustments, and that is exactly the plan.

and Easter Conference. It facilitates the publication of the annual Sperry and Student symposiums. It maintains a Web site in multiple languages, providing members of the Church around the world access to BYU.

Reflecting on his time at the RSC, Richard said, “One day I was sitting in my new office in the HGB and thought, ‘I don’t know who was here twenty or thirty years ago.’ It was a defining moment for me, realizing that in another twenty or thirty years into the future somebody else will be sitting here and will not remember that I served here as the publication director of the RSC. It became clear

basic questions of life and, by study and by faith, do what the Lord wants us to do. And so we bring the Spirit, the revelation, the testimony, and the faithfulness together to become disciple-scholars, exercising full faith in the Restoration but also using our intellect to contemplate the Lord’s revelations and the new discoveries and the important implications. Archaeological discoveries and newly uncovered historical documents allow us to look at the story of the Restoration through new lenses. And the Religious Studies Center is one of many good institutions providing thoughtful insights into this marvelous story.” ✂



The Winds of Change

BRENT R. NORDGREN (*brent_nordgren@byu.edu*) IS PRODUCTION MANAGER AT THE RELIGIOUS STUDIES CENTER.

At the beginning of the new year, the employees at the Religious Studies Center (RSC) were settling into their newly renovated offices. This renovation represented yet another milestone in a long journey that began thirty-five years ago when Jeffrey R. Holland, the dean of Religious Education, established the RSC to facilitate religious study at Brigham Young University and throughout the entire Church. To keep up with a growing Latter-day Saint population, the quantity and quality of books, journals, and magazines produced by the RSC has increased over the years. The number of symposia and conferences the RSC hosts or sponsors has also increased. An RSC website is now viewed in approximately seventy-seven countries worldwide. The website has helped the RSC keep up with an ever-growing global community and better facilitate the objectives first envisioned by Dean Jeffrey R. Holland.

With the smell of new bookshelves and freshly painted walls still in the air, the winds of change at the RSC began to blow again. About halfway through the winter semester, two changes were announced that significantly affected the RSC. On July 1, Richard E. Bennett was appointed to serve as associate dean of Religious Education and associate director of

the RSC. He replaced Kent P. Jackson, who left for an administrator position at the BYU Jerusalem Center for Near Eastern Studies.

A second change affecting day-to-day operations was replacing the RSC publications director, Richard Neitzel Holzapfel, who was called to serve as mission president of the Alabama Birmingham Mission. His new assignment promised to leave a chasm at the RSC. After an extensive search it was announced that Robert L. Millet would become the new publications director of the RSC upon Holzapfel's departure.

Richard Bennett is a native of Sudbury, Ontario, Canada, and 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 the L. Tom Perry Special Collections at BYU. He earned a PhD in U.S. intellectual history from Wayne State University. He is the author of many books and numerous articles, mainly on nineteenth-century Church history.

Before joining the BYU faculty in 1983, Robert Millet worked with LDS Social Services as a marriage and family counselor and with the Church Educational System as an instructor. Brother Millet received his

bachelor's and master's degrees from BYU in psychology and his PhD from Florida State University in religious studies. Since coming to BYU, he has served as chair of the Department of Ancient Scripture, dean of Religious Education, Richard L. Evans Professor of Religious Understanding, and Abraham O. Smoot University Professor. He is the author of over sixty books and a myriad of articles, dealing mostly with Church history and doctrine and the Church's relation to other faiths.

The RSC staff and student employees are grateful for the dedication and inspiration provided by Richard Holzapfel and Kent Jackson. We will miss their extraordinary talents and leadership; however, we anticipate that our two new leaders will undoubtedly continue in their footsteps of excellence and growth at the RSC.

When Jeffrey R. Holland was president of BYU, he said of the RSC, "We build on a grand tradition and hope to add an increasing amount of substantial, published research to the good work already begun." With these new changes, the RSC remains committed to pursuing an ever-expanding horizon of gospel scholarship and sharing its resources with a worldwide audience. ❧



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)

BYU RELIGIOUS EDUCATION

Q & A

Latter-day Prophets: A Conversation with Mary Jane Woodger

Interview by Jonathon R. Owen

MARY JANE WOODGER (maryjane_woodger@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

JONATHON R. OWEN (jonathon.owen@gmail.com) IS A GRADUATE STUDENT IN LINGUISTICS AT BYU.

