

BYU RELIGIOUS EDUCATION

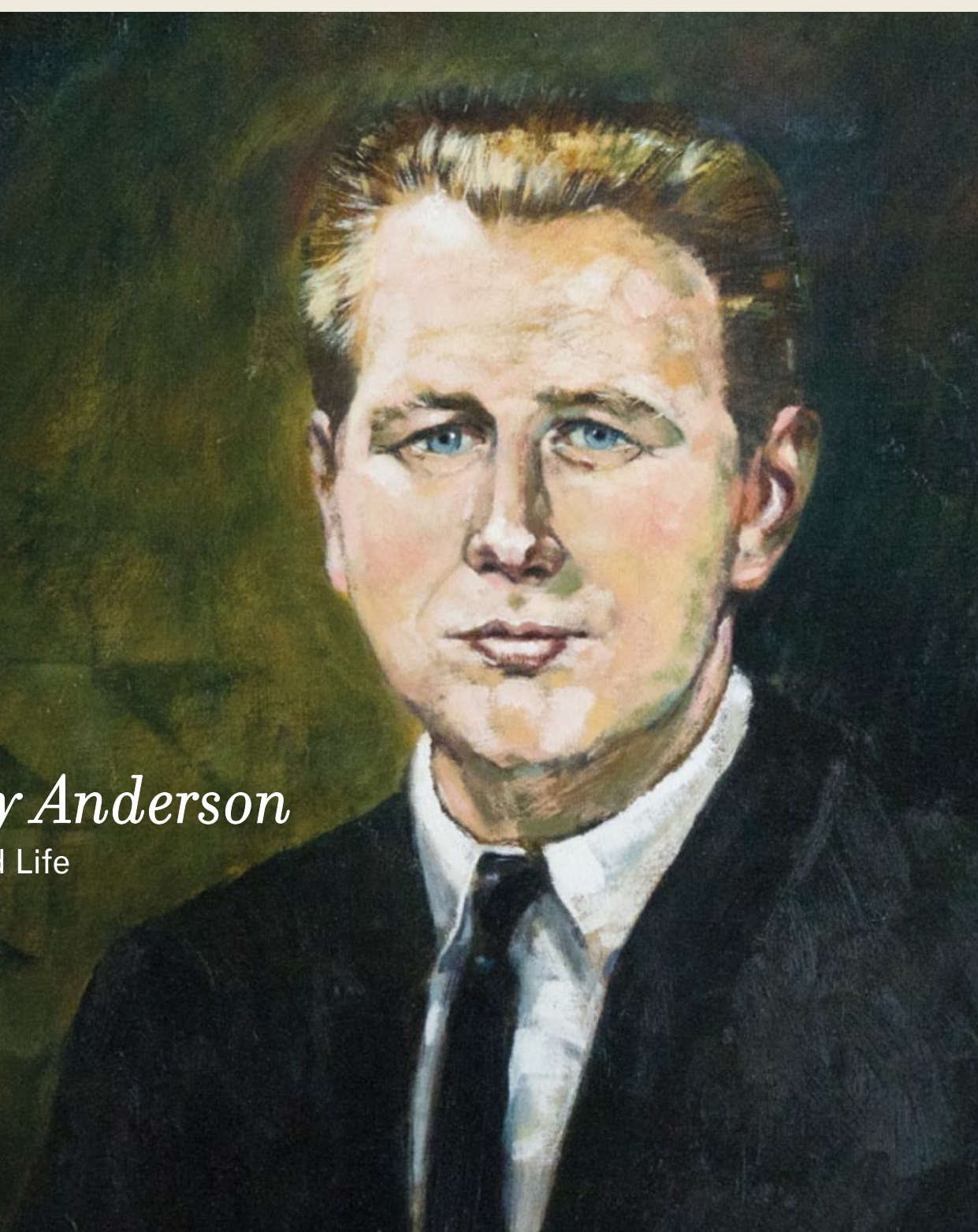
FALL 2011

REVIEW

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



— *A. Gary Anderson*
A Balanced Life



Religious Education by the Numbers



OUR RELIGIOUS EDUCATION FACULTY IS A REMARKABLE group of gifted gospel teachers and dedicated disciplescholars who are devoted to the Restoration and deeply committed to the mission of Brigham Young University. I would like to share some statistical information about our faculty that might help our friends and readers become better acquainted with this exceptional group of women and men who have devoted their careers to gospel teaching and scholarship. Below is a brief description of Religious Education by the numbers.

Number of full-time faculty: 68 (2010)

Rank

Full professors: 38 (56%)

Associate professors: 23 (34%)

Assistant professors: 7 (10%)

Age (2010)

Oldest: 77

Youngest: 31

Average: 55

Average age at hire: 40.5

Average age at retire: 67.3

Average years employed at BYU at

retirement: 17.9 years

Current longest tenure: 50 years

Number of grandchildren: 475-plus

(6.6-plus grandchildren per faculty member)

Tabernacle Choir members (last 5 years): 6.6%

Former or current mission presidents: 14.8%

Teaching (2010)

Students taught: 24,838

Courses offered: 39

Classes taught: 470

Average class size: 67

Scholarship (2010)

Books: 20

Journal articles: 42

Chapters in books: 39

Electronic (CDs, DVDs, Web): 54

Professional presentations: 111

Number of students mentored in research: 208

Symposia sponsored (last 5 years): 35

What these numbers cannot reflect is the remarkable contributions that each of these wonderful educators makes towards accomplishing the mission of Religious Education: "The mission of Religious Education at Brigham Young University is to assist individuals in their efforts to come unto Christ by teaching the scriptures, doctrine, and history of the restored gospel of Jesus Christ through classroom instruction, gospel scholarship, and outreach to the larger community." I consider it a blessing and a privilege to work with such faithful and gifted individuals.

Terry B. Ball

Dean of Religious Education

BYU

Religious Education

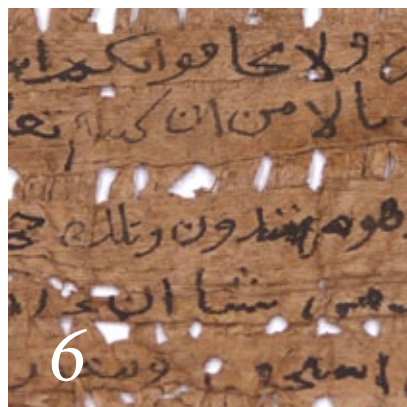
REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

WEB: rsc.byu.edu/review

RESEARCH UPDATE:

The Book of Abraham, the Bible,
and Arabic Papyri



TEACHING LEGACY:

A. Gary Anderson
A Balanced Life



OUTREACH:

Reaching Out to Those of Other Faiths



Foreword	2
Master Teachers by <i>Robert L. Millet</i>	
Upcoming Events	3
Faculty & Staff Highlights	4
Historian's Corner	8
Leaving their Nets: Religious Education and Service in the Church by <i>Scott C. Esplin</i>	
Q&A	22
Conversations with Daniel L. Belnap and Kent P. Jackson	

Donor Spotlight	25
Roger L. and Marsha McCarty	
Student Section	26
Students Develop Real-World Skills at the RSC by <i>Brent R. Nordgren</i>	
New Publications.....	28
Faculty and Staff Notes	30
RSC Update	31
A Worldwide Tool by <i>Brent R. Nordgren</i>	

RELIGIOUS STUDIES CENTER

Director

Terry B. Ball

Associate Director

Richard E. Bennett

Editorial Advisory Board

Elder Joe J. Christensen

Roy E. Christensen

Randall L. Hall

Barbara E. Morgan

Stanley A. Peterson

Thomas R. Valletta

REVIEW STAFF

Publications Director

Robert L. Millet

Executive Editor

R. Devan Jensen

Managing Editor

Brent R. Nordgren

Subscriptions Manager

Joany O. Pinegar

Photographers

Richard B. Crookston

Brent R. Nordgren

Student Editorial Interns

Heidi K. Bishop

Jacob F. Frandsen

Matt Larsen

Jonathon R. Owen

Katie M. Russell

Nyssa L. Silvester

DESIGN & PRODUCTION

Stephen Hales

Creative, Inc.

Creative Director

Stephen Hales

Art Director

Kelly Nield

Designers

Spencer Hales

Kelly Nield

To obtain a free subscription for the BYU Religious Education Review magazine, please visit review.byu.edu, or call 801-422-6975.

MASTER TEACHERS

He was a teacher, indeed, the Master Teacher. He taught as one having authority from on high.



Harry Anderson, *Sermon on the Mount*, © Intellectual Reserve, Inc.

IT WAS AN ACCIDENT, BUT IT proved to be providential when I enrolled in Mrs. Lucille McDowell's English class as a junior and then again as a senior in high school. I can still remember how hard she worked us, how difficult it was to satisfy her, and yet how we sensed her love and concern beneath that tough exterior. She spent scores of hours, first teaching us grammatical constructions and then how to write, how to express

ourselves properly and effectively. Mrs. McDowell was not a Latter-day Saint (I think she was Presbyterian), but she was moral and upright, grounded in the Judeo-Christian ethic, and she clearly communicated what was right and what was wrong, what was good and what was not. And she changed my life, for which I will be eternally grateful.

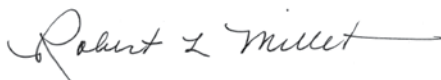
And what of those Sunday School teachers like Sister Anderson

in the old Baton Rouge Ward, who taught with testimony, whose witness went down into my young heart and burned like fire? What about Wally Brown, my priests quorum adviser in the Baker Ward, who spoke often and fondly of his missionary experiences, constantly challenging and encouraging our rowdy group to prepare, to resist temptation, to become men of the priesthood? And what about my mission president and his wife, President and Sister Harold Wilkinson, whose love and affection for one another taught me timeless lessons about how to choose wisely and love everlastingly my

God be praised for the men and women who do their very best to imitate what is in reality inimitable, those who strive to teach the gospel of Jesus Christ by the power of the Holy Ghost.

eternal companion? And what of the leaders of the Church in my impressionable teenage years who spoke with such power and persuasion: David O. McKay, Hugh B. Brown, Belle Spafford, Joseph Fielding Smith, Harold B. Lee, Elaine Cannon, LeGrand Richards, and Marion D. Hanks? Their words and witness still echo in the chambers of my soul.

