

BYU RELIGIOUS EDUCATION WINTER 2018

REVIEW

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



Mental Health
Religion, Mental Health,
and the Latter-day Saints



The Dual Mission of Religious Education



In February of 2016, Elder M. Russell Ballard of the Quorum of the Twelve Apostles provided direction to a worldwide audience of religious educators and described several of the challenges we are facing in the twenty-first century. Elder Ballard described one of these challenges as follows: “Gone are the days when a student asked an honest question and a teacher responded, ‘Don’t worry about it!’ Gone are the days when a student raised a sincere concern and a teacher bore his or her testimony as a response intended to avoid the issue. Gone are the days when students were protected from people who attacked the Church.”¹

For many years, our students were reared “as calves of the stall” (1 Nephi 22:24); they were sheltered from the criticisms of the Church and the restored gospel. Today, however, electronic media has made nearly every conceivable objection instantly available. This significant change underscores the need for teachers to respond to Elder Ballard’s direction to provide “the best LDS scholarship available”² while at the same time teach in such a manner that our students can “warm [their] hands by the fire of [our] faith.”³

I am grateful to be associated with the men and women of Religious Education who are striving to follow the Savior’s command to both “instruct and edify” (D&C 43:8) those we teach as a means of blessing students both intellectually and spiritually. Thanks to everyone who supports Religious Education and the Religious Studies Center in our unique mission. ✂

Daniel K Judd

Associate Dean, Religious Education

Notes

1. M. Russell Ballard, “The Opportunities and Responsibilities of CES Teachers in the 21st Century” (address to CES religious educators, 26 February 2016, Salt Lake Tabernacle), 2. <https://www.lds.org/broadcasts/article/evening-with-a-general-authority/2016/02/the-opportunities-and-responsibilities-of-ces-teachers-in-the-21st-century?lang=eng&r=1>.
2. Ballard, “Opportunities and Responsibilities,” 4.
3. William E. Berrett, as cited in Boyd K. Packer, *That All May Be Edified* (Salt Lake City: Bookcraft, 1982), 146.

BYU

Religious Education

REVIEW

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A Publication of the Religious Studies Center

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RELIGIOUS STUDIES CENTER

Founded in 1975 by
Jeffrey R. Holland

Director
Brent L. Top

Associate Director
Daniel K Judd

Publications Director
Thomas A. Wayment

REVIEW STAFF

Editor
Thomas A. Wayment

Managing Editor
Brent R. Nordgren

Executive Editor
R. Devan Jensen

**Subscriptions
Manager**
Joany O. Pinegar

Photographers
Brent R. Nordgren
Richard B. Crookston

Editorial Interns
Ashlin Awerkamp
Tyler Balli
Megan Judd
Elizabeth Smith

DESIGN & PRODUCTION
Hales Creative, LLC

Creative Director
Kelly Nield

Designer
Kahli Flake

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CROSSROADS AND CHALLENGES

THE *REVIEW* MAGAZINE SERVES the purpose of connecting interested readers with the research, publications, and teaching events of Religious Education generally. In putting together each issue of the magazine, I have the opportunity to draw attention to and highlight the great research and teaching that is currently taking place. This process allows me to hear about the many fascinating projects that are ongoing, some of which we have featured in the pages of the *Review*. It has been my privilege to engage with different scholars and to publicize their research. Over the past five years, I have become aware of the fact that one of the primary challenges of academia is the difficulty scholars face to publicize their work and to find funding to support new research. In this issue, Dean Brent L. Top invites contributions to fund-raising, which is vital to help the work of Religious Education to move forward.

Within the current environment of immediate commentary on almost every action, statement, or event, we are variously bombarded by information that is either truthful, carefully articulated, reactionary, deceptive, or



Thomas A. Wayment. Photo by Brent R. Nordgren.

even subversive. General information is easy to obtain, but balanced and high-quality information is more difficult to obtain. Universities exist, in part, to promote discussions of information that balances both supporting and contradictory evidences. This can be difficult to achieve in religion because there are traditions, popular

opinions, public perceptions, and misinformation that require time and energy to discuss. In the *Review*, and in Religious Education, we strive to present balanced approaches to history, practice, and belief.

I have felt that for some time the Church has reached a crossroads

of sorts regarding its history and popular challenges to that history. One response has been to repeat older answers to new challenges, but I'm afraid that our generation has been tasked with rethinking the ways in which we respond, with bringing in different vantage points, and with considering old evidence in new ways. At the RSC we are striving to do this. We strive to bring the passion of our researchers to bear on the conversations for which our readers are hungry and thirsty. We value your continued support of our efforts, and we will continue to strive towards promoting the best that Religious Education has to offer. ✂



Thomas A. Wayment

Publications Director

Religious Studies Center

calendar of events

Open to the campus community and the general public

MARCH 2018

BYU CHURCH HISTORY SYMPOSIUM

Thursday and Friday, 1–2 March 2018

The 2018 Church History Symposium will be held Thursday at the BYU Conference Center in Provo and Friday at the LDS Conference Center in Salt Lake City. The theme of the conference is "Financing Faith: The Intersection of Business and Religion." The conference will explore ways financial records illuminate the history of the Church and its members. How can such records broaden our understanding of women in the Church? How did economics play out in the globalization of Mormonism, particularly in the funding of missions and temples? For more information, visit <https://churchhistory.ce.byu.edu/>.

BYU EASTER CONFERENCE

Friday, 23 March 2018

This Easter Conference will be held in the Joseph Smith Building (JSB) auditorium beginning at 7:00 p.m. The keynote speaker will be Susan W. Tanner, former Young Women General President. The other two speakers are Thomas A. Wayment, publications director of the Religious Studies Center, and Anthony Sweat, assistant professor of Church history and doctrine. Each speaker will talk about various aspects of the Savior, his life, his mission, the Atonement, and his influence on our lives today. Plan to bring a friend or loved one and come early. For more information, visit <http://rsc.byu.edu/easterconference>.

These events are free of charge and registration is not required. Some event details are subject to change. For more details, please visit us online at rsc.byu.edu/conferences or contact Brent Nordgren at 801-422-3293.



Faculty Highlight: Roger G. Christensen

ROGER G. CHRISTENSEN (roger_christensen@byu.edu) IS AN INSTRUCTOR IN CHURCH HISTORY AND DOCTRINE AT BYU.