Q: You have cited David O. McKay as a great influence in your life.

Which teachings of his have shaped who you are?

A: There is a lot about David O. McKay that has definitely shaped who I am. He was the subject of my dissertation, and I was really pleased to find that his attitudes toward education were much the same as mine. I just read an article written by someone who wanted a critique of it, and one of the things they were getting after President McKay about was being too idealistic. That is one of the things that I cherish about him—he put an ideal forward and said, here’s the ideal, and I’m not going to apologize. That’s the way it can be, and that’s what you work toward. That has definitely affected my life as a teacher, to say, here’s the ideal, and that’s what we’re going to work for.

And of course, President McKay was in such a key position. What he taught had so much to do with marriage and the family. Yet during

his era, the real attack on the family had not hit yet. What he did for that generation was to prepare them to raise the next generation when the attack would come. It is an incredible testimony to me that the Lord knows exactly who he needs to have in place, and he does it every time.

Q: I understand that you are researching George Albert Smith and the trials he faced in his life. What are some of the insights you have gained as you have looked into his life?

A: He is interesting because when we look at the Brethren, we do not think they ever have big problems. We think that they just handle everything, that they are spiritual giants. The main thing I have discovered with George Albert Smith is that he suffered a nervous breakdown. He had an emotional collapse that was precipitated by great physical problems. The thing I find interesting



Mary Jane Woodger teaches Doctrine and Covenants, twentieth-century Church history, and teachings of the living prophets.

about him is how he faced those problems and what brought him out of it, and it was definitely prayer. He got to the point where he did not think that he could go on. In fact, he was asking the Lord to release him. As he submitted to the Lord and then asked

his wife for help also, that is when the great turning point came in his life.

The other thing that I like about George Albert Smith is that he was known for being the most pleasant, kind, Christlike individual, and no one knew except his close associates what he was really going through. But he knew his limits. There were times when he just went to bed. He fulfilled his positions, he fulfilled his responsibilities, but he knew his limits. He was only the prophet for six years, and he is one that we kind of skip over. There are so many Smiths that he gets lost in the mix. But he was

brilliant and had great characteristics, great love and great kindness, and he came in right between Germany surrendering and Japan surrendering in World War II and bound up those wounds that people were suffering from after World War II. He did it in an amazing way, demonstrating great Christlike love.

Q: What do you hope your students will have learned by the time they leave your class?

A: My main desire for my students is to see the great hand of the Lord

in the history of the Church and also in the lives of our current General Authorities. I hope they will transfer that to their own lives and realize that the Lord is directing them also. Of course, my greatest desire is for them to receive that witness that these men are who we say they are. I hope that as they leave they will have a great desire to continue to study their lives and their teachings. I hope especially in my living prophets class that the general conference we study that particular semester will be like none other, and that thereafter, conference will be a great hallmark in their lives. ✂

The King James Bible: A Conversation with Andrew C. Skinner

Interview by Laurie R. Mildenhall

ANDREW C. SKINNER (andrew_skinner@byu.edu) IS ONE OF TWO RICHARD L. EVANS PROFESSORS OF RELIGIOUS UNDERSTANDING AT BYU.

LAURIE R. MILDENHALL (lauriemildenhall@gmail.com) IS A JUNIOR IN GRAPHIC DESIGN AT BYU.

Q: Next year is the four hundredth anniversary of the publication of the King James Version. Do you have any insights on the sacrifices of those who made it possible to have the Bible in English?

A: The story of the English Bible is filled with examples of sacrifice and service to humanity and a real desire to spread the message of Christianity throughout the world. The story begins with John Wycliffe, who was born in the English countryside in the early 1300s. Because he showed significant potential, he went to Oxford to complete his education. While at Oxford, he began to have

a significant change of mind about the doctrines of his own confession, Roman Catholicism. The more he studied, the more he came to believe that the centerpiece of Christianity, the root and foundation of all Christian doctrine and practice, ought to be the Bible, yet there were no English Bibles in existence. So he made it his twofold purpose in life first to get people to see the errors of the practices of clergymen in the Roman Catholic Church, and second, to do something about the lack of the Bible in English. The two went hand in hand, and his work influenced generations of reformers

after him. Wycliffe died in 1384, but his work influenced later reformers, including a Bohemian reformer by the name of Jan Hus, who in turn influenced Martin Luther, the leader of Protestant Reformation.