Of all that might be said about our Lord and Savior, it would never seem appropriate to refer to him as an administrator, a personnel manager, or a CEO. He was a teacher, indeed, the Master Teacher. He taught as one having authority from on high. And God be praised for the men and women who do their very best to imitate what is in reality inimitable, those who strive to teach the gospel of Jesus Christ by the power of the Holy Ghost. Their influence for good is immeasurable, and surely their reward hereafter will be glorious. ✂



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

upcoming events

Open to the campus community and the general public

OCTOBER 2011

Friday and Saturday, October 28–29, 2011

SPERRY SYMPOSIUM

The 40th 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 28. The theme of the conference will be *The Things Which My Father Saw: Approaches to Lehi's Dream and Nephi's Vision*.

FEBRUARY 2012

Friday, February 17, 2012

STUDENT SYMPOSIUM

The 2012 Religious Education Student Symposium will be presented in the Wilkinson Student Center on BYU campus from 9:00 a.m. until 3:00 p.m.

MARCH 2012

Friday and Saturday, March 2–3, 2012

CHURCH HISTORY SYMPOSIUM

The 2012 BYU Church History Symposium, sponsored by Religious Education and the Church History Library, will be held in two locations. On Friday, March 2, a session of the symposium will be held in the LDS Conference Center Theater. On Saturday, March 3, several sessions with multiple presenters will be held at the BYU Conference Center on BYU campus from 9:00 a.m. to 12:00 noon. The topic will be Joseph F. Smith. For more information, please visit churchhistorysymposium.byu.edu.

APRIL 2012

Saturday, April 7, 2012

EASTER CONFERENCE

The 2012 BYU Religious Education Easter Conference will be held in the Joseph Smith Building auditorium at the south end of the BYU campus at 9:00 a.m. The keynote speaker for this event will be a well-known LDS speaker, yet to be announced. For more information as it becomes available, visit easterconference.byu.edu.

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

Faculty Highlight: Kenneth L. Alford

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



AS A BYU UNDERGRADUATE, Kenneth L. Alford dreamed of one day returning as a faculty member. Ken joined the BYU faculty in 2008

after retiring from the US Army as a colonel with almost thirty years of active-duty service. While in the military, he served in numerous personnel, automation, acquisition, and education assignments, including working at the Pentagon, eight years teaching at the United States Military Academy at West Point, and four years teaching at the National Defense University in Washington, DC, as a professor and department chair.

Ken earned a doctorate in computer science from George Mason University, master's degrees from the University of Illinois at Urbana-Champaign and the University of

Southern California, and a bachelor's degree from BYU.

He was recently selected to serve as chair of the international 2012 *Teaching Professor* Conference in Washington, DC, and is currently writing and editing two books: *Civil War Saints* in honor of the Civil War sesquicentennial and *Saints at War: Desert Storm, Afghanistan, and Iraq* in honor of the many Latter-day Saints who have served during those conflicts.

Ken and his wife, Sherilee, have four children, four in-laws they consider their children, and seven grandchildren. They are thrilled to be a part of BYU. ✂

Faculty Highlight: Eric D. Huntsman

ERIC D. HUNTSMAN (eric_huntsman@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



BORN IN ALBUQUERQUE, NEW MEXICO, ERIC WAS RAISED IN UPSTATE NEW York, western Pennsylvania, and Tennessee. After serving in the Thailand Bangkok Mission from 1985 to 1986, he received a BA in Classical Greek and Latin from BYU, and an MA and PhD in ancient history from the University of Pennsylvania.

At BYU he began teaching in classics and ancient history and then transferred to ancient scripture in 2003. He has taught New Testament, Old Testament, Book of Mormon, biblical Greek topics, Greek and Roman history, and Judaism and Early Christianity in the Classical Near East and has published widely on the world of the New Testament and Roman imperial history.

Eric is currently teaching at the BYU Jerusalem Center for Near Eastern Studies. He and his wife, Elaine, have two children, Rachel (1997) and Samuel (2003). ✂

Faculty Highlight: W. Jeffrey Marsh

W. JEFFREY MARSH (jeffrey_marshall@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



JEFFREY MARSH RECEIVED A PRELAW POLITICAL SCIENCE DEGREE FROM THE University of Utah, an MA and PhD in educational leadership from BYU, and a paralegal degree from Weber State University.

His expertise is in the scholarship of teaching and learning. In 2007 the university presented him with the Loretta Gledhill Teaching and Learning Fellowship, and in 2011 he received the Phi Eta Sigma Faculty Recognition Award for Exceptional Leadership and Teaching.

Dr. Marsh teaches courses about the doctrinal teachings of the Prophet Joseph Smith, the Joseph Smith Translation, the New Testament, and the Book of Mormon. He and his wife, Kathie, have led Church history and Holy Land tours for many years.

He thoroughly enjoys meeting and teaching students from all over the world here at BYU, but he most especially enjoys time with his family. He and Kathie are the parents of six children (all college students at present!) and live in South Jordan, Utah. ✂

Staff Highlight: Linda Godfrey

LINDA GODFREY (linda_godfrey@byu.edu) IS ADMINISTRATIVE ASSISTANT TO THE DEPARTMENT OF CHURCH HISTORY AND DOCTRINE AT BYU.



LINDA GODFREY WAS BORN IN Blackfoot, Idaho, to Lyle and Brenda Godfrey. She is the third of six

children. Although her dad was a full-time seminary teacher, his hobby was farming, so Linda helped care for cows, chickens, pigs, and a very large garden. She graduated from Ricks College with an associate degree in home economics education and then transferred to BYU. She began working in Religious Education as a student receptionist in Church History and Doctrine. Her studies at BYU were interrupted briefly while she served in the Virginia Roanoke Mission. She graduated from BYU with a BS in social studies teaching.

Linda returned to Church History and Doctrine in 1996. She

enjoys working with the faculty and staff and has been blessed to be able to travel with the faculty on several of their Regional Studies in Church History in-service trips. She has been honored to receive the President's Appreciation Award and a Staff and Administrative Employee Recognition Award (SAERA).

Linda enjoys reading (especially cheesy novels that have no educational value), traveling, and spending time with her family. ✂

The BOOK OF ABRAHAM, the BIBLE, and ARABIC PAPYRI

by BRIAN M. HAUGLID



BRIAN M. HAUGLID (brian_hauglid@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

During the last few years, new research has emerged concerning the Book of Abraham, the Bible, and heretofore rather unknown BYU Arabic papyri.

In 1996 the Studies in the Book of Abraham Project was established under the auspices of the Neal A. Maxwell Institute for Religious Education¹ to foster formal investigations and publications focused on various facets related to the Book of Abraham, whether including its antiquity, its historical origins, or its textual history. As principal investigators of the project and coeditors of the publication series, John Gee and I have sought to highlight

updates, new discoveries, and fresh understandings connected with the Book of Abraham.

To date, five volumes have appeared in the *Studies in the Book of Abraham* series. The first volume, *Traditions About the Early Life of Abraham* (2001), compiled and edited by John A. Tvedtnes, me, and John Gee, contains ancient Jewish, Christian, and Islamic stories of Abraham that have unique elements found in the Book of Abraham but not in the biblical account, such as Abraham's near death and rescue, Egyptian influences, and apostasy in Abraham's day, which lend credence to the antiquity of the Book of Abraham. Volume 2, *The Hor Book of Breathings*:

A Translation and Commentary (2002) by Michael D. Rhodes, provides a fresh translation and insightful commentary to Joseph Smith Papyri X and XI, building on Hugh Nibley's work in his *Message of the Joseph Smith Papyri: An Egyptian Endowment* (1975, 2005). Volume 3, *Astronomy, Papyrus, and Covenant* (2005), contains papers delivered at a conference of the same name. Papers explore an array of topics and questions. For instance, one paper argues for a heliocentric approach to astronomy in Abraham 3, and another puts forth that the astronomy in Abraham represents a geocentric approach. Still another paper proposes that the facsimile images were added to the Abraham text later by a Jewish redactor. Volume 4, *Books of the Dead Belonging to Tshemmin and Neferirrub: A Translation and Commentary* (2010) by Michael D. Rhodes, provides, for the first time, translation and commentary of more papyri that Joseph Smith purchased in July 1835. Finally, my volume 5, *A Textual History of the Book of Abraham: Manuscripts and Editions* (2010), includes a history of all the textual changes to the Book of Abraham from the earliest manuscripts to the 1981 edition. It also provides, for the first time, images and transcriptions of the surviving manuscripts from the Kirtland (1835) and Nauvoo (1841–42) periods containing portions of the Book of Abraham. These volumes, and those to yet appear, are being distributed through the University of Chicago Press.

Studies in the Book of Abraham will continue to explore various facets related to the Book of Abraham. For instance, John Gee is working on a volume that will provide important historical backgrounds to the time period in which Abraham lived.

I am currently working to publish, for the first time, typescripts and images known as the *Kirtland Egyptian Papers*. These papers include three very similar Egyptian alphabet documents from W. W. Phelps, Joseph Smith, and Oliver Cowdery, as well as a rather lengthy book Phelps wrote, titled “*Grammar and a[l]phabet of the Egyptian language*.” Finally, the collection also includes an Egyptian counting document, two sheets with hieratic characters, and two small notebooks, one with Joseph Smith's signature and both with hieratic characters and drawings of Egyptian figures with some brief commentary from W. W. Phelps or Oliver Cowdery.

At present, the Joseph Smith Papers Project (JSP) is working with me to publish, first online and then in

print, the Egyptian alphabet document in the handwriting of Joseph, which was created as early as July 1835. In addition, JSP will publish two of the earliest Abraham manuscripts: the first, produced as early as July 1835, is in the handwriting of W. W. Phelps and covers Abraham 1:1–3; the second, likely produced in October 1835, is in the handwriting of Frederick G. Williams and contains Abraham 1:4–2:6.

In 2009 the Neal A. Maxwell Institute for Religious Scholarship published the inaugural issue of *Studies in the Bible and Antiquity*. This annual journal takes its place alongside two other Maxwell Institute periodicals: the *Journal of the Book of Mormon and Other Restoration Scripture* and the *Mormon Studies Review* (formerly the *FARMS Review*). I am the editor of *Studies in the Bible and Antiquity*, and Carl Griffin is the associate editor. With its focus on the Bible in *Studies*, the Maxwell Institute now has venues in which scholars can publish research covering any of the four standard works. Two issues of *Studies* have appeared so far. The most recent issue (2010) focuses on LDS scholarship on the Dead Sea Scrolls with articles from Donald W. Parry, Andrew C. Skinner, and Dana M. Pike. This issue provides the most recent information on DSS research of interest to Latter-day Saints and an updated bibliography of LDS publications on the Dead Sea Scrolls.