ROGER G. CHRISTENSEN WAS born in Salt Lake City and raised in Concord, California. He earned a bachelor of science degree in accounting at BYU and a PhD in educational leadership at the University of Nebraska–Lincoln. Dr. Christensen worked for several years as the secretary to the Church Board of Education and the Boards of Trustees of BYU, BYU–Hawaii, BYU–Idaho, and LDS Business College. He also served as the budget officer for the Church. After serving as mission president of the Ecuador Quito Mission, he became part of BYU Religious Education’s faculty in 2017. He enjoys music, athletics, and reading (particularly Church history and historical biographies). He married Christine Cecilia Baker, from Oakley, Idaho, and they are the parents of eleven children. Roger and Christine currently live in Bluffdale, Utah. ✂

Faculty Highlight: Jason R. Combs

JASON R. COMBS (Jason_combs@byu.edu) IS A VISITING ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



DR. JASON R. COMBS JOINED THE BYU FACULTY IN 2016 AFTER WORKING as a lecturer in North Carolina—at High Point University, Guilford College, and the University of North Carolina (UNC) at Greensboro. He earned his bachelor’s degree from Brigham Young University. He holds master’s degrees in biblical studies from Yale Divinity School and in Classics from Columbia University. He earned his PhD in religious studies with an emphasis on the history of early Christianity from UNC at Chapel Hill, where he studied under Professor Bart Ehrman. At UNC, his dissertation, “Epiphanies in Second- and Third-Century Christian Literature: Discourse, Identity, and Divine Manifestations,” was awarded the coveted Royster Fellowship, and he received two distinguished awards for his teaching. Combs has published academic articles in the journals *Early Christianity*, the *Bulletin of the American Society of Papyrologists*, and *Journal of Biblical Literature*. Last fall, his first article for a popular LDS audience was published in the collection of essays from the 46th Annual Sperry Symposium, *Prophets and Prophecies of the Old Testament*. ✂

Faculty Spotlight: Joseph M. Spencer

JOSEPH M. SPENCER (joseph_spencer@byu.edu) IS A VISITING ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



JOSEPH M. SPENCER HAS DEGREES FROM BRIGHAM YOUNG UNIVERSITY, SAN Jose State University, and the University of New Mexico, completing his PhD in 2015 in philosophy. He is the author of three books (*An Other Testament, For Zion*, and, most recently, *The Vision of All: Twenty-five Lectures on Isaiah in Nephi's Record*), as well as of dozens of articles. His work on Latter-day Saint themes focuses on scriptural theology, with a special emphasis on the Book of Mormon. He currently serves as the editor of the *Journal of Book of Mormon Studies*, published by the Neal A. Maxwell Institute for Religious Scholarship at BYU, and as the associate director of the Mormon Theology Seminar. He and Karen, his wife, live with their five children in Provo, Utah. ✂

Staff Highlight: Garrett D. Rose

GARRETT D. ROSE (grose@byu.edu) IS DONOR LIAISON WITH LDS PHILANTHROPIES.



GARRETT D. ROSE WAS BORN AND RAISED IN SANTA CLARA, UTAH. AFTER serving a mission in the Arkansas Little Rock Mission, he attended and graduated from BYU in 2008. There, his passion for making a difference in the world led him to receive his BS in recreation management, and he was the first student to achieve the newly created nonprofit management minor. Rose worked full time for the Boys and Girls Clubs of Utah County while remaining a full-time student at BYU. Shortly after graduation he worked for the American Red Cross in Utah County. Soon after that assignment, he was offered a position to work with the Boy Scouts of America in Santa Barbara, California. Rose was then offered a position working with Deseret Industries, tasked with creating and piloting a new program to more effectively help associates find work immediately after their training program had ended. He was able to develop the program, and it holds a success rate of over 90 percent in helping associates find and secure employment after their training. Rose has been with LDS Philanthropies since 2013 and continues to show his love and passion for the nonprofit industry while serving Religious Education. He is married to his wonderful wife, Brooke, and together they have four rambunctious boys and reside in Orem, Utah. ✂

A New Age of Book of Mormon Study

BY THOMAS A. WAYMENT (thomas_wayment@byu.edu) IS PUBLICATIONS DIRECTOR OF THE RELIGIOUS STUDIES CENTER.

In the winter of 2017, Professors Nicholas Frederick, Michael MacKay, and Joseph Spencer set out with the support of Religious Education to sponsor and promote an academic conversation about the Book of Mormon that was both sensitive to faith and academically rigorous. They successfully organized an academic conference that was held at Utah State University and was titled “Book of Mormon Studies: Toward a Conversation.” Their work is intellectually indebted to a host of scholars from a variety of disciplines—Brant Gardner, Terryl Givens, Paul Gutjahr, Grant Hardy, and Royal Skousen, among others—and it is genealogically connected to the work of the Religious Studies Center, the Maxwell Institute, BYU Studies, and other campus and noncampus entities. In other words, the timing was right for an academic conversation to develop, there was a critical mass of scholars interested in the topic, and there was a hungry audience who felt that the Book of Mormon was ready for close academic scrutiny by an expanded group of participants and conversation partners.

Historically, the conversation about the Book of Mormon has been defined by extreme viewpoints, with defenders and detractors aligned in ways that permit little room for productive conversations to develop and with little hope of finding common ground. In one sense, the effort to invite scholars from all disciplines and academic training—to summarize the call for papers that went out through bomstudies.com—could have failed miserably. Old battle lines could have emerged, believers could have found themselves staking their claims against the assaults of academics. But, in the words of John G. Turner, one of the keynote speakers and author of *Brigham Young: Pioneer Prophet* (Harvard, MA: Belknap Press, 2012), “What interests me is the possibility of Latter-day Saints

and others discussing the Book of Mormon together from a variety of perspectives, much the way that people of all backgrounds study the Bible and the Qur’an. Until recently, faithful Mormons and others have found little common ground when it comes to the Book of Mormon. For Latter-day Saints, it is an ancient record containing the fullness of the gospel. Non-Mormons have generally dismissed or mocked the Book of Mormon as a nineteenth-century creation, and a dull one at that. The text and its context are both fascinating, however.”