Many ideas of the Protestant Reformation were rooted in the ideas of John Wycliffe. In fact, Wycliffe was the one who started talking in terms of *sola fide*, Latin for “by faith alone,” and of course that theme was picked up by other reformers, particularly Martin Luther. In the year 1377, Wycliffe began to launch a series of attacks against the Roman Catholic Church, not because he



Andrew C. Skinner teaches courses on the Old and New Testaments and on Jerusalem, the eternal city.

was antireligious but because he felt that Christianity had slipped from its moorings and that it had gotten away from the original texts of the New Testament. He made it his life's work to try to bring Christianity back to its pristine purity and to get rid of all the traditions and trappings, the pomp and circumstance. Even such an important doctrinal concept in Roman Catholicism as transubstantiation was not found in the scriptures; therefore he believed it was not valid. He said the idea of a pope was not found in the scriptures, so the pope is unnecessary. People did not need intermediaries or a priest to tell people what they should believe and how they should live their lives. They needed people who could read the scriptures.

So the English Bible really was born as a result of Wycliffe's attempt to bring Christianity back to its pristine nature as described in the New Testament. He gathered a group of followers known as the Lollards,

and when he finished overseeing the translation of the Latin Bible into fourteenth-century English, a sort of army of scripture readers went out into the English countryside carrying the new Bible. The people of the communities that welcomed the Lollards were sometimes not even able to read, but they could understand. And most of them that could read did not have enough money to buy the scriptures. Scriptures were very expensive because it took, on average, ten months to produce one copy of the English Bible. People could rent a copy of the Bible for a few hours in a day, and the going price for two or three hours was an entire load of hay. So these people made huge sacrifices to read a copy or to have it read to them. The sacrifices that Wycliffe himself went through were incredible. Of course, his work did not endear him to the officials of the Roman Catholic Church. Four decades after he was buried, the leadership ordered that his remains be dug up, dragged to a field near the River Swift, chained to a stake, and his bones burned to ash. The ashes were smashed into the ground then gathered up and thrown into the river to be taken out to sea.

Later a man named William Tyndale came along, and he is the father of the English Bible as we know it. The King James Version of the Bible is based largely on the work of Tyndale. In fact, between 70 and 90 percent of everything we find in the pages of our King James Bible was the work of Tyndale. Tyndale was born in 1492. He was one of the great heroes and great geniuses of the Western tradition. He was treated

horribly. He was arrested, put in a dungeon, and ultimately burned at the stake because of his commitment to give the English Bible to people who needed to have the word of God in a language that they could understand. He, like Wycliffe, believed that if you have a Bible in your own language, you do not need intermediaries, you do not need priests, you simply need the word of God. With the word of God, you can understand exactly what Christ intended for everybody to understand. You can feel the promptings of the Holy Spirit. Of course, that idea put in jeopardy the Roman Catholic leadership, and that is one of the reasons why Tyndale was burned at the stake.

The history of the reformers, starting with Wycliffe and continuing with Hus, Luther, and Tyndale, is really a story of people who put their whole lives in jeopardy. So when I read the King James Bible, I think about the sacrifices of all of these men and women who sometimes paid with their lives. I am seeing the sacrifices of my fellow Christians, four, five, or six hundred years ago, who would pay a load of hay just to have a Bible in their hands for two hours. This is an incredible story that goes hand in hand with the Restoration of the gospel. I like to tell my students that in the King James Version and the previous iterations of the English Bible, we have God working to give us a Bible fit for the Restoration. And the Joseph Smith Translation improves the King James Version. But the Joseph Smith Translation is founded on the King James Version, which is founded on Tyndale's Bible, which is founded on the work of Wycliffe. ❧

Carling H. and Bessie Childs



WHEN CARLING H. CHILDS WAS SEVENTEEN, HE decided that if he ever had enough money, he wanted to live on what he needed and use the rest to help others. A business administration graduate from the University of Southern California, Carling helped his wife, Vivian, run a multimillion-dollar audiovisual company that became the family business. This business made it possible for him to fulfill his dream of helping those less fortunate.