In the last issue of the *Religious Education Review*, Lincoln Blumell outlined a project to catalog and publish the Greek and Coptic papyri housed in the L. Tom Perry Special Collections. However, in addition to Greek and Coptic papyri, Dr. Blumell also found a number of Arabic papyri fragments that can be included in the project. He has asked that I edit these papyri. One particularly notable find is an eighth-century papyrus fragment, probably from Egypt, that contains Qur'an 6:80–84 (see image above). Interestingly, these verses focus on Abraham. Quite possibly this fragment served as some type of amulet for its owner. Further examination should determine whether or not this fragment contains variant readings from the current Qur'an.

As research continues to move forward on the Book of Abraham, the Bible, and the BYU Arabic papyri, our knowledge and appreciation of these areas will expand. ✂

1 Formerly known as the Foundation for Ancient Research and Mormon Studies (FARMS).

Leaving their Nets: Religious Education and Service in the Church

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

IN JULY, FACULTY MEMBER DANIEL K Judd began his service as president of the Ghana Accra Mission, extending Religious Education's reach to another corner of the globe. As others on campus and around the world repeat the sacrifice rendered by Brother Judd and his family, their experience continues the tradition of religious educators accepting the call to bless the worldwide Church.

Judd joins Richard Neitzel Holzapfel, who since 2010 has been serving as president of the Alabama Birmingham Mission, and twelve other religious educators who were called as mission presidents while members of the Religious Education faculty. The first, Truman G. Madsen, guided the New England Mission from 1961 to 1965. Others to have accepted the call to serve while on the faculty include Ivan J. Barrett (Northwestern States Mission, 1964–66), Spencer J. Palmer (Korean Mission, 1965–68), Reid E. Bankhead (Cumorah Mission, 1966–69), Walter D. Bowen (North Carolina Greensboro Mission, 1976–79), Paul R. Cheesman (Louisiana Baton Rouge Mission, 1980–83), Leon R. Hartshorn (Missouri St. Louis Mission, 1980–83), C. Max Caldwell (Louisiana Baton Rouge Mission, 1983–86), Joseph F.



For many in Religious Education, in ways both public and private, this lesson of Jesus calling Peter and Andrew to "Follow me" has become personal as they faithfully respond to the Savior's modern call to leave their classroom nets and follow him. (James Taylor Harwood, *Christ calling Peter and Andrew*, courtesy of the Church History Museum.)

McConkie (Scotland Edinburgh Mission, 1989–92), D. Kelly Ogden (Chile Santiago East Mission,

1997–2000; Guatemala Missionary Training Center, 2006–8), H. Dean Garrett (Canada Calgary Mission,

2000–2003), and Brent L. Top (Illinois Peoria Mission, 2004–7). In addition, M. Catherine Thomas left the faculty to serve with her husband, Gordon K. Thomas, as they headed the Argentina Mendoza Mission from 1996 to 1999. Several other faculty members led missions before joining the faculty, including professors Lawrence R. Flake (Missouri Independence Mission, 1979–82), Randy L. Bott (California Fresno Mission, 1990–93), John B. Stohlton (Australia Melbourne Mission, 1991–94), John P. Livingstone (Michigan Detroit Mission, 1995–98), Michael A. Goodman (Thailand Bangkok Mission, 1997–2000), and Brad W. Farnsworth (Spain Madrid Mission, 2006–9).

In addition to serving in the mission field, faculty members in Religious Education have regularly served on Church auxiliary general boards and presidencies. From 2004 to 2009, Daniel K Judd served as first counselor in the general presidency of the Sunday School of the Church. Since 2009, Matthew O. Richardson has served as second counselor in the same organization. Possibly most well known, Lloyd D. Newell has been seen and heard weekly on television and radio stations worldwide since 1990 as the inspirational voice of the Mormon Tabernacle Choir's weekly broadcast, *Music and the Spoken Word*. Behind the scenes, others, including Susan Easton Black and Robert L. Millet, have served and continue to serve on Churchwide writing committees, Public Affairs and Church-service mission assignments, and the Correlation Review

Committee.¹ In these capacities, faculty members help author Church manuals and missionary materials and review publications. For two of the Church's most significant publications of the twentieth century, former deans Daniel H. Ludlow, Ellis T. Rasmussen, and Robert J. Matthews joined faculty member Robert C. Patch on the Church's Scripture Publications Committee, preparing the 1979 edition of the Bible and the 1981 edition of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.²

While service as a mission president, on a Church board, in an auxiliary presidency, or as a curriculum writer allows for continued opportunities to teach in a BYU classroom, several faculty members have sacrificed the privilege of regularly working with students in response to a prophet's call to become General Authorities. Hugh B. Brown, faculty member from 1946 to 1949, was later called to be an Apostle in 1958 and eventually a counselor in the First Presidency. More recently, former dean Jeffrey R. Holland was called to the First Quorum of the Seventy in 1989 and ordained an Apostle in 1994. The first to be called as a General Authority while actively teaching on the faculty was Spencer J. Condie, who was called to the Second Quorum of Seventy in 1989 and later to the First Quorum of Seventy. In 1992, professors C. Max Caldwell and John M. Madsen were likewise called as Seventies.

As some in Religious Education have been called to serve the Church generally, others quietly bless lives in

more routine ways. Like most Church members, they serve in homes, communities, branches, wards, and stakes, following President Dieter F. Uchtdorf's admonition to "lift where you stand."³ Of those Saints without public or prominent Church callings, Elder Neal A. Maxwell wisely summarized, "To be passed over can be wrongly construed as being unvalued by God or by one's colleagues. Yet in the kingdom of God to be *uncalled* is clearly not to be *unworthy*, or *unable*!"⁴

Since the university's founding, faculty members at Brigham Young University have taught the story recorded in the fourth chapter of Matthew. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (vv. 19–20). For many in Religious Education, in ways both public and private, this lesson has become personal as they faithfully respond to the Savior's modern call to leave their classroom nets and follow him. ✂

1 Richard O. Cowan, *Teaching the Word: Religious Education at Brigham Young University* (Provo, UT: Religious Studies Center, Brigham Young University, 2008), 95. Much of the information in this article is explained in more detail by Cowan.

2 William James Mortimer, "The Coming Forth of the LDS Editions of Scripture," *Ensign*, August 1983, 35.

3 Dieter F. Uchtdorf, "Lift Where You Stand," *Ensign*, November 2008, 53–56.

4 Neal A. Maxwell, *Men and Women of Christ* (Salt Lake City: Bookcraft, 1991), 102.



A. Gary Anderson—**A BALANCED LIFE**

BY JACOB F. FRANDSEN





JACOB F. FRANDSEN (jakefrandsen@gmail.com) IS A GRADUATE STUDENT IN LINGUISTICS AT BYU.

Just weeks before he passed away in January 1995, Allen Gary Anderson's family gathered to pay tribute to their father, grandfather, husband, and friend. Gary's body was significantly weakened by the cancer that was slowly taking his life, but the power of his testimony remained solid, and he spoke powerfully as he gave them what would be his last counsel: "Center on Christ," he urged, "and follow the Brethren."

These two principles were part of Brother Anderson's life from his youngest days. Another constant, along with hard work and family, was bicycling. And like the wheels of a trusty bike, the two principles of centering on Christ and following the Brethren provided balance and momentum as Gary maneuvered the path of his life.

Gary grew up in Ephraim, a quiet college town in central Utah, where he worked in his family's grocery store. The little establishment was truly a family business; Gary's father, Allen, was owner and Gary's uncle worked as the store's butcher. Gary worked hard but also knew how to have fun, and few things brought him more enjoyment than the freedom and fun his shiny little bicycle offered.

Spiritually speaking, Gary was without training wheels from a young age because he lacked spiritual support from his parents. But Gary didn't falter; he attended church regularly, even when his parents didn't. For months and years Gary encouraged his less-active father to attend church. Eventually, inspired by his son's dedication to the gospel, Gary's father did return to activity.

Gary was always good natured and made friends readily. As an adolescent, he and his friends, nicknamed "the Bib Boys" in reference to the overalls they often wore, passed their time at favorite swimming holes and always found enough time for sports. Gary's athleticism won him a spot on his high school basketball team, and his amiable nature made him a shoo-in for the school's student body president; he would later win the same position at Snow College.



Above: Gary's bicycle was always a source of freedom and fun.
Below: Gary (top right) and the Bib Boys.

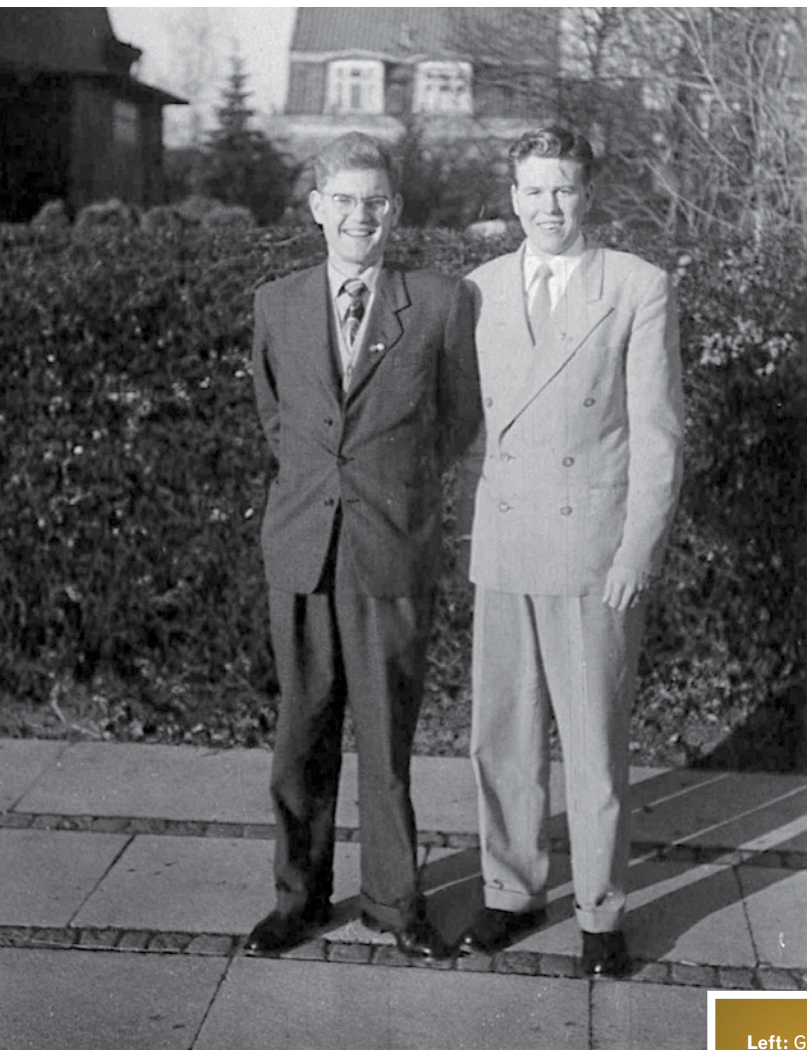


After completing high school, Gary joined the Marine Corps and completed basic training in Quantico, Virginia. He also enrolled at Snow College in Ephraim, where he played alto saxophone in the school's dance band. Fellow student and band pianist Annette Dean caught his eye, and the two began dating.