I think that it is a testament to the last several decades of increasing interest in the Book of Mormon among scholars and to the quality of training that Mormon scholars have received that allows this conversation to move forward in a positive direction. Those participating in the conversation, whether Latter-day Saint or otherwise, will benefit as new possibilities for collaboration emerge, as new lines of inquiry present themselves, and



“Book of Mormon Studies” Conference. Photo by Michael Hubbard MacKay.

as new conversations take place. For one side, the Book of Mormon is a nineteenth-century, uniquely American religious text that exists as a founding document for a new religious movement. For the other side, the text is a sacred, foundation document that reports the beliefs and experiences of Christ-believing Jews who lived the law of Moses with the intent that it would lead them to the Messiah-Savior. But, for so many, this has appeared to be the focus of the conversation, namely the question of whether the Book of Mormon is one or the other. Instead, the conversation can develop in ways that help both sides see how narratives are constructed, what genres of literature are employed in the book's stories, how the Book of Mormon uses both Old and New Testament phraseology and sources, and how the book engages nineteenth-century American themes and practices.

The new group plans to hold an annual meeting, as per the vote of the group, and will continue to refine its organizational structure and build connections to already existing academic societies and conferences. The conference began with a review of recent and important books that had been published on the Book of Mormon by Latter-day Saints and members of other faiths. The conference then moved to traditional thirty-minute scholarly papers by noted academics, followed by audience responses. One attendee, Mark Ashurst-McGee, a noted scholar from the Joseph Smith Papers Project and an expert in early Mormonism, drew attention to some papers that were most influential: "I was impressed by the close literary readings offered by Kimberly M. Berkey on the book of Helaman and Kylie Nielson Turley on Alma's hell. I was very interested in Daniel Gullotta's paper on the golden plates, which was a response to the recent work of Ann Taves on the issue of the authenticity of the plates. I appreciated the paper by Jeremy Talmage showing that early Americans, including Joseph Smith, consistently described American Indians as red-skinned, not black-skinned (as in the Book of Mormon). Jared Hickman's keynote address was a stunning tour de force of Book of Mormon interpretation." After reading the titles of the papers and doing interviews to prepare to write this article, I genuinely feel that I missed an opportunity by not being in attendance.

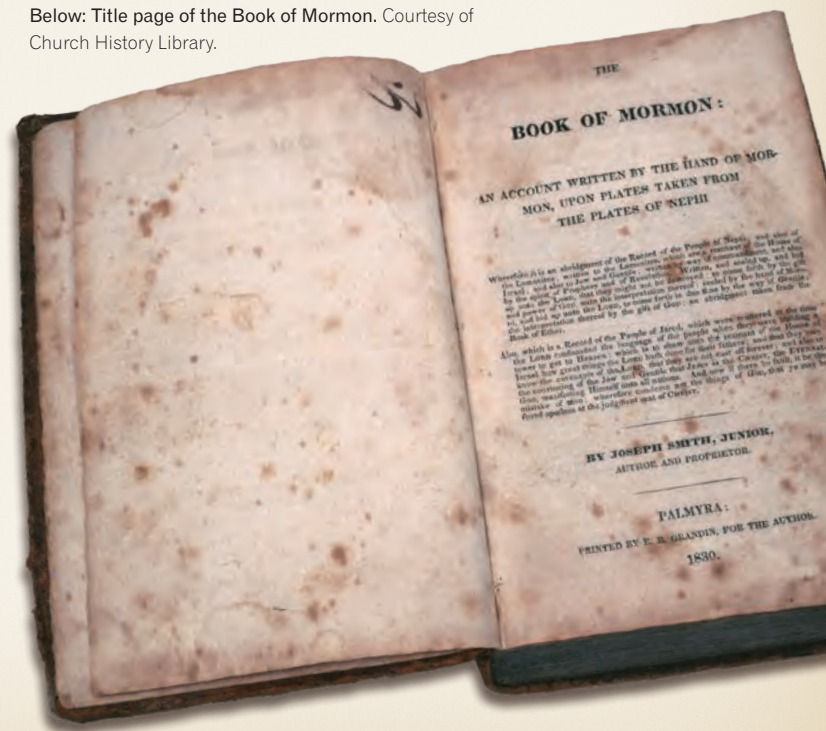
I look forward to the meeting that will be held in 2018 and which will be sponsored in part by Religious

Education and the Religious Studies Center. It promises to bring together an impressive group of scholars who are interested in the Book of Mormon as a religious text. I hope that in the coming months the committee that organized the first conference will find a way to get the papers in print or to produce a volume of papers that makes their work more accessible to a wider academic and interested audience. Their work has the look and feel of what Book of Mormon studies might become in the future. We are witnessing a new age of maturity with respect to the study of this important American religious document, and Latter-day Saint scholars have entered this conversation as welcome participants who remain committed to the sacred meaning of the text but who are also willing to ask probing questions of its contents. ✂



Top: Grandin Press. Photo by Brent R. Nordgren.

Below: Title page of the Book of Mormon. Courtesy of Church History Library.



The Journey West

By Richard E. Bennett and Thomas A. Wayment

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

THOMAS A. WAYMENT (thomas_wayment@byu.edu) IS PUBLICATIONS DIRECTOR OF THE RELIGIOUS STUDIES CENTER.

THIS INTERVIEW FEATURES Bennett's forthcoming volume *The Journey West: The Mormon Pioneer Journals of Horace K. Whitney with Insights from Helen Mar Kimball Whitney*, the first husband-and-wife account of the Mormon pioneer trek west. The book will be copublished by the RSC and Deseret Book and is projected to be released July 2018.

Q: Dick, tell us about the journals, where they're housed, and how you came to work on them.

A: Well, the journals are housed in the Church History Library of the LDS Church in Salt Lake City, and they've been there for a long time. They're smallish in size, about nine inches high, four or five inches wide, and leather bound. There are six journals that cover the exodus period.

Q: So these are trail journals?

A: Well, there is another missionary journal dated 1843 that is not part of this project, but what we're looking at are the exodus trail journals that cover February 1846 to October 1847.

Q: I believe there have been earlier studies of the journals of this period. Can you help us situate this and what's been done on them before and how you came to work on them?

A: No one's ever published them before. They've been sitting there for a long time. They're part of a family of

overland journals, of which many have been published, and that includes the William Clayton journals; the Thomas Bullock journals, which were published a few years ago by Signature Press; the Hosea Stout journals; the Howard Egan journals; and the Orson Pratt journals. So there's a coterie of overland journals, but the journals of Horace K. Whitney with Helen Mar Kimball's insights and reminiscences had never been published together before. I came across them when I was writing my dissertation thirty years ago and relied on them very, very heavily because they are so rich in detail. They're not reflective diaries like you see in some of the others' diaries here. Instead, they're immediate to the time—what's going on, the place, the people—although they get very much into the doctrines of the Church. So that's why I found them so very, very fascinating.

Q: Fascinating!