Carling has donated generously to the Southern California College of Optometry so the college could have access to world-class lasers for vision-correcting surgery. He chose this college to donate to in 1999 after he first received a thorough eye examination there and was pleased with the experience. The fourth-year student who examined his eyes told Carling that he would have to travel to Los Angeles for surgery to remove vision-impairing byproducts of a cataract operation, but Carling wanted to have his surgery near his Fullerton home. He wrote a \$75,000 check to the Southern California College of Optometry so they could buy the YAG laser necessary for his surgery. Since that first donation, Carling has donated hundreds of thousands of dollars to give the college access to the latest, most sophisticated equipment. This equipment can be found on the third floor of the college, which has been named the Carling Huntington Childs Family

Laser Center. Carling has always insisted that the equipment he has purchased for the college be made available to patients with low incomes.

Carling has called his wife Vivian, who passed away in 2002, the inspiration for many of his philanthropic efforts. The two met in 1942 while Carling was playing the trombone in the army band during World War II. After the war, Carling earned his business administration degree and received a direct officer's commission from the University of Southern California. He then entered the Command and General Staff School of the army as a major. Later, along with running the family audiovisual business, Carling served as the manager of the North American Rockwell Minuteman Missile Program until 1982. He has served faithfully in various Church capacities such as a bishopric member and a temple missionary and ordinance worker. Carling married Bessie Jarvis Macdonald in 2003, and they now live in Fullerton, California.

Carling founded the Foundation for the Preservation of Sight at the Southern California College of Optometry in 2002 because of his desire to help people with low incomes gain access to sophisticated surgical technology. He has also donated generously to the Huntsman Cancer Research Center for Alzheimer's research and to BYU.

Donors Carling and Bessie Childs are long-time friends of Brigham Young University and Religious Education. Recently they named BYU and Religious Education as beneficiaries of their living trust and will. Kenneth R. McCarty, assistant dean of Religious Education, said, "The Childses are planning for BYU to use their testamentary gift to bless students, faculty, and priority programs at the university." The contributions they made to Brigham Young University and Religious Education help make it possible for thousands to expand their understanding of gospel truths. One of the ways their donations will be used is to fund the production costs of converting the popular roundtable discussions, which are broadcast on the BYU channel, into DVDs. This will make them available for home use to an enlarging audience. McCarty added, "We are grateful to the Childses for their love of learning and their kind, generous hearts. They are indeed special friends and supporters of Brigham Young University." ❧

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

FINDING TIME FOR STUDENTS

By Rachael Lynn Moore

RACHAEL LYNN MOORE (rachlynnm@gmail.com) IS A HOME AND FAMILY LIVING MAJOR AT BYU.

WHILE TEACHING CLASSES, DOING RESEARCH, AND participating in their various committees and citizenship responsibilities, many faculty members still find time to act as mentors for students attending the university. One such faculty member is Thomas A. Wayment, professor of ancient scripture and scholar of the New Testament.

Since arriving at the university ten years ago, Dr. Wayment has worked with many students in mentorship settings. When asked how he became a mentor, Dr. Wayment recounts, “For me it is probably a result of what I experienced as a graduate student. I came from a graduate program where there was not a lot of mentoring.”

Consequently, when Dr. Wayment arrived at BYU, he immediately began to propose projects in which he could involve students. Through these projects he hopes to help students “gain some real-life experience to help them get into programs and possibly start a publication agenda.”

When asked about the role of a mentor, Dr. Wayment commented that the mentorship process benefits both the individual mentoring and the individual being mentored. As an undergraduate student, Dr. Wayment had the opportunity to work closely with a faculty mentor on preparing a paper for publication. Through this experience, Dr. Wayment gained confidence about his own research and

Thomas A. Wayment specializes in the New Testament manuscript tradition and the historical time period of the Savior's life.