When the time came for Gary to serve a full-time mission, he was determined to serve the Lord. But he was equally determined not to lose his sweetheart, so he hatched a plan to keep Annette safe from the advances of other young men while he served his two-and-a-half-year mission in Denmark. When Annette's bishop asked her to prepare to serve a mission shortly after Gary's departure, she gladly accepted, later receiving a call to serve in New

Zealand for two years. Only later did Annette discover that at Gary's urging his mother had convinced the bishop to encourage Annette to serve a mission. Gary knew that if Annette chose to serve she couldn't date or marry for at least two years. "He planned it perfectly," says Annette. Indeed, Gary and Annette returned from their missions within five days of one another and immediately resumed their courtship.¹

Gary's mission had a lasting impact on his life. Ever warm and friendly, he became close friends with his fellow missionaries. Gary and eleven of his closest mission buddies, known as "the Twelve," traveled together after their missions and stayed in close contact for decades. But Gary gained much more than a handful of close friends during his years as a missionary; he gained a deeper, stronger conviction of the truth of the gospel and a determination



Left: Gary with missionary companion Bent Jensen (left) in Randers, Denmark.
Right: Gary married his sweetheart, Annette, after they both served missions.



Gary (front row, third from left) with the 1971 graduating class of the Dixie Institute in St. George, Utah.

at the Dixie Institute and taught many bright students, including future Apostle Jeffrey R. Holland.

Elder Holland remembers: “Gary came into my life in one of those crucial moments that really has made an eternal difference to me. I was just newly back from my mission, wondering very much what to do with my life. I felt very much alone. I reenrolled at Dixie College

**FOR NINE YEARS GARY
LOVED AND SERVED THE
YOUNG PEOPLE AT THE
DIXIE INSTITUTE AND TAUGHT
MANY BRIGHT STUDENTS.**

to share his testimony with others, and this determination would soon begin to steer the course of his life.

Following his marriage to Annette in the Manti Temple, Gary’s life began to gain momentum. He completed his undergraduate degree in business at the University of Utah. Then, in accordance with his post-mission goal to teach the gospel, he took a job in Milford, Utah, teaching seminary for two years. This first taste of Church education soon had him hooked, and he realized that teaching would be the perfect opportunity to serve others and share his love of the gospel. After Milford, the family moved to Orem, Utah, and he taught at the Pleasant Grove seminary for a year while pursuing his master’s degree in education at Brigham Young University.

After completing graduate school, Gary and Annette faced a wide open road of possibilities, but their hometown, Ephraim, and Snow College beckoned. The couple was delighted to take a short detour and return to the town for one year as Gary taught at the Snow College Institute.

Next Brother Anderson received the assignment to serve as institute director at Dixie Junior College in St. George, Utah. The couple and their little family were able to finally put down roots in St. George’s copper soil, and their family grew. During the summers, Gary attended classes at BYU, and he earned an EdD in educational administration in 1968. His dissertation, a historical survey of the Church’s full-time institutes, reflected two of Gary’s biggest interests: Church history and Church education. For nine years Gary loved and served the young people

but was really quite aimless as far as professional hopes and academic avenues open to me.” According to Elder Holland, Brother Anderson was an “instrument of the Lord in whispering to my soul, ‘Church Education is what you are to do professionally.’”

“Gary was knowledgeable and personally helpful about the ins and outs of the Church Educational System,” says Elder Holland. “He told me how much he enjoyed it, how much it had blessed his life, and the good he felt that could be done with every generation of young college students who come along. That kind of counsel was good enough for me. I jettisoned plans for medical school, law school, business school, and any other kind of school that I had in mind and pursued a CES career, which has been a great blessing to me, my wife, and our children.”²

Brother Anderson’s entire family felt at home in St. George, and Gary was thrilled with his job and his students. So when he was offered a job to teach in the College of Religion at Brigham Young University, he and Annette reluctantly decided to decline. But according to Annette, “Neither one of us slept well that night, so he called them back the next day and said, ‘We’ve changed our minds; we’re coming.’”³ This new position shifted Brother Anderson’s career into the next gear, and despite his initial hesitance, he would grow to love his job at BYU and would enjoy the attendant blessings.

As a new faculty member at BYU, Brother Anderson quickly became famous among his coworkers for his daily bicycle ride from his home to campus. Neither rain nor snow could put a halt to his two-wheeled trek to work, after which he would roll the bike down the hallway of the Joseph Smith Building and park it in his office. But Gary promptly began to stand out among the faculty for other reasons as well. Not only did he excel at teaching Church doctrine and history but he also emerged as an expert in the teachings of the living prophets. He became known as something of a living Conference Report, able to recall specific conference messages for months and years. Keith Perkins, a fellow faculty member and friend, remembers: “He knew general conferences backwards and forwards. If you wanted to know who spoke about what at which conference, he knew.”

AT BYU, GARY EMERGED AS AN EXPERT IN THE TEACHINGS OF THE LIVING PROPHETS. HE BECAME KNOWN AS SOMETHING OF A LIVING CONFERENCE REPORT.

Before long Gary was acting as the voice and face of the KBYU television program *LDS Conference Report*, in which he introduced recent conference addresses that were being rebroadcast. When it was decided that Religious Education should launch a new class called Teachings of the Living Prophets, Gary was the obvious choice to help head up the development of the course curriculum. Gary taught and championed the course for the rest of his career, and no matter which course he was teaching, Gary always tied the subject matter back to the teachings of the living prophets.

In his classes Brother Anderson always told his students, “You can never go wrong when you follow the Brethren.” According to Perkins, “Gary had learned over the years that you can trust the Brethren. He knew their teachings and he followed them.”⁴ Indeed, Gary

always stayed in tandem with the Brethren, remaining “stunningly loyal to the leadership of the Church” for his entire life.⁵

According to Robert L. Millet, “outside the classroom Gary was quiet, attentive, calm, and courteous. He was a serious listener. But inside the classroom he transformed into Mr. Personality. He had an enthusiasm about the subject matter that was contagious.”⁶ While Gary’s enthusiasm and aptitude thrilled his students, his loving and amiable nature endeared them to him. “He was very approachable,” says Perkins. “He just loved people.”⁷ And people loved Gary as well. “It was his Christian courtesy that was so attractive,” remembers Millet. “When I was a brand-new teacher at BYU, Gary was the very first person to come up to me to greet me and make me feel welcome.”

During his career, Brother Anderson traveled extensively, helping identify and locate a host of early Church history sites from Eastern Canada to the western US. Gary and colleague LaMar C. Berrett became the first researchers to travel the entire Mormon Trail and produce extensive documentation concerning significant sites along the way. Gary’s research and considerable knowledge of Church history sites made him an easy choice as coauthor of three volumes of the *Sacred Places* series: *New England and Eastern Canada*, *Iowa and Nebraska*, and *Wyoming and Utah*.⁸ He also authored numerous articles on Joseph Smith’s family and other early figures in Church history.⁹

In 1987, Brother Anderson received a Brigham Award from the university “for going beyond the call of duty. He continually does outside research to help his students better understand the doctrines found in the scriptures. He exemplifies the principles he teaches and is always willing to counsel and help his students both academically and with their personal lives.”¹⁰

Gary’s expertise as a gospel teacher readily carried over into his family life as well. “General conference weekends were always a big deal at our house,” Gary’s son Clark remembers.¹¹ Parents and all nine children would faithfully gather to listen to general conference. Afterwards, Gary would administer a quiz to the kids, and a piece of licorice was presented to each child who had listened carefully and could answer a question about the conference messages.

Gary’s family accompanied him as he directed study abroad programs to the Holy Land in 1977 and 1986. Since



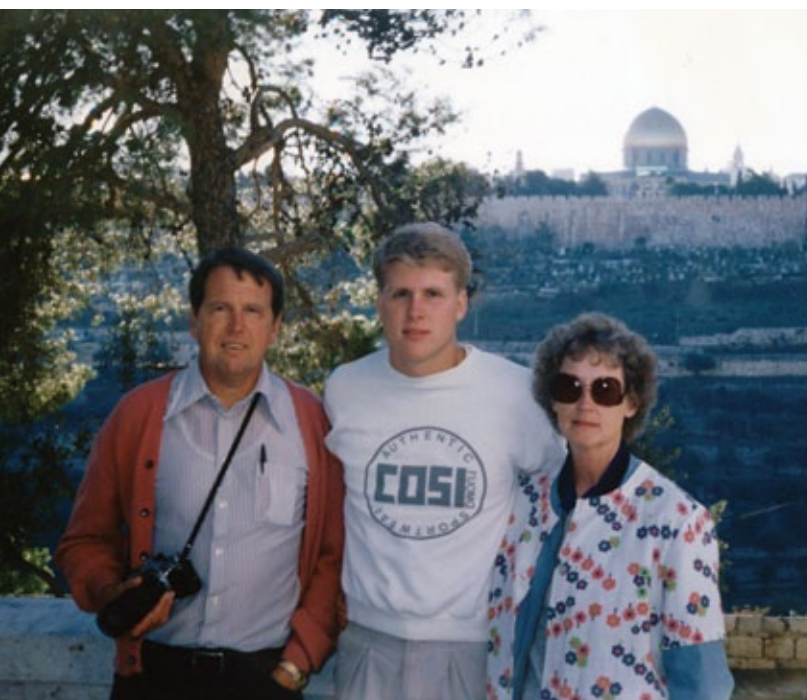
Gary teaching on Mount Sinai. He directed study abroad programs to the Holy Land in 1977 and 1986.

these took place before the BYU Jerusalem Center for Near Eastern Studies was built, the Anderson family and over fifty students lived in a Jewish kibbutz during their first trip and in a hotel during their second. The family also participated in the numerous Church history tours Gary led for BYU Travel Study.

In addition to their testimonies of the gospel, Gary's children gained from their father a love for sports and physical activity. When they began construction on their new home in Orem after Gary accepted the assignment to teach at BYU, Gary made sure that a basketball court was installed in the backyard even before the home's walls were completed. Weekday morning basketball games became an important tradition for the Anderson family. And on many Saturdays, Gary could be found riding toward BYU campus on his bicycle, with several of his children pedaling bikes energetically behind him. They would enjoy a day of swimming in the Richards Building pool, and then Gary would treat the kids to ice cream cones at Ream's grocery store.