A: I referenced them often in two of my books, *Mormons at the Missouri*, published by the University of Oklahoma, and then *We'll Find the Place*, by Deseret Book and Oklahoma.

Q: Excellent. Now, am I mistaken to say that this is one of the few places where we have a husband and wife who are journaling at the same time?

A: [Laughs] This is fascinating because it isn't just the fact that they are husband and wife; these two—Horace K. Whitney, who is the son of Newel K. Whitney (bishop of

the Church), and Helen Mar Kimball, who is the daughter of Heber C. Kimball (one of the original Twelve). They grow up in Kirtland. She's five; he's a few years older. She's baptized by her uncle in the Chagrin River in Kirtland in 1836, and he's baptized in the same place in Kirtland, so they're the only ones that we have seen who are like that—children of Kirtland. Then, when they get to Nauvoo, they're married on 3 February 1846, one day before the exodus starts.

Q: Oh, wow. How fascinating!

A: So it's a honeymoon—what I call a “honeymud”—crossing the Iowa. It's a remarkable story with no parallel in the history of the Church, of a young couple heading west on the exodus. You usually think in terms of vigorous individual pioneers going across, but this is a couple whom I'm calling “children of the Restoration.”

Q: And how old are they when they head out? What are their ages respectively?

A: He's twenty-three years old, and she's about seventeen. They're just kids. It's classic; it's a romantic story on a pioneer trek.

Q: So they set out and independently are writing about their day-to-day affairs.

A: Well, he is the one who writes a day-to-day contemporary diary because it was expected of the pioneers, especially those who were leading in the pioneer company, to keep a diary.

Q: So he's writing every day.

A: They're also writing letters back and forth, but one of her greatest contributions is when she goes back years later to plug in details that give a woman's perspective and that provide information that wasn't found in the immediate diary. I've not seen anything quite like this in the history of the Church.



Horace K. Whitney.



Helen Mar Kimball Whitney.



"Easy? Anything but! Their first three children died on the trek coming west." Photo courtesy of Utah State Historical Society.

Q: Is she doing this knowing what her husband wrote?

A: Oh yes, she has access to his diaries.

Q: And so she is actually thinking about what he wrote.

A: Oh yeah, and she's going over all the diaries and more or less says, "Well, Horace missed this, and so I'm going to add this, or explain this more fully." She would refine parts here and there. Sections of her reminiscences have been published elsewhere but never in the context of her husband's diaries, never in the completion of the thought pattern of the episode, of the event, of the doctrine, which is one of the reasons why this is such a valuable exercise.

Q: Now, tell me a little bit about him and her as they travel. I don't remember this from reading it, but was it an easy trek for them?

A: Easy? Anything but! Their first three children died in infancy before the end of 1849.

Q: And this is documented?

A: In their writings, yes.

Q: And what's her perspective of this?

A: It's a romantic but tragic story, too, because they are suffering with the rest of the Saints as they're heading west.

Q: And so the diary has these moments that show this is a family struggling with loss.

A: His journals, like I said, are not all that reflective. You also have to look at her accounts and their letters one to another, where she begins to talk more in terms of the emotions involved. It's not that his diary is emotionless, but he was on the move all the time, and there's not a lot of time to be deeply reflective about what's going on.

Q: And years later she can come back and share some of the raw feelings that she had, some of the hardship.

A: Although, in their letters they certainly talk about that. The last two weeks I've found some of these letters, which I'm going to be incorporating in the footnotes on the days that they're going on so it's an even greater enrichment than I thought it was going to be.

"It's a remarkable story with no parallel in the history of the Church, of a young couple heading west on the exodus."

Q: Wow, this is excellent to hear. As a reader thinks about this book, let me just paint a picture, and you add nuance. The book contains transcriptions of both of his journals and her reminiscent accounts, with annotations tying to Church history events, to people, and to places. What would you say was your emphasis in deciding what to annotate and what not to annotate? What kind of depth and layering did you intentionally bring to it?

A: Emotions, doctrines, episodes, key individuals, and fascinating experiences that are going on. For instance, when the Mormon Battalion is called to go march to the west, there are some real tugging emotions going on in terms of loss of loved ones. So, where I come across gaps in the historical record, or emotion and sentiment that you don't necessarily see at the time, or doctrinal expositions—particularly on plural marriage, on the law of adoption, and on other salvific processes that occur at Winter Quarters—that's what I add.

Q: What is it that you would say the reader would gain the most from in opening this book? What is it? Is it a woman's perspective that's so interesting?

A: Well, first of all, he is going to give insight. His diaries are unique in the following sense. The exodus covers various segments, from the time they leave Nauvoo, cross Iowa (that treacherous trek across Iowa in the spring of '46), spend their time at Winter Quarters (that is a terrible moment in the history of the Church, when so many are passing away from September '46 to April '47), travels in the vanguard company with Brigham Young, establishes Salt Lake City and other early valley establishments, and then comes back to Winter Quarters. Of all the prairie diaries, there is hardly another one that covers all these segments in the sequence that he does. So the completion of the prairie story and the vanguard coming to Salt Lake and

everything else is a total picture. He has a beautiful pen, he knows the language so well, he's very well educated, and he can write like the others can't replicate.

Q: Excellent. And it's also, as you mentioned, a picture from someone that was born in the Restoration, so this is his whole world.

A: Well, his parents, Newel K. Whitney and Elizabeth Ann Whitney, joined the Church in 1830 in Kirtland when he was just a young boy. So he's raised in Kirtland, just like his wife-to-be was raised in Kirtland. Then they spend their teenage years in Nauvoo, and they get married the day before the exodus. You can't get a better story than that. [laughs]

Then, the woman's perspective is very, very crucial to incorporate. Helen Mar Kimball Whitney was also given in marriage to Joseph Smith in 1843 by her father, Heber C. Kimball, and she's the youngest of all of his wives; she was fourteen at the time. Her sister-in-law, Sarah Ann Whitney, was also a plural wife of Joseph's. So her



Devil's Gate, Sweetwater, by Samuel C. Mills and Edward Jagiello, 17 August 1858. Library of Congress.



Richard E. Bennett. Photo by Brent R. Nordgren.

“ . . . Horace is not the kind of guy that needs to be in the limelight. He is not like some others that beg for attention. He’s happy to be in the background.”

comments about being a plural wife of Joseph are riveting. The whole story about her marriage to Joseph will be, and has been, of enormous interest to Church historians. But now we’re putting into context her second marriage (for “time”) to Horace K. Whitney and how she feels about being married to him. So plural marriage is a major factor in the background of this story. As one of Joseph’s youngest plural wives, she speaks reverently and very supportively of that story, which needs to be told within the context of her marriage to Horace. I don’t know of another journal quite like it.