Dr. Wayment (right) visits with a student. Photo by Richard B. Crookston

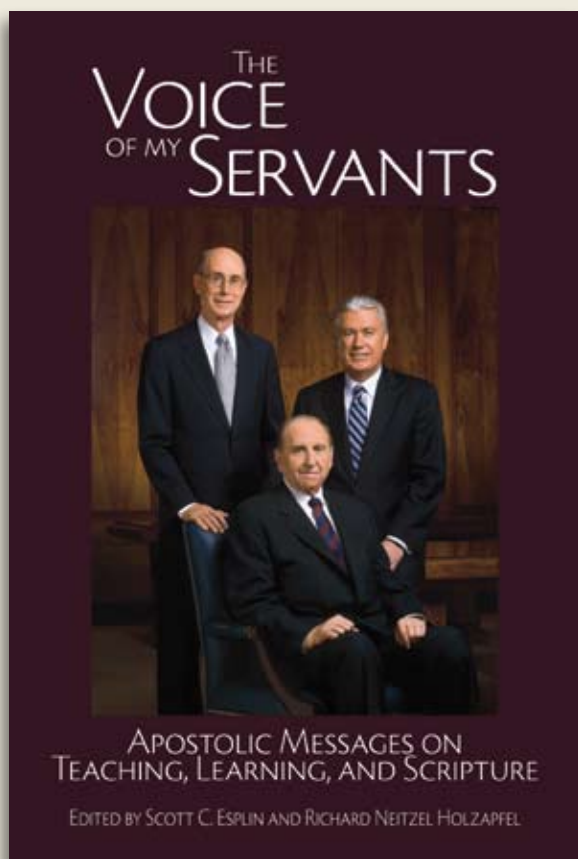
writing abilities. Now as a mentor himself, mentoring has helped Dr. Wayment to keep a fresh perspective in his own research. As he has the opportunity to work with students who are going through the process of publishing for the first time, Dr. Wayment becomes reacquainted with the excitement of a first publication. This process reinvigorates him and transforms the everyday humdrum of research into a new experience—"We do so much in this process."

Dr. Wayment's areas of expertise are primarily the papyri of the New Testament, apocryphal literature, and the very beginning decades of Christianity. As a result Dr. Wayment frequently works as a mentor with ANES (Ancient Near Eastern Studies) students. Through mentoring environment grants (MEG), Dr. Wayment has had the opportunity to travel with some of his ANES students. A couple of years ago, through the MEG fund, Dr. Wayment and a few students were able to travel to Yale to examine one of the fragments of the Acts of Paul. Dr. Wayment recounts, "The librarian brought it out and treated the students like faculty. They were really excited, and we stayed about a day looking at two early fragments. It is

great to have a hands-on experience." Through such experiences, ANES students also practice real application of their Latin, Greek, and Hebrew.

Currently, Dr. Wayment is working on a mentoring environment grant with three students. "I'd like them not to do things like book reports or summaries or translations but to actually do the same kind of work I would do." Dr. Wayment works to start the projects small and then to enlarge the project, gradually exposing students to more and more. "Ideally," he says, "such experiences culminate in a joint publication, but because students are so busy, this is not always possible." However, in three cases students have been able to publish with Dr. Wayment, one of them in a tier-one journal.

Mentoring is one of the rich experiences a university education has to offer to both professors and students. As Dr. Wayment has been an active participant in the process, he has learned patience and the satisfaction of watching younger scholars succeed in the world of academia. Dr. Wayment adds, "At the end of the day, that process has been a lot of fun. ✂"



Featured Publication

The Voice of My Servants:

Apostolic Messages on Teaching, Learning, and Scripture

Edited by Scott C. Esplin and Richard Neitzel Holzapfel

The Religious Studies Center (RSC) at BYU has regularly published landmark scholarship on Latter-day Saint scripture, doctrine, history, and culture. What is sometimes overlooked is that more than seventy significant essays by General Authorities have appeared in its collection of publications. This book contains selections from that collection, authored by prophets, seers, and revelators and published by the Religious Studies Center over the past thirty-five years.

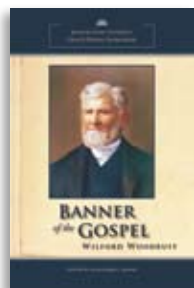
Seasoned by time and coupled with an endowment of spiritual light, the prophets and apostles of our time offer messages with special meaning for all who seek gospel insight.

As the Lord said, *“Whether by mine own voice or by the voice of my servants, it is the same.”*

ISBN: 978-0-8425-2773-6, Retail: \$21.99

NEW PUBLICATIONS

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Banner of the Gospel:

Wilford Woodruff

BYU Church

History Symposium

Edited by

Alexander L. Baugh

Wilford Woodruff

was different from his predecessors and successors in the Church presidency in one particular

way—he left an incredibly detailed handwritten record, spanning over sixty years, of just about everything he did and experienced.

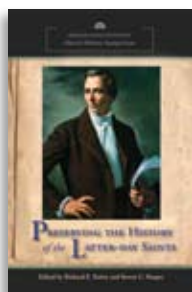
He was a man of diversity—miller, farmer, outdoorsman, rancher, horticulturist, diarist, educator, and civic leader. He complemented these skills with deep faith and religious devotion as a missionary, Apostle, Church historian, temple president, and President of the Church. Through his skillful,

inspired leadership and direction, he helped bring about accommodation and change, leading the Church into the social, cultural, and religious mainstream of American society.