Clark remembers his father as being both a teacher and a servant. His family was a top priority, and according to Clark, Gary was unusual in his willingness to sacrifice for his loved ones. He would often wake up early on Sunday mornings and take a cold shower so that there would be enough hot water left for his nine children. And although Gary insisted that he rode his bicycle to work for the exercise (the trip was five miles each way), Clark says that his father also did it so that he could leave the car at home for his children to use.¹²

Brother Anderson taught at his beloved BYU for twenty-eight years, always somehow managing to keep up with work, family, and Church service. Then, in the fall of 1994, at the age of sixty-one, Gary was diagnosed with pancreatic cancer and was given just two to six months to live. Despite his weakened and exhausted condition, he was determined not to just sit back and coast but to push through to the finish line. He continued to serve faithfully as a counselor to Keith Perkins—his stake president,



Left: Gary, son Clark, and Annette in Jerusalem in 1986.
Right: Gary and Annette with their nine children.

coworker, and lifelong friend. However, he eventually had to give up teaching.

As the cold winter months drew on, Gary's illness confined him to his bed at home. As stake president Keith Perkins joined Gary's family at his bedside, Gary, the ever-faithful counselor, murmured softly, "Keith, you'd better release me." Perkins replied, "I'm not going to release you. The Lord will do that."¹³ And indeed, within a few short hours, Gary was released, his impressive life's journey complete. Never backpedaling despite bumps and bends in the road, he had moved toward his ultimate destination with faith.

"It's hard to say what made that man tick," says Clark, "other than just his goodness. It was his desire to be like the Savior. He didn't care about being in the spotlight or about any attention or self-serving activities. He was a servant-teacher. That's why he was effective and why people loved him."¹⁴ According to Keith Perkins, "It was not the money, it was not the glory. It was none of that. He just loved to teach because he loved the gospel and his students. He was a true teacher and a true Saint."¹⁵

As a teacher, as a father, and as a friend, Gary Anderson was a remarkable example of what it means to be a humble follower of Christ.¹⁶ "As a Christian he was the real stuff, the genuine article," says Millet.¹⁷ "You just knew he was on his way to the celestial kingdom so you just

wanted to be near him." Gary centered his life in Christ, he followed the Brethren, he served and loved; but perhaps more importantly, Gary reached out with testimony and friendship and helped others do the same. ✂

1 Annette Anderson, interview with the author, April 28, 2011.

2 Jeffrey R. Holland to A. Gary Anderson family, July 7, 2011.

3 Annette Anderson, interview.

4 Keith W. Perkins, interview with the author, April 28, 2011.

5 Robert L. Millet, interview with the author, May 18, 2011.

6 Millet, interview.

7 Perkins, interview.

8 Vols. 1, 5, and 6 of *Sacred Places*, ed. LaMar C. Berrett (Salt Lake City: Bookcraft/Deseret Book, 1999–2007).

9 See, for example, "Smith, Joseph, Sr.," in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow (New York: Macmillan, 1992), 3:1348–49; "Smith Family Ancestors," in *Encyclopedia of Mormonism*, 3:1361–63; "The Macks of Marlow," *Ensign*, February 1977, 79.

10 "1987 Brigham Award Winners," *The Center*, n.d., 7.

11 Clark Anderson, interview with the author, May 2, 2011.

12 Clark Anderson, interview.

13 Perkins, interview.

14 Clark Anderson, interview.

15 Perkins, interview.

16 Perkins, interview.

17 Millet, interview.



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

REACHING OUT TO THOSE OF OTHER FAITHS

by Robert L. Millet

ROBERT L. MILLET (*robert_millet@byu.edu*) IS PUBLICATIONS DIRECTOR OF THE RSC.

IN THE LATE 1970S, PROFESSOR Truman G. Madsen, the first holder of the Richard L. Evans Chair of Religious Understanding, organized a conference at BYU on Mormonism. Participants included such scholars of other faiths as Robert Bellah, Abraham Kaplan, Jacob Milgrom, David Noel Freedman, W. D. Davies, James Charlesworth, and Krister Stendahl. Stendahl was then serving as dean of the Harvard Divinity School. Over the years that followed, Truman maintained contact and developed friendships with many of the presenters.

Some years after his departure from the divinity school, Stendahl was appointed as bishop of Sweden. During that same time period, The Church of Jesus Christ of Latter-day Saints announced that a temple would be built in Stockholm, and, as is often the case, there was a great deal of reaction from the public, much of it negative. Bishop Stendahl convened a press conference in one of the LDS chapels. He called upon his people to be more open, more respectful, less critical of the Latter-day Saints

and to ponder upon the implications of a religious group whose care and concern for the spiritual welfare of humankind spanned the veil of death. In regard to the hostile press that the Latter-day Saints had been receiving, he offered three simple but thoughtful bits of advice:

1. If you want to know something about another person's faith or beliefs, ask an active, participating, and somewhat knowledgeable member of that faith.
2. If you intend to compare the merits of one faith with another, be sure to compare your best with their best.
3. Always leave room for "holy envy."

It is not unusual at a university as large as BYU to have young people make comments several times during the semester about other churches, some of which may be inappropriate or inaccurate. "Well, you know how the Baptists are. They believe that once you are saved it doesn't matter how you live." I have felt some sense of responsibility, if that person has indeed voiced the Baptist

views incorrectly, to say, "Can we talk about that for just a minute? You know they don't really believe that. They believe this and this and this." As Latter-day Saints, we don't want to be misrepresented. Why would we want to misrepresent others? Now that doesn't sound like much, but it's a pretty good start in terms of trying to straighten out much of the misperception that underlies misunderstanding. In short, what this entire process of interfaith dialogue during the last fifteen years has given to me and my colleagues is a burden of responsibility to love our neighbor enough to be sure that those over whom we have responsibility, namely our students or our fellow faculty members, better understand the beliefs held sacred by those of other faiths. When we love people, we begin to feel a Christian responsibility for them—for their welfare, for their safety, and even for their reputation and good name.

As C. S. Lewis once stated, there are many people even outside the ranks of Christianity who are being led by God's "secret influence" to

The Lord brings people into our path who can bless and enlighten us, people whose acquaintanceship will, down the road, open doors, dissolve barriers, and to a small extent make strait the way of the Lord.

focus on those aspects of their religion that are in agreement with Christianity and, as he said, “who thus belong to Christ without knowing it.”¹

Now that requires a stretching of our typical worldview, a broadening of our horizons and a loosening of our categories. But in fact, the older we get, the less prone we are to believe in coincidence. I gladly and eagerly acknowledge God’s hand in all things, including the orchestration of events in our lives and the interlacing of our daily associations. The Lord

brings people into our path who can bless and enlighten us, people whose acquaintanceship will, down the road, open doors, dissolve barriers, and to a small extent make strait the way of the Lord. The prayer of Elisha for the young lad seems particularly pertinent to this kind of work: “Lord, I pray thee, open [our] eyes that [we] may see” (2 Kings 6:17).

The following are some principles that Pastor Gregory Johnson and I compiled several years ago, guiding ideals that we have found to be immensely helpful:



When the Church announced that a temple would be built in Stockholm, Bishop Stendahl convened a press conference and called upon his people to be more open, more respectful, less critical of the Latter-day Saints, and he offered three simple but thoughtful bits of advice. Scott Burt, *Stockholm Sweden Temple*, © 2006.

1. In spite of what many people have accepted as fact, religion is an area that can be discussed and discussed seriously without dispute or confrontation.

2. We need not compromise our faith conviction in order to have a loving relationship and ongoing conversation with someone of a different religious persuasion.

3. Building relationships takes time. Some things cannot be rushed.

4. Not every doctrinal issue needs to be addressed or resolved in a single conversation.

5. Man’s timetable and God’s timetable may be two different things. Healthy interfaith dialogue defers to God’s agenda rather than to individual or private agendas.

6. We must allow God to do his own work in the hearts of individuals. What we may desire for them to become may be very different than what God desires.

7. A good test for loving relationships is the extent to which the individual with whom we are engaged actually feels loved through the encounter.

8. There must come a point where we take the word of the individual regarding what he or she believes.

9. Building friendship is more worthwhile and fulfilling than winning an argument. Successful interfaith dialogue results not alone in winning an argument but in enhancing a friendship.



President Gordon B. Hinckley often reminded the Saints of their collective responsibilities to reach out to people of other faiths.

One of the unanticipated blessings of interfaith dialogue is that we not only learn a great deal about the other person's faith but in the process also learns a great deal about our own.

10. God is in the business of people, and so must we be. People and people's feelings matter.

11. Though labels and categories often prove beneficial, they certainly have limitations. Just because an individual belongs to a particular

religious denomination does not necessarily mean that we know exactly what he or she believes.

12. There are risks associated with serious and sincere interfaith dialogue. Despite our best intentions, others may misunderstand what we hope to accomplish.

13. When love and trust have been established, defensiveness is put aside and persons in dialogue can deal with most any issue, even difficult ones.

14. While theological differences exist, it is critical that we understand accurately what those differences are. Thus when we disagree, we disagree properly, over the correct issues.

15. One of the unanticipated blessings of interfaith dialogue is that we not only learn a great deal about the other person's faith but in the process also learn a great deal about our own.

16. We must not become impatient or results driven as we engage in interfaith dialogue. It is God's job to change a human heart, not ours.

17. Interfaith dialogue can be helped along by a good dose of curiosity; because we live in a world of immense diversity, we simply ought to be interested in what other people believe.

18. We should all be prepared to provide, as the Apostle Peter taught, a reason for the hope within us. This is to be done, however, with gentleness and respect (see NIV, 1 Peter 3:15).

19. Being prideful or judgmental robs the participants of what they might otherwise experience.

20. A healthy friendship begins to broaden well beyond religious conversation and allows for outside interaction and even social enjoyment between the parties.

21. It is more natural to want to argue and debate than to make the effort to engage in thoughtful, polite, and meaningful conversation. Loving dialogue is much more difficult to achieve than debate and argument.

22. As trust, respect, and love for another human being grows through the process of dialogue, the participants begin to feel a sense of responsibility for each other. Because we would never want to be misrepresented, we do all in our power to ensure that the other party's point of view is properly stated and represented.

23. As interfaith dialogues continue, a heightened sense of loyalty begins to develop, such that neither party would state privately anything that he or she would not make known publicly. There must be consistency and integrity between interpersonal and private expressions.

24. We need not fear healthy interreligious conversation, because there is great richness in such a pursuit. The process proves to be both emotionally and spiritually rewarding, and one's life experiences are enhanced because of it.