By the way, Horace is not the kind of guy that needs to be in the limelight. He is not like some others that beg for attention. He’s happy to be in the background. He’s a very

modest man. You know what he does on the side? He loves to play the flute. So he’s playing in Pitt’s brass band while crossing Iowa, in Winter Quarters, in Salt Lake. He goes on various missions, but he always keeps saying, “I don’t need a position in this church; I’m happy where I am.” Both of them are very modest, careful observers of what’s going on in Church history from a perspective that I think is unique.

Q: I want to put this on the record, this question. You’ve mentioned discovering letters, and coming from a researcher of your caliber, tell me about that. Are these something you’ve just recently uncovered?

A: Well, more materials have been donated through the years, both to the Utah State University library and to the

July 24th -
 Battlement then an plenty of a saw
 size, which probably from their dens
 in the mountains. The distance from
 the entrance of "Pett's Pass" to the
 Canyon at Weber's Fork, to this place
 is 44 miles - we have travelled 44 1/2
 miles during the past week, & am this
 evening, distant from Ft. Bridger
 115 miles, from Gt. Salt Lake 512 3/4 miles,
 & from Winter Quarters 1053 miles.
 President is slowly recovering his health,
 & finally, all those in the camp who
 have been sick are rapidly recovering.
 It commenced raining quite hard about
 4 P.M., accompanied by a strong wind
 from the south-west, which continued
 about 2 hours, thus settling at night
 the opinion & apprehensions of some
 of the brethren, that rain is not sup-
 erintended incidental to this country, for
 the growth of wheat, corn, &c. - Some of
 them, indeed, had thought that rain
 would be obliged to irrigate the country
 by digging ditches, &c. But then is the
 fear, if we continue to serve the Lord
 with full purpose of heart, but that
 we will provide us with every thing
 essential to our future comfort & happiness.
 One thing I omitted to mention, viz. there
 are numerous black crickets of an enor-
 mous size to be seen here - on these
 the bears are supposed to subsist in winter
 which devour them with great voracity.
 They would also doubtless be good for
 the fattening of hogs. It again commenced
 raining about 9 o'clock this evening, which,
 however, did not last long. Lewis B.
 Myers & one of Pres. Crow's sons have gone
 out hunting taking pack horses with them

Church History Library, so I've been spending some time in both places. And there are some wonderful trail letters between the two that I hadn't seen before that enrich the story, and elements of which I'm adding to this work.

Q: Excellent. So these are letters between the two that have been housed in various archival collections but not at the Church officially.

A: Not so much at BYU but at the Church and Utah State University. Significantly, their son—they had eleven children together, eight of whom survived—Orson F. Whitney becomes an Apostle of the Church; his writing abilities are like his dad's and mother's. He's trained in writing, and he's able to explain things in a beautiful way. Orson F. Whitney has long been known as one of the great writing Apostles. I can see where he's getting it, from his parents. He also writes a biography of his grandfather Heber C. Kimball.

Q: Yes. Dick, this is a great work. We are excited to see it in print. ✕

Above: Horace K. Whitney journal entry for 24 July 1847. Courtesy of Church History Library.

Below: F. O. C. Darley, *Emigrants Crossing the Plains* (1869).

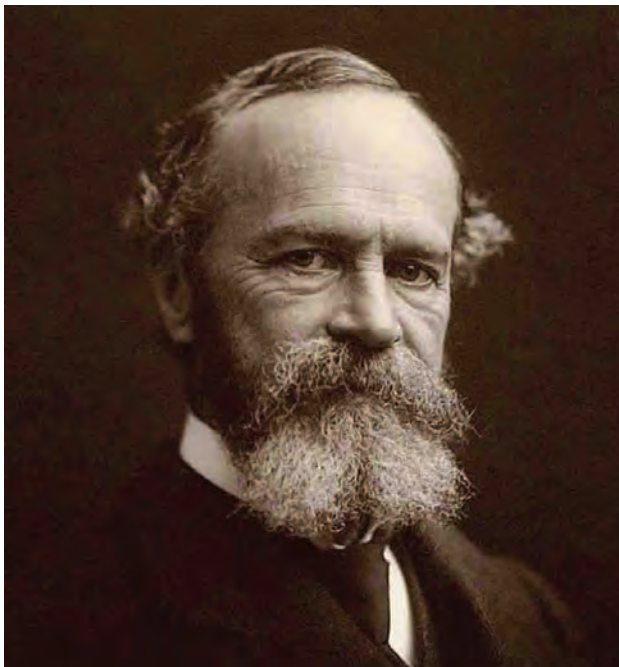


THE RELATIONSHIP BETWEEN RELIGION, MENTAL HEALTH, AND THE LATTER-DAY SAINTS

BY DANIEL K JUDD

DANIEL K JUDD (daniel_judd@byu.edu) IS ASSOCIATE DEAN OF RELIGIOUS EDUCATION AT BYU.

THE RELATIONSHIP OF RELIGION AND MENTAL HEALTH has long been a controversial issue in the social sciences, among mental health professionals, and between religious leaders and lay people alike. William James, an American academic, physician, and philosopher, championed the positive side of this debate when he concluded, “We



William James. Wikimedia Commons.

and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled. The universe, and those parts of it which our personal being constitutes, takes a turn genuinely for the worse or the better in proportion as each one of us fulfills or evades God’s commands.”¹

Sigmund Freud, founder of psychoanalytic theory and therapy, saw the relationship between religion and mental health very differently than William James. Freud’s description of religion as “the universal compulsive neurosis of humanity”² catalyzed a negative perception among many of the academics and clinicians of his day towards religious belief and practice that has continued to the present.³ Dr. Albert Ellis, one of the founders of cognitive behavioral therapy, represents the attitude currently held by many academics and clinicians: “Religiosity is in many ways equivalent to irrational thinking and emotional disturbance. . . . The elegant therapeutic solution to emotional problems is to be quite unreligious. . . . The less religious they are, the more emotionally healthy they will be.”⁴ Such statements by William James, Sigmund Freud, and Albert Ellis were a part of what motivated me at the beginning of my academic career to go beyond the theoretical and anecdotal to examine the research evidence concerning the relationships between religious belief and practice, and mental health.

AS A LATTER-DAY SAINT, I HAVE BEEN INTERESTED TO DISCOVER THAT THE RESEARCH OUTCOMES FROM STUDIES ON MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IS REMARKABLY POSITIVE.