This book is a compilation of presentations from the annual BYU Church History Symposium, which was held to celebrate the two hundredth anniversary of his birth.

ISBN: 978-0-8425-2776-7,

Retail: \$24.99



Preserving the History of the Latter-day Saints

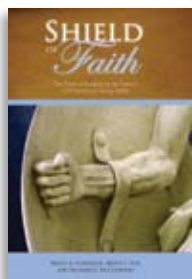
Edited by Richard E. Turley Jr. and Steven C. Harper
The pattern of keeping records

dates back to the earliest days of the Church, when Joseph Smith announced the divine decree, “Behold, there shall be a record kept among you” (D&C 21:1).

Contemporaneous records were kept of revelations received by the Prophet, the calling and interaction of early leaders, and much more.

The Latter-day Saints continue to be a record-keeping people. In fact, there may be no other people on earth of comparable size who have a richer record-keeping tradition.

ISBN: 978-0-8425-2777-4,
Retail: \$21.99



Shield of Faith: The Power of Religion in the Lives of LDS Youth and Young Adults

Bruce A. Chadwick,

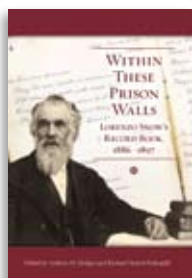
Brent L. Top, and Richard J. McClendon
This book emerged out of the authors’ efforts to provide scientific evidence that shows how religion plays a significant role in the lives of LDS youth.

The authors undertook a groundbreaking study that spans seventeen years and three countries. Truly the first of its kind, this study demonstrates how LDS youth with a high level of religiosity are not only less

likely to participate in harmful delinquent activities but also more likely to have healthy self-esteem, resist peer pressure, and excel in school.

This book shows that religion is indeed a meaningful and positive force in the lives of LDS young adults. This important study can help provide youth with the tools they need to fashion a shield of faith.

ISBN: 978-0-8425-2761-3,
Retail: \$24.99



Within These Prison Walls: Lorenzo Snow's Record Book 1886-1897

Edited by Andrew H. Hedges and Richard

Neitzel Holzapfel

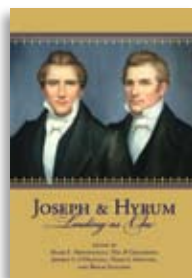
While incarcerated in the Utah territorial penitentiary for polygamy, Lorenzo Snow preserved his outgoing correspondence in a leather-bound record book. The record book’s significance lies in three areas. First, the record book sheds much-needed light into the thoughts, personality, and personal life of Lorenzo Snow. The deftness with which he puts his thoughts into verse, his vocabulary, and his humor and compassion all reveal facets of Snow’s intellect and character unfamiliar to many Church members today.

Second, the record book is significant for its doctrinal content—particularly Elder Snow’s teachings concerning the pre-earth life.

Finally, it is an important primary source for students of the antipolygamy crusade. His poems and letters are invaluable for

understanding how the Saints viewed their persecutions, justified their resistance to the laws, and found the nerve and the will to carry on despite increasingly difficult circumstances.

ISBN: 978-0-8425-2762-0,
Retail: \$21.99



Joseph and Hyrum: Leading as One

Edited by Breck England, Hal B. Gregersen, Mark E. Mendenhall, Jeffrey S.

O’Driscoll, Heidi S. Swinton

Joseph and Hyrum Smith exemplified leadership as they worked together organizing and operating the Church, teaching, speaking, and building temples and towns. As leaders, they held firm to their convictions, roused the hearts and minds of men and women in varied walks of life, and left legacies sufficient to stamp them as two of the most remarkable and influential men of the nineteenth century.

The editors and authors of this volume have vast and diverse educational and professional backgrounds in leadership. They examine the leadership characteristics of Joseph and Hyrum but then go a step further by adding insights and examples of the more current leadership information available today.

The book concludes with a call for each of us to carry on their legacy, which transcends date, time, and place. Their lives and teachings are filled with lessons and skills we can easily apply today.

ISBN: 978-0-8425-2754-5;
Retail: \$21.99

FACULTY AND STAFF

APPOINTMENTS

Alexander L. Baugh was advanced to the rank of professor and appointed RSC director of Church history and doctrine research.

Richard E. Bennett was appointed associate dean of Religious Education on July 1.