25. God's ways are not our ways; we cannot always see what he is bringing to pass. ✂

¹ *Mere Christianity* (New York: Touchstone, 1996), 178.

PRESIDENT GORDON B. HINCKLEY ON RELIGIOUS OUTREACH

I HAVE BEEN VERY MUCH INSPIRED AND MOTIVATED by the words of President Gordon B. Hinckley concerning our collective responsibilities to reach out to people of other faiths. The following are excerpts given by President Hinckley.

“Let us be good citizens of the nations in which we live. Let us be good neighbors in our communities. Let us acknowledge the diversity of our society, recognizing the good in all people. We need not make any surrender of our theology. But we can set aside any element of suspicion, of provincialism, of parochialism” (Gordon B. Hinckley, in Conference Report, April 1997, 116).

“We can respect other religions and must do so. We must recognize the great good they accomplish. We must teach our children to be tolerant and friendly toward those not of our faith. We can and do work with those of other religions in the defense of those values which have made our civilization great and our society distinctive” (Gordon B. Hinckley, in Conference Report, April 1998, 3).

“Our membership has grown. I believe it has grown in faithfulness. . . . Those who observe us say that we are moving into the mainstream of religion. We are not changing. The world’s perception of us is changing. We teach the same doctrine. We have the same organization. We labor to perform the same good works. But the old hatred is disappearing; the old persecution is dying. People are better informed. They are coming to realize what we stand for and what we do” (Gordon B. Hinckley, in Conference Report, October 2001, 3–4).

“Do we really comprehend, do we understand the tremendous significance of that which we have? This is the summation of the generations of man, the concluding chapter in the entire panorama of the human experience. But this does not put us in a position of superiority. Rather, it should humble us. It places upon us an unforgiving

responsibility to reach out with concern for all others in the Spirit of the Master, who taught, ‘Thou shalt love thy neighbour as thyself’ (Matthew 19:19). We must cast out self-righteousness and rise above petty self-interest.

“We must do all that is required in moving forward the work of the Lord in building His kingdom in the earth. We can never compromise the doctrine which has come through revelation, but we can live and work with others, respecting their beliefs and admiring their virtues, joining hands in opposition to the sophistries, the quarrels, the hatred—those perils which have been with man from the beginning.

“Without surrendering any element of our doctrine, we can be neighborly, we can be helpful, we can be kind and generous.

“We of this generation are the end harvest of all that has gone before. It is not enough to simply be known as a member of this Church. A solemn obligation rests upon us. Let us face it and work at it.

“We must live as true followers of the Christ, with charity toward all, returning good for evil, teaching by example the ways of the Lord, and accomplishing the vast service He has outlined for us” (Gordon B. Hinckley, in Conference Report, April 2004, 85).

“Now, what of the future? What of the years that lie ahead? It looks promising indeed. People are beginning to see us for what we are and for the values we espouse. The media generally treat us well. We enjoy a good reputation, for which we are grateful.

“If we will go forward, never losing sight of our goal, speaking ill of no one, living the great principles we know to be true, this cause will roll on in majesty and power to fill the earth. Doors now closed to the preaching of the gospel will be opened. The Almighty, if necessary, may have to shake the nations to humble them and cause them to listen to the servants of the living God. Whatever is needed will come to pass” (Gordon B. Hinckley, in Conference Report, October 1997, 92).

Q&A

The Importance of Ritual: A Conversation with Daniel L. Belnap

Interview by Alan Taylor Farnes

DANIEL L. BELNAP (daniel_belnap@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

ALAN TAYLOR FARNES (alan.taylor.farnes@gmail.com) IS A SENIOR IN ANCIENT NEAR EASTERN STUDIES.

Q: We look forward to the volume you are working on concerning ritual. What kind of rituals do we find in the LDS Church?

A: I think there are three different types of ritual. The first is salvific rituals, or rituals necessary for salvation, such as baptism, temple endowments, and so forth. The second is formal rituals, which have a set structure but are not necessary

for salvation. An example of such would be the giving of a blessing, a highly formalized ritual act. The third is what I call informal rituals, such as bishops' interviews or fathers' interviews. These are events set apart from normal activities, but the extent of the formal structure varies from person to person. There is a further distinction of ritual behavior: those that are singular, or one-time-only

rituals, and those that are iterative, or repeated. Examples of singular rituals are baptism or the temple rituals because both are performed for each person only once, even though we may do them again for others vicariously. An example of a repetitive ritual would be the sacrament. I find this distinction significant because there also seems to be a correlation between singular ritual form and salvific ritual type.



Daniel L. Belnap. Photo by Brent R. Nordgren.

Q: Do negative rituals ever creep into the Church?

A: I don't think there are negative rituals. Most, if not all, rituals have negative consequences if performed unworthily, but that is part of ritual. Because ritual changes social boundaries and structures, it has both a good side (if performed correctly, it leads to inclusion or maintenance of the group) and a negative (if performed unworthily, it leads to exclusion from the group).

I do think there is some confusion among members about ritual. The first problem is what I call ritual asymmetry, or the common belief that ritual behavior is performed today exactly as it was done in past dispensations. Just because the scriptures say a given ritual was performed in times past does not mean that the manner in which we practice, or even the meaning of, the ritual today is the same. I also think that members sometimes confuse ritual with tradition. An example of this would be the difference between partaking of the sacrament (the ritual) and making sure that we partake with the right hand (a tradition). Finally, I think members are generally unaware of how dynamic ritual is. Our ritual practices are the part of our worship that has changed the most over the years.

Q: Why is ritual so important to us?

A: As I said earlier, ritual is about social structures. It is the primary way in which one becomes part of a given social structure, social structure is maintained, or one is excluded from that social structure. We are social creatures, and our salvation may be thought of in terms of our belonging to a social group (see D&C 130:2). Thus as long as we have social groups, we will have ritual. Also, we have an embodied salvation, meaning that we believe that exaltation is experienced with a physical body. Thus physical movement is integral to the experience. Ritual is not a mental activity but acted, performed.

Q: What types of influences do you think affect us physiologically during ritual?

A: It depends on the ritual. Ritual in general tends to manipulate the environment to engender a response. I am currently working on a paper concerning scent manipulation in ancient Israelite temple ceremonies and am struck by the “scentscape” that surrounded those rituals. I can’t help but wonder how moving from one odor to the next affected their ritual experience. Today, we manipulate light and sound, and whether we are aware of it or not, these no doubt have an effect in the overall experience. My intuition says that the temple rituals are designed to provide an environment in which the body is most conducive to receiving divine impulses. ✂

Joseph Smith’s Translation of the Bible: A Conversation with Kent P. Jackson

Interview by Matt Larsen

KENT P. JACKSON (*kent_jackson@byu.edu*) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

MATT LARSEN (*msslkorea@gmail.com*) IS AN INTERN AT THE HERITAGE FOUNDATION IN WASHINGTON, DC.

Q: Tell us about the work you’ve done on the Joseph Smith Translation of the Bible.

A: In 1995 BYU and the LDS Church entered into an agreement with the Community of Christ, formerly the Reorganized Church of Jesus Christ of Latter Day Saints, to publish the original manuscripts of the JST, which they have had in their

possession since the 1860s. The LDS Church would do conservation work on the manuscripts, cleaning, repairing, and preserving them. BYU would then scan and photograph all 446 manuscript pages and then publish a transcription, both in print and electronically.

First, people from the Neal A. Maxwell Institute for Religious

Scholarship went to Independence, Missouri, to scan and photograph the manuscripts. Then, in 2004, after transcribing and editing the manuscripts, the RSC published the eight-hundred-page book *Joseph Smith’s New Translation of the Bible: Original Manuscripts*, edited by Scott H. Faulring, me, and Robert J. Matthews. It is a line-by-line

scholarly and technical transcription of all the original pages. It includes original line endings, cross-outs, insertions, spelling, and punctuation.

Finally, we recently published *Joseph Smith's New Translation of the Bible: Electronic Library*, under the label of the BYU Press. We have been working on the electronic edition since 2004, so we are very happy that it is now published and available for study.

Q: How is the electronic book different from the printed book?

A: The 2004 book contains transcriptions of all the original manuscripts, a few representative photographs, and essays that describe and discuss the manuscripts, the scribes, the historical setting, the doctrinal contributions of the JST, and so forth. These all show how the text was made, and they give a careful time sequence that shows what Joseph Smith was working on and when.

The electronic library has all the book material and more. We included images of all the manuscript pages, as well as images of all the pages of Joseph Smith's Bible that he used in conjunction with his translation. We also included images and transcriptions of all of the known first-generation copies of the original manuscripts. We have John Whitmer's 1831 Genesis copy; Scott Faulring and I published that a few years ago for the first time. But the Edward Partridge Genesis manuscript, the John Bernhisel copy, and the RLDS committee manuscript

used in preparation for the 1867 printing of the *Inspired Version* have never been published before. For research purposes, we have also included the complete 1867 RLDS *Inspired Version*, the whole King James translation, and the modern texts of the Book of Moses and Joseph Smith—Matthew. We have also included several recent academic studies on the JST published by BYU researchers.

The fantastic WordCruncher software, developed at BYU, allows one to search the entire database easily and place texts or images in parallel columns for comparison. So the *Electronic Library* comes with powerful research tools.

Q: What originally got you interested in this project?

A: I've been at BYU since 1980, and much of my research has been on the intersection of the Bible and modern revelation. Joseph Smith's translation of the Bible is a perfect example of that intersection. About 1995, Scott Faulring, from the Maxwell Institute, entered into conversations with the Community of Christ about doing this project, initially to save the JST manuscripts from further deterioration. At the time, I was the publications director at the RSC, and Scott asked if I and the RSC would want to help. So that's how I got involved. Scott and his wife did the initial transcription of most of the text, and then RSC student editors and I continued to work with the manuscripts. I had as many as nine students at a time involved in the project, and they all did a magnificent job.



Kent P. Jackson. Photo by Brent R. Nordgren.

It took about nine years altogether, and I worked on it more or less full time, six days a week, for six years.

Q: What are your feelings about these publications?

A: For me, the most gratifying part about all of this is that we've been able to present to the world—including to Latter-day Saints—the Prophet Joseph Smith's work on the Bible. Joseph Smith viewed his translation of the Bible as an important part of his calling, so I hope he's pleased with our work on it. The Church had no access to the original manuscripts from the time of his death until recent years. So making it openly available for the first time through the 2004 RSC book was very gratifying. And now, the electronic publication expands the potential readership enormously. ✂

Roger L. and Marsha McCarty



BRIGHAM YOUNG UNIVERSITY IS A SPECIAL PLACE FOR Roger and Marsha McCarty. The two met at the university when they were both freshmen, though they initially felt no romantic connection. After Roger's mission to Washington, DC, and Marsha's to Peru, the two met up again as BYU seniors to work on a Sunday School lesson. This time romance blossomed immediately, and the two were engaged within three days.