The research I have done over the last thirty years includes studies on the mental health of most religions from the early part of the twentieth century to the present. While I have sifted through thousands of anecdotal essays, media reports, blog posts, religious discourses, and apologetic publications, I have spent most of my time in the academic journals and working with individuals and families in educational, clinical, and pastoral settings. With few exceptions, my reviews of the academic research have produced little support for the assertions of Freud, Ellis, and others that religion facilitates mental illness. While the research also includes contradictions, exceptions, and ambiguities, the larger body of academic research supports

the conclusion that religious belief, and most especially personal religious devotion, facilitates mental health, marital cohesion, and family stability. These positive relationships between religion and mental health are found in the research that has been done on each of the religious traditions I have studied—Catholicism, Protestantism, Islam, Judaism, and other faiths including the Seventh-day Adventists, Jehovah’s Witnesses, Bahá’í, and Hare Krishna. Of the 540 studies that met the specific criteria for my initial study (1900–1995), 51 percent reported that religion was positively associated with mental health, 16 percent indicated a negative relationship, 28 percent were neutral, and 5 percent yielded mixed results.⁵

Research on Latter-day Saints

As a Latter-day Saint, I have been interested to discover that the research outcomes from studies on members of The Church of Jesus Christ of Latter-day Saints is remarkably positive. Nearly two-thirds of the research outcomes (71 percent) pertaining to Latter-day Saint samples indicated a positive relationship, 4 percent negative, 24 percent neutral, and 1 percent mixed.⁶

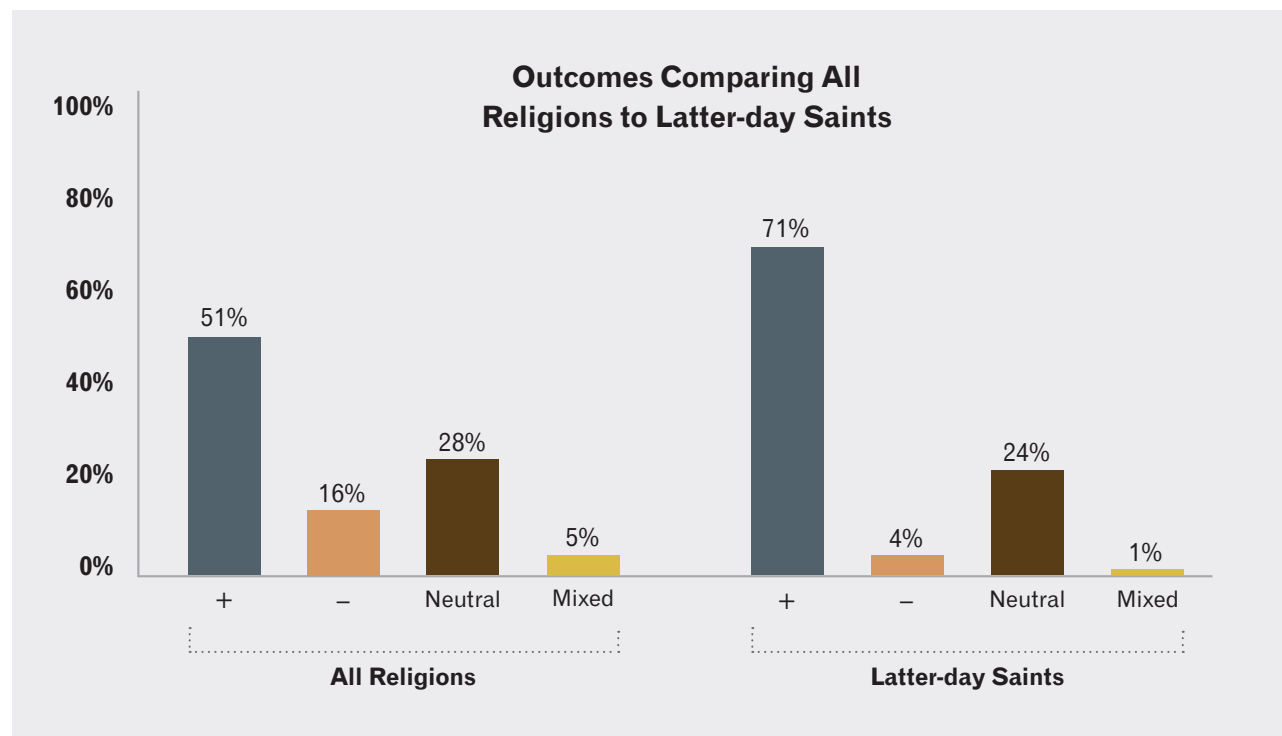


Figure 1. Outcomes comparing all religions to Latter-day Saints.

Even though the research literature on Latter-day Saints and mental health includes some negative outcomes, the overall body of research from the early part of the twentieth century to the present supports the conclusion that Latter-day Saints who live their lives consistent with the teachings of their faith experience greater well-being, increased marital and family stability, less delinquency, less depression, less anxiety, less suicide, and less substance abuse than those who do not.⁷ Professor Harold Koenig has reported similar results for other religious traditions: “Indeed, at least two-thirds of these studies report that [religious/spiritual] people experience more positive emotions (well-being, happiness, life satisfaction), fewer emotional disorders (depression, anxiety, suicide, substance abuse), more social connections (social support, marital stability, social capital), and live healthier lifestyles.”⁸

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Photo by James Iliff Jeffery.

Beyond the Natural Senses

One of the challenges for those engaged in research, and for all who want to have confidence in the results, is what has come to be known as “confirmation bias,” which has been defined as the “search for evidence that will confirm their existing beliefs while also ignoring or downplaying disconfirming evidence.”⁹ In other words, it is common for individuals and communities to tacitly, and sometimes explicitly, embrace the arguments of those who think the way they do and reject (and sometimes even demonize) those whose opinions are different than their own. During my initial review of the research I have mentioned thus far, the majority of the studies with negative outcomes came from the earlier part of the twentieth century. My inquiries into this anomaly led me to discover that some of the early psychological instruments used to measure mental health were biased against religious belief.