Lincoln H. Blumell received a one-year visiting faculty appointment in ancient scripture.

Jeffrey R. Chadwick, Frank F. Judd Jr., and Kerry Muhlestein were appointed to teach for one year at the BYU Jerusalem Center for Near Eastern Studies.

Rachel Cope was hired as an assistant professor of Church history and doctrine.

Tyler J. Griffin was hired as an assistant teaching professor of ancient scripture.

Kent P. Jackson became associate director at the BYU Jerusalem Center for Near Eastern Studies.

Frank F. Judd Jr. was advanced to the rank of associate professor of ancient scripture.

Robert L. Millet was appointed publications director of the RSC on June 1.

Lloyd D. Newell became professor of Church history and doctrine.

Mark D. Ogletree received a one-year visiting faculty appointment in Church history and doctrine.

David R. Seely became RSC director of ancient scripture research.

Andrew C. Skinner was appointed as Richard L. Evans Professor of Religious Understanding.

Gaye Strathearn was advanced to the rank of associate professor of ancient scripture.

Clyde J. Williams was appointed assistant director of the Evaluation Division of the Correlation Department.

AWARDS

Jeanne Burgon received the Adjunct Faculty Excellence Award on August 24.

Richard O. Cowan received the University Accessibility Center's Faculty Recognition Award on March 3.

Kristin Gerdy received the Religious Education Transfer Professor Teaching Award on August 24.

Linda Godfrey received the Staff and Administrative Employee Recognition Award in June.

Richard Neitzel Holzapfel received the B. West Belnap Citizenship Award at the Religious Education Spring Social on March 13.

Eric D. Huntsman received the Susan Easton and Harvey Black Outstanding Publication Award in Ancient Scripture for "Livia before Octavian."

Stanley A. Johnson received the Loretta Gledhill Teaching and Learning Faculty Fellowship Award on August 24.

Roger P. Minert received the Richard L. Anderson Research Award and the Susan Easton and Harvey Black Outstanding Publication Award in Church History and

Doctrine. He also received the Mormon History Association's award for best international publication for *In Harm's Way: The East German Latter-day Saints in World War II*.

Jerome M. Perkins received the Robert J. Matthews Teaching Award at the Religious Education Spring Social on March 13.

Patty Smith received the Staff and Administrative Employee Recognition Award in May.

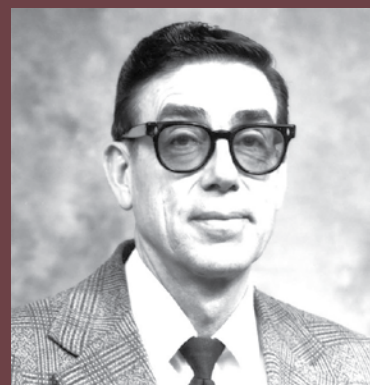
EMERITUS/RETIREMENTS

Richard D. Draper retired from ancient scripture.

Allen Ostergar retired from Church history and doctrine.

Alan K. Parrish retired from ancient scripture.

IN MEMORIAM



LaMar E. Garrard, professor emeritus of Church history and doctrine, passed away on July 16, 2010.



THIS BOOK REPORT IS BROUGHT TO YOU BY THE BYU ANNUAL FUND.

Jonathon Owen is proof that every gift matters.

The graduate student from Magna, Utah, has been able to work at the Religious Studies Center because of friends who contribute to Religious Education through the Annual Fund.

“My job has allowed me to learn a lot about editing and managing projects from the initial manuscript stages through to publication,” Jonathon said. “I hope to show my thanks to

the people who have made that possible by being a light to and serving those around me.”

Jonathon isn’t resting on his library of laurels. After posing for this photo, he immediately returned to his work station to edit yet another book.

We invite you to help provide jobs for students. To donate online, go to annualfund.byu.edu. And please remember to check Religious Education.

EVERY GIFT MATTERS

*To help Religious Education with a special gift, call Ken McCarty
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Photo by Richard B. Crookston



“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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Don't miss out!

Make time for these upcoming Religious Education events.

The 39th Annual Sidney B. Sperry Symposium*October 29–30, 2010*

The 2011 Religious Education Student Symposium. *February 18, 2011*

The 2011 King James Bible Symposium *February 23–24, 2011*

The 2011 Church History Symposium *March 5, 2011*

The 2011 Religious Education Easter Conference. *April 9, 2011*

See page 3 for more information.

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