The couple both graduated from BYU in 1977, and Roger began his career with Dow Chemical Company. Eventually, eight daughters would join the McCarty family. All eight daughters received the Young Women Personal Progress award, and the five oldest have completed full-time missions. Five daughters have been married in the temple, and the family's goal is to all meet in the temple sealing room at the marriage of the youngest daughter.

Over the years, Roger and Marsha have found ways of staying connected to BYU. As a Dow employee, Roger recruited BYU students studying business and engineering for the company. After retiring from Dow Chemical in 1997, Roger became the experiential learning director of BYU's Marriott School of Management. He also served for ten years as chairman of the industry advisory board in the Ira A. Fulton College of Engineering and Technology. Currently Roger helps facilitate internships for BYU students, helping over four hundred undergraduate and graduate students per semester receive work experience, internships for their résumés, and course credit.

Roger and Marsha served together for many years as early-morning seminary teachers. They say that the calling helped them realize "how important it is to fill your life with knowledge and Spirit." Roger has served as a Gospel Doctrine teacher, scoutmaster, stake mission president, and counselor in a stake presidency, among other callings. Marsha served for more than twenty-five years in every possible position in the Primary, as well as in the Relief Society and Young Women organizations.

In 2009, the Religious Studies Center began making plans to publish volumes containing selections from the *Religious Educator* in Spanish and Portuguese, to be distributed to seminary and institute teachers in South America. Roger and Marsha were immediately interested in the project, since they had experience as seminary and institute teachers and Marsha and four of their daughters had served missions in South America. But when unexpected costs began to crop up everywhere, the project's future looked uncertain. However, the McCartys intervened with a generous financial donation, which was matched by Dow Chemical Company. According to Brent R. Nordgren, managing editor of the *BYU Religious Education Review*, "The books would never have been published without their donation." Thanks to the McCartys' generosity, the books were published as *Buscad Diligentemente* (Spanish) and *Buscai Diligentemente* (Portuguese).

But the McCartys' generosity did not stop there; "We have felt the need to support BYU Religious Education and also BYU students from South America, so we are establishing an endowment to do that." The details of the endowment are still being worked out, but according to the McCartys, "We want to maximize the impact of our donations, so we are spreading out the funding of the endowment over several years to take advantage of the maximum matching funds from Dow Chemical. We will donate the maximum amount that the company will match each year until we have met the funding goal." Since Roger and Marsha's seven oldest daughters are current or former BYU students, the McCartys' connection to the university continues. "BYU has blessed our lives and the lives of our children," say Roger and Marsha, "and we want to give back." ✂

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

STUDENTS DEVELOP REAL-WORLD SKILLS AT THE RSC

By Brent R. Nordgren

BRENT R. NORDGREN (brent_nordgren@byu.edu) IS MANAGING EDITOR OF *BYU RELIGIOUS EDUCATION REVIEW*.

THE RSC IS THE PUBLISHING ARM OF BYU RELIGIOUS Education and employs students, who assist with publications, conferences, and research. Each year, students are hired to work alongside three full-time staff members and the publications director to produce twelve to fourteen books; three issues of the *Religious Educator*, a scholarly journal; and two issues of the *Religious Education Review* magazine. They also help facilitate no fewer than two conferences. Over the years the RSC has offered internships and mentoring opportunities to several students. Although some have come to the RSC with superior talent and know-how in design or editing but have no intention of pursuing a career in that area, most are typically

studying to practice in the real world what they learn at the RSC and go on to careers where they can apply the skills they develop. The following are comments from some of the students who work at the RSC.

Jonathon Owen, who is finishing a master's degree in linguistics, commented, "Working at the Religious Studies Center has given me the chance to broaden my skills in both print and electronic publishing. I have been able to manage projects from the manuscript stage all the way to the finished publication, which will better prepare me for a career in editing and publishing."

Annalise Belnap, a senior studying vocal performance, said, "Within my undergraduate degree, I've been able to use editing and research skills acquired in my work at the RSC in my own personal writing and research that allowed me to help other students with papers and projects. As far as influencing my career, I'm beginning a master's program this fall in opera performance, and after that I might pursue a doctoral degree in music. These skills will be crucial to my conquering the theses and research papers coming my way!"

Jeff Wade, a senior majoring in mathematics and linguistics, says, "Working at the RSC has been an amazing experience for me. It has helped me improve in many ways and has convinced me that my career should be oriented more toward graphic design than research, which I was favoring before. I've found something that I really love to do and I might not have if it weren't for the RSC."



Students at the RSC. Photo by Brent R. Nordgren.



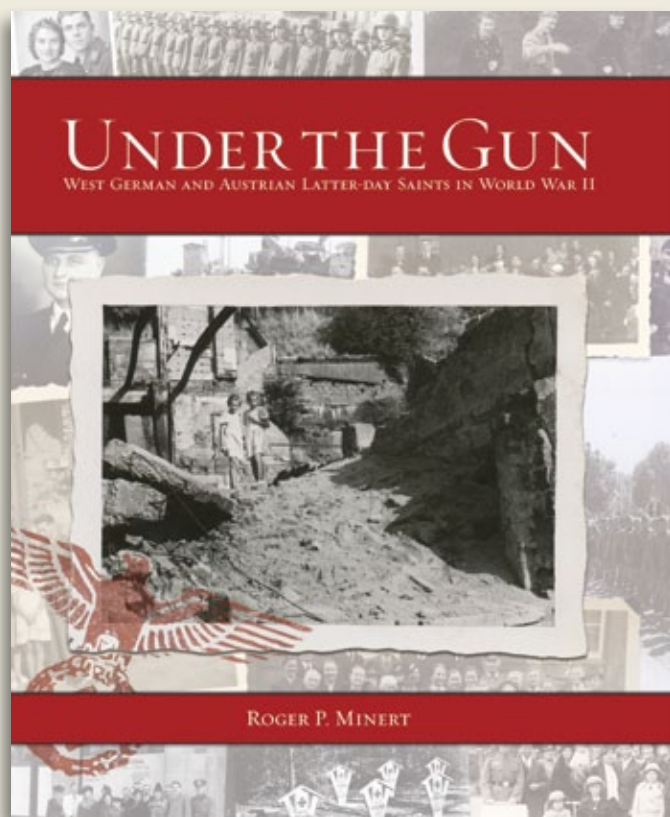
Brent R. Nordgren (right) works with Jeff Wade (center), Jonathon Owen (standing), and Jake Frandsen (left). Photo by Richard B. Crookston.

Jake Frandsen, a graduate student majoring in linguistics, had this to say: “As a student who will soon be entering the workforce, having experience in my field of study is invaluable. I want to have a career in editing, and my experience at the RSC has given me a huge advantage as I have applied for internships and jobs. The work I do here fits right into the type of work I want to do in the future, and the mentoring process has really helped me develop and hone my skills and learn new ones.”

Alan Taylor Farnes, a senior majoring in ancient Near Eastern studies, added, “Working at the Religious Studies Center has opened many doors for my career. In the course of conducting interviews for one of the RSC websites, one

of the professors I interviewed offered me a job to be a research assistant for his New Testament classes. I also received another job through the contacts I made working for the RSC. In short, I can honestly say that every professional opportunity I have had has in some way come through my association with the RSC. I am grateful to work here.”

The mentoring and learning that takes place at the RSC is priceless. Students come to BYU to learn, study, and grow, but there are few places available where they can develop such a variety of real-world skills. We are honored to be associated with so many amazing students as they prepare for the next phase of their lives. ✂



Featured Publication

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

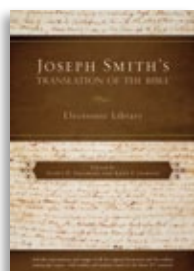
Roger P. Minert

This volume is filled with gripping and fascinating stories of members of the LDS Church in West Germany and Austria during World War II. Learn about the conditions the Saints faced during World War II. They did not have access to the many conveniences American Saints took for granted—including their local Church leaders, clean places to meet, cars, and temples. Germany was one of the war fronts where homes were destroyed and friends and families were killed. Unlike American soldiers returning to their homes, nearly half of the German Saints had no home to which to return. Hundreds of them served in the German military while thousands more stayed home and endeavored to keep their families and the Church alive. Their stories of joy and suffering are presented in this book. Readers will be touched at the faith and dedication shown by these Saints—young and old, military and civilian.

ISBN: 978-0-8425-2798-9, Retail: \$29.99

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.



Joseph Smith's Translation of the Bible: Electronic Library

Edited by Scott H. Faulring and Kent P. Jackson
Joseph Smith's

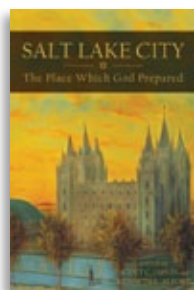
Translation of the Bible: Electronic Library brings together a wealth of information and recent scholarship on Joseph Smith's translation of the

Bible. The Electronic Library also includes high-resolution images of every page of the original manuscripts, images and transcriptions of the earliest copies made from those manuscripts, and a collection of recently published studies based on the manuscripts. Each manuscript is preceded by a short introductory essay. This collection also includes the entire 851-page book, *Joseph Smith's New Translation of the Bible: Original*

Manuscripts, edited by Scott H.

Faulring, Kent P. Jackson, and Robert J. Matthews. This powerful electronic tool, developed at BYU, enables users of the Electronic Library to view the transcriptions, images, and printed texts either individually or side-by-side in any order, with full capacity to search each text. These transcriptions contain all the original manuscripts of Joseph Smith's Bible translation.

ISBN: 978-0-8425-2792-7, Retail: \$19.95

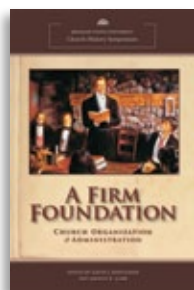


**Salt Lake City:
The Place Which
God Prepared**

Edited by Scott C.
Esplin and
Kenneth L. Alford
For more than
150 years, “Come,

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

ISBN: 978-0-8425-2799-6, Retail: \$23.99



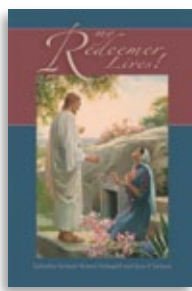
**A Firm
Foundation:
Church Organi-
zation and
Administration**

Edited by David J.
Whittaker and
Arnold K. Garr

How did a church that started with just six official members blossom into a global organization of over fourteen million members? Authors such as Richard L. Bushman, John W. Welch,

and Susan Easton Black show how Joseph Smith, Brigham Young, and other leaders established the foundation upon which the Church was built. According to Welch, the Book of Mormon provides the foundational administrative principles of the restored gospel of Jesus Christ, “not only its doctrines and instructions for personal living but also its many administrative guidelines.” He went on to say, “The administrative character and personality of The Church of Jesus Christ of Latter-day Saints has indeed grown directly from the genetic material found in the Book of Mormon.” This book teaches how the individuals throughout Church history were inspired to restore and establish Christ’s Church in the latter days.