It is relatively easy for me as a believing Latter-day Saint to see the antireligious biases in the arguments made by individuals such as Freud and Ellis, but we must also be open to the reality of our own biases as well. Having an understanding “of things as they really are, and of things as they really will be” (Jacob 4:13) is difficult at best without an epistemology that includes but goes beyond mortal mind and method. Both science and religion offer a perspective by which truth can be identified, understood, and applied. While many religious leaders agree that there is revelatory “power beyond [the] natural senses,”¹⁰ many of these same leaders also believe that science is an important means by which truth can be discovered. President Russell M. Nelson, President of the Church and a physician by training, recently stated: “There is no conflict between science and religion. Conflict only arises from an incomplete knowledge of either science or religion or both. . . . All truth is part of the gospel of Jesus Christ. Whether truth comes from a scientific laboratory or by revelation from the Lord, it is compatible.”¹¹

Research and Revelation on Grace and Good Works

My own experience with allowing an “extra dislike of the one error to draw me gradually into the opposite one”¹² is one common to many young Latter-day Saint missionaries serving in the nineteenth and twentieth centuries. As a young missionary serving in Southern California from 1975 to 1977, I quickly learned that the message I was sharing



Photo by Matt Reier. Courtesy of Intellectual Reserve, Inc.

about the relationship between the grace of God and the importance of personal obedience in the process of salvation was not popular with those who identified themselves as evangelical Christians. I quickly became weary of hearing many of these committed Christians quote the following words of the Apostle Paul in his Epistle to the Ephesians, “By grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast” (Ephesians 2:8–9). The more these individuals would speak of the grace of Christ from the writings of the Apostle Paul, the greater my desire became to quote the following from the Epistle of James: “Wilt thou know, O vain man, that faith without works is dead?” (James 2:20). Without being explicitly aware, my *belief* in the importance of good works was becoming a *bias* against grace.

Even though my attitude towards grace (and my evangelical associates) would soften in the years that followed, it wasn’t until I served as a mission president in grace-drenched West Africa and returned home and became immersed in the research on the relationship between the grace of God, legalism (doing good works for the wrong reasons), and mental health, that my bias against grace would be transformed into a more informed and hopefully inspired advocacy. As a new mission president, I began to notice that some of my hardest working and most fruitful

missionaries were suffering with feelings of anxiety and depression. Some were even experiencing from what I knew from my clinical training to be what psychologists define as “scrupulosity,” which was being manifest as a compulsive need to confess even the smallest of transgressions that normally would have been something they could have resolved between themselves and God. During an interview with one of these missionaries, the following words from the writings of Martin Luther, the sixteenth-century Protestant reformer, came to mind. In the following statement, Luther describes his experiences in an Augustinian monastery during his training to become a priest that paralleled the experiences of my struggling missionaries: “When I was a monk, I made a great effort to live according to the requirements of the monastic rule. I made a practice of confessing and reciting all my sins, but always with prior contrition; I went to confession frequently, and I performed the assigned penances faithfully. Nevertheless, my conscience could never achieve certainty but was always in doubt and said: ‘You have not done this correctly. You were not contrite enough. You omitted this in your confession.’ Therefore, the longer I tried to heal my uncertain, weak, and troubled conscience with human traditions, the more uncertain, weak, and troubled I continually made it. In this way, by observing human traditions, I transgressed them even more; and by

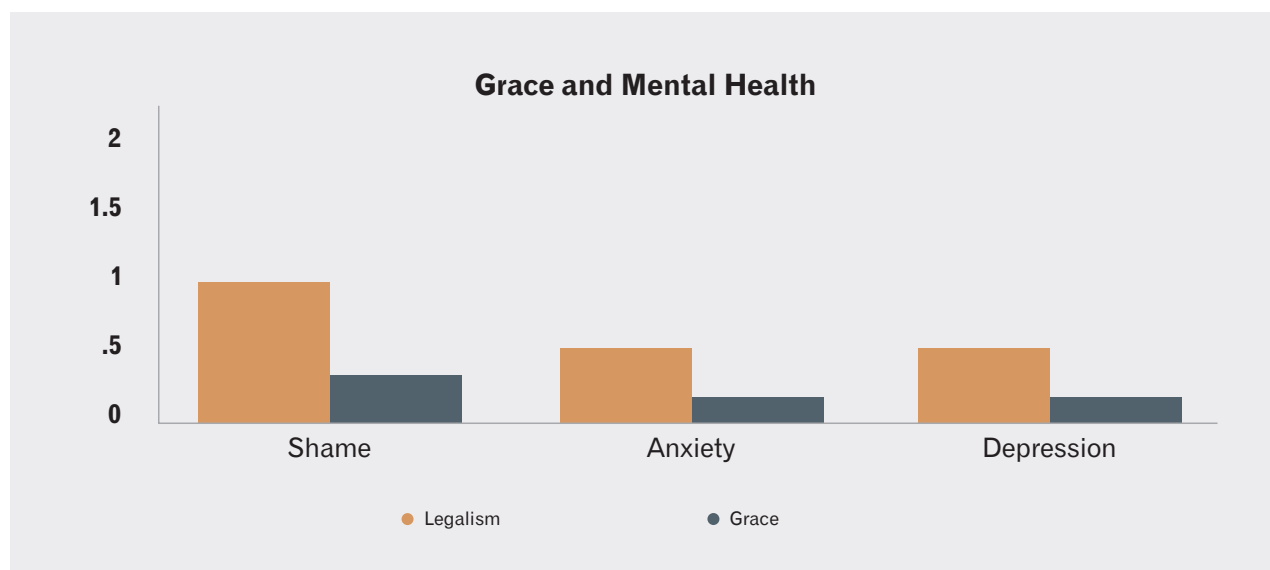


Figure 2. Grace and mental health.

following the righteousness of the monastic order, I was never able to reach it.”¹³

Many elders and sisters could identify with what Luther described. Some of these same missionaries would eventually be helped by working with mental health professionals, but all were strengthened by learning how Luther’s eventual rediscovery of the grace of Jesus Christ, and the appropriate place of good works in the process of salvation, was made possible in the midst of his suffering.¹⁴ President M. Russell Ballard, Acting President of the Quorum of the Twelve Apostles, described how this same confusion over the relationship between grace and works exists in the Church today: “No matter how hard we work, no matter how much we obey, no matter how many good things we do in this life, it would not be enough were it not for Jesus Christ and His loving grace. On our own we cannot earn the kingdom of God—no matter what we do. Unfortunately, there are some within the Church who have become so preoccupied with performing good works that they forget that those works—as good as they may be—are hollow unless they are accompanied by a complete dependence on Christ.”¹⁵

Motivated by the needs of the missionaries with whom I served, and being inspired by the teachings of Luther and the words of ancient and modern prophets, two of my colleagues and I designed what would become the first empirical research study ever done with Latter-day Saints on the relationship between their experiences

with the grace of Christ, legalism, and mental health. This study is currently under academic review, but Figure 2 illustrates a sampling of the results reported in our study.