ISBN: 978-0-8425-2785-9, Retail: \$ 29.99



**My Redeemer
Lives!**

Edited by
Richard Neitzel
Holzapfel and
Kent P. Jackson
This volume
brings together

talks from two Brigham Young University Easter Conferences. Presentations address the Savior, his life, his mission, the Atonement, and his influence in our lives today. The contributors include Elder John H. Groberg, Elder Gerald N. Lund, Robert L. Millet, and others. The topics range from the infinite sweep of the Atonement to its personal reach in perfecting individuals.

“It is always a challenge to talk or write about the Atonement of Jesus Christ,” notes Elder Lund. “First of all, it is infinite in its scope.

It is the most profound and pivotal event in all of eternity. And we are so totally and utterly finite. We can but glimpse its importance and come only to a small understanding of its full meaning for us.”

ISBN: 978-0-8425-2784-2, Retail: \$14.99



**Converging
Paths to Truth:
The Summerhays
Lectures on
Science and
Religion**

Edited by
Michael D. Rhodes
and J. Ward Moody

Many great scientists such as Newton and Einstein spoke and wrote freely of their religious thoughts and feelings, seeing no fundamental conflict between them and their science. Today there is a tendency to emphasize conflict more than harmony.

Truth is not in conflict with itself. Religious truth is established through revelation, and scientific inquiry has uncovered many facts that have thus far stood the test of time. It is incumbent upon us to seek insights into all truth to mesh together, where possible, its parts at their proper interface. We discover bridges between scientific and religious knowledge best if we pursue them through study, faith, and ongoing dialogue. The Summerhays lectures and this book are dedicated to discover and share insights on how the truths of revealed religion mesh with knowledge from the sciences.

ISBN: 978-0-8425-2786-6, Retail: \$19.99



FACULTY AND STAFF

APPOINTMENTS

Lincoln H. Blumell was hired as an assistant professor of ancient scripture.

Jennifer Brinkerhoff received a one-year visiting faculty appointment in ancient scripture.

Robert C. Freeman was appointed associate chair of the Department of Church History and Doctrine.

Alonzo L. Gaskill was advanced to the rank of associate professor of Church history and doctrine.

Matthew H. Grey was hired as an assistant professor of ancient scripture.

Steven C. Harper was advanced to the rank of professor of Church history and doctrine and will teach for a year at the BYU Jerusalem Center for Near Eastern Studies.

J. B. Haws was hired as an assistant professor of Church history and doctrine.

John L. Hilton III was hired as an assistant professor of ancient scripture.

Shon D. Hopkins was hired as an assistant professor of ancient scripture.

Roger P. Minert was advanced to the rank of professor of Church history and doctrine.

Barbara E. Morgan was hired as an assistant professor of Church history and doctrine.

Mark D. Ogletree was hired as an associate professor of Church history and doctrine.

Richard Moore was appointed a one-year visiting faculty appointment from Seminaries and Institutes.

Camille Frank Olson was advanced to the rank of professor of ancient scripture and appointed as department chair with **Kerry M. Muhlestein** as associate chair.

Mauro Properzi received a one-year visiting faculty appointment in Church history and doctrine.

Brian Smith was appointed a one-year visiting faculty appointment from Seminaries and Institutes.

Hank Smith was appointed a one-year visiting faculty appointment from Seminaries and Institutes.

Mark Allen Wright received a one-year visiting faculty appointment in ancient scripture.

AWARDS

Alexander L. Baugh received the Susan Easton and Harvey Black Outstanding Publication Award in Church History and Doctrine for his article "Jacob Hawn and the Hawn's Mill Massacre: Missouri Millwright and Oregon Pioneer," *Mormon Historical Studies* 11, no. 1 (Spring 2010): 1–25.

Susan Easton Black received the Richard L. Anderson Research Award at the Religious Education spring social on March 11.

IN MEMORIAM



Ellis Rasmussen, former dean of Religious Instruction, passed away on June 6, 2011.



George A. Horton Jr., professor emeritus of ancient scripture, passed away on June 30, 2011.

C. Penny Bird received the Religious Education Transfer Professor Award on August 23.

Richard B. Crookston received a Staff and Administrative Employee Recognition Award (SAERA) on October 14, 2011.

Eric D. Huntsman was named Honors Professor of the Year on August 14.

Kent P. Jackson received the Susan Easton and Harvey Black Outstanding Publication Award in Ancient Scripture for his article "Joseph Smith and the Bible," *Scottish Journal of Theology* 63, no. 1 (2010): 24–40.

Roger R. Keller received the B. West Belnap Citizenship Award at the Religious Education spring social on March 11.

Camille Fronk Olson received the Karl G. Maeser Excellence in Teaching Award on August 23.

Todd B. Parker received the Karl G. Maeser Professional Faculty Excellence Award on August 23.

Lori Soza was recognized for fifteen years of service on August 24.

Gaye Strathearn received the Robert J. Matthews Teaching Award at the Religious Education spring social on March 11.

Keith J. Wilson received the Ephraim Hatch Teaching and Learning Fellowship on August 23.

EMERITUS/RETIREMENTS

Arnold K. Garr (Church history and doctrine) retired.

C. Wilfred Griggs (ancient scripture) retired.

Victor L. Ludlow (ancient scripture) retired.

Michael D. Rhodes (ancient scripture) retired.

RSC Update: A Worldwide Tool

Since its debut three years ago, the Religious Studies Center (RSC) website has become a successful tool for researchers, teachers, scholars, historians, educators, and members of the Church all around the world. People from almost 150 countries have viewed the site during the last thirty days. People who visited the site are from countries as far away as Barbados, Kenya, India, Russia, Indonesia, Israel, Malaysia, Egypt, Saudi Arabia, Fiji, Zimbabwe, Micronesia, Sri Lanka, Bangladesh, Tanzania, Bulgaria, Serbia, Slovakia, Czech Republic, Morocco, Tunisia, and many more. After the United States, Brazil is the country with the next most visitors, followed by Great Britain. When you combine countries, Spanish-speaking countries come in second behind English-speaking countries.

Since visitors from the United States visit the site more often than any other country, let's examine the top ten states that visit the RSC site:

- | | |
|---------------|-------------------|
| 1. Utah | 6. Florida |
| 2. California | 7. Washington |
| 3. Texas | 8. New York |
| 4. Arizona | 9. North Carolina |
| 5. Idaho | 10. Colorado |

The top five states make sense geographically because they are somewhat close neighbors to Utah and the Mormons settled significant areas in each of these states, except Texas. However, the next four are more puzzling. Three of the four are eastern coastal states, on the far edge of the United States. The other (Washington) is positioned as far northwest as possible.

All of this statistical data simply suggests that many people are taking advantage of the great features offered on the RSC site. For example, almost every book produced by the Religious Studies Center for the last thirty-six years is available online. Almost every *Religious Educator* produced over the past eleven years is available online. Every *BYU Religious Education*

Review magazine is available online. The site also gives information concerning upcoming events, such as conferences and symposia. It also provides information about every book we've published and upcoming books we are about to publish.

A number of people have sent e-mails letting us know that they are indeed using the site and are grateful for it. The RSC site is a resource an increasing number of people are finding useful as they study the gospel, prepare to give a lesson, prepare to give a talk, or seek to answer important gospel questions. To many it is a successful tool used all over the world. To others it is still one of the best-kept secrets. It is time to share the secret so others can discover this powerful tool. ✕

Brent R. Nordgren

Brent R. Nordgren (brent_nordgren@byu.edu) is managing editor of *BYU Religious Education Review*.



HOW ANNUAL GIVING DONATIONS ARE SUPPORTING HIS BYU EDUCATION AND CAREER DREAMS

Alan Taylor Farnes is living proof that financial assistance blesses students.

During his time at BYU, the ancient Near Eastern studies major has received scholarships, mentored learning grants for research, and an employment opportunity from the Religious Studies Center. These funds have allowed Alan to carve out time for research and writing. In addition, they have helped him settle on a future career.

“These awards have enabled me to entrench my mind in

the scholarship of New Testament studies,” Alan asserts. “I feel much more aware of what is going on in my field as a result of my research. In short, the funds I’ve received have given me a step ahead when I go to graduate school. I am grateful for those who have contributed to make it possible.”

We invite you to help support another student through Annual Giving. You can donate online at giving.byu.edu. And please consider designating your gift to Religious Education.

BYU

ANNUAL GIVING

If you'd like to make a special gift to Religious Education, please call Ken McCarty at 801-422-4148 or e-mail ken_mccarty@byu.edu.



Religious Studies Center

Your Lifelong Gospel Resource

Books

FROM THE BEST BOOKS: Read books written by notable gospel scholars, historians, and educators. RSC books will help you gain new insights and increased appreciation for the Savior, the Prophet Joseph Smith, Church leaders, and other important topics. RSC books are sold in LDS bookstores.

Conferences and Symposia

LIKE EDUCATION WEEK: If you enjoy Education Week, you will love the conferences sponsored by the RSC because they feature popular speakers discussing outstanding gospel topics and are FREE. Plan to attend the Church History Symposium, BYU Easter Conference, and Sperry Symposium.

Religious Educator

BEST-KEPT SECRET: For only \$10 a year, you will receive three volumes of the *Religious Educator*, an academic journal for anyone fascinated by inspirational and extraordinary articles that benefit those who love the gospel and its teachings.

Website

GLOBAL ACCESS: Take advantage of the RSC website, where you will find RSC books, journals, articles, and magazines. If you are preparing a lesson or a talk or just want to learn from numerous gospel experts, you will cherish the vast array of information available online.



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



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY

rsc.byu.edu

You will love the conferences sponsored by the Religious Studies Center. They feature popular speakers discussing outstanding gospel topics, and they are free!



Don't miss out!

Make time for these upcoming Religious Education events.

The 40th Annual Sidney B. Sperry Symposium October 28–29, 2011

The 2012 Religious Education Student Symposium February 17, 2012

The 2012 BYU Church History Symposium March 2–3, 2012

The 2012 Religious Education Easter Conference April 7, 2012

See page 3 for more information.