The red bars represent the higher prevalence of shame, anxiety, and depression in the lives of the individuals we studied who were more focused on works (legalism) than grace. The blue bars represent those who reported less shame, anxiety, and depression because of their experiences with God’s grace.

The data for our study, collected from 635 Latter-day Saints, support our theory that experiencing the grace of God would have a positive relationship with mental health and that an individual’s legalistic beliefs would be correlated with decreased mental health because of the way these beliefs interfere with their ability to experience grace.¹⁶ Our research also supports President Ballard’s comment referenced earlier that some Latter-day Saints become “so preoccupied with performing good works” that they forget the importance of having a “complete dependence on Christ.”

Conclusion

Brigham Young University is one of the few places on earth where a spiritually inspired and academically rigorous blend of revelation and research is possible. Those of us in Religious Education and the Religious Studies Center are working diligently to learn and to share the fruits of blending revelation and research, and are striving

THOSE OF US IN RELIGIOUS EDUCATION AND THE RELIGIOUS STUDIES CENTER ARE WORKING DILIGENTLY TO LEARN AND TO SHARE THE FRUITS OF BLENDING REVELATION AND RESEARCH, AND ARE STRIVING TO DO OUR PART TO CONTRIBUTE TO THIS NOBLE AND INSPIRED WORK.



President M. Russell Ballard.

to do our part to contribute to this noble and inspired work. Elder Neal A. Maxwell of the Quorum of the Twelve Apostles described this process as follows: “Logic does not solo very well. It performs many tasks, but logic can be morally weightless. It is a blend of revelation, reason, and research that serves the kingdom well. Again and again, the men and women involved prove that the Spirit and scholarship can enhance each other.”¹⁷ ❧

NOTES

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2. Sigmund Freud, *The Future of an Illusion*, trans. J. Strachey (New York: W. W. Norton, 1961), 55.
3. José L. Duarte et al., “Political Diversity Will Improve Social Psychological Science,” *Behavioral and Brain Sciences* 3 (2014), <https://doi.org/10.1017/S0140525X14000430>.
4. Albert Ellis, “Psychotherapy and Atheistic Values: A Response to A. E. Bergin’s ‘Psychotherapy and Religious Values,’” *Journal of Consulting and Clinical Psychology* 48 (1980): 637.
5. Daniel K Judd, “Appendix A: Religious Affiliation and Mental Health,” in *Religion, Mental Health, and the Latter-day Saints*, ed. Daniel K Judd (Provo, UT: Religious Studies Center, 1999), 257.
6. Daniel K Judd, “Religiosity, Mental Health, and the Latter-day Saints: A Preliminary Review of Literature [1923–1995],” in *Latter-day Saint Social Life: Social Research on the LDS Church and Its Members*, ed. James T. Duke (Provo, UT: Religious Studies Center, 1997), 473–97.
7. Judd, “Religiosity, Mental Health, and the Latter-day Saints,” 473.
8. Harold Koenig, Dana King, and Verna B. Carson, *Handbook of Religion and Health* (New York: Oxford University Press, 2012), 600.
9. Duarte et al., “Political Diversity Will Improve Social Psychological Science.”
10. Gordon B. Hinckley, “The Cornerstones of Our Faith,” *Ensign*, November 1984, 50.
11. Russell M. Nelson, as quoted in Marianne Holman Prescott, “Elder Nelson Dedicates Life Sciences Building: ‘There Is No Conflict between Science and Religion,’” *Deseret News*, 14 April 2015, <https://www.deseretnews.com/article/865626407/A-new-building-for-Life-Sciences-at-BYU.html>.
12. C. S. Lewis, *Mere Christianity* (New York: HarperOne, 2001), 186.
13. Martin Luther, *Luther’s Works*, vol. 27: *Lectures on Galatians, 1535, Chapters 5–6; 1519, Chapters 1–6*, ed. J. J. Pelikan, H. C. Oswald, and H. T. Lehmann (Saint Louis: Concordia Publishing House, 1999), 13.
14. Daniel K Judd, “Clinical and Pastoral Implications of the Ministry of Martin Luther and the Protestant Reformation,” *Open Theology* 2, no. 1 (2016): 324–37.
15. M. Russell Ballard, “Building Bridges of Understanding,” *Ensign*, June 1998, 65.
16. Daniel K Judd, W. Justin Dyer, and Justin B. Top, “Grace, Legalism, and Mental Health: Examining Direct and Mediating Relationships” (in review).
17. Neal A. Maxwell, “Blending Research and Revelation” (remarks at the Brigham Young University President’s Leadership Council Meetings, 19 March 2004), 2; copy in author’s possession.

KEY PRIORITIES AND INITIATIVES RELATED TO OUR MISSION

By Brent L. Top and R. Devan Jensen

BRENT L. TOP (bltop@byu.edu) IS DEAN OF RELIGIOUS EDUCATION AT BYU.

R. DEVAN JENSEN (devan-jensen@byu.edu) IS EXECUTIVE EDITOR AT THE RELIGIOUS STUDIES CENTER.

Q: Brent, what surprises have you had during your term as a dean?

A: Well, I think the biggest surprise was the amount of work and stress involved. There are so many different parts of Religious Education that all need my attention. It is so much different than just teaching my classes and working on my own projects. Now my work affects the entire college and all that they do in their classes and projects. It is like juggling many balls at the same time. Hopefully, I haven't dropped too many along the way. Generally, I've been very pleased with the work of Religious Education. It is a privilege to be part of this great work. Sometimes there are also disappointments and discouragements, as with any large organization. The one area that I probably wasn't anticipating was the amount of fund-raising that a dean does to further the work of the college.



Dean Brent L. Top. Photo by Mitchell Henderson.

Q. So you have to go out and talk with people and ask for money?

A: Yes, although people are familiar with BYU and Religious Ed, having

been alumni and having taken religion classes, they are usually surprised to find out that we have financial needs and have to fund-raise. I think they're surprised that the Church doesn't

just pay for everything or that the university doesn't just give us all the money we need. The university, while generous in appropriating funds, cannot cover all the needs we have for research and other projects. So the university and the Church expect us to raise funds for our key priorities and initiatives that are related to our overall mission.

Q: So what are those key priorities?

A: Over the four and a half years that I've been dean, we have settled on four major priorities. The first initiative is **inspiring teaching and experiential learning**. The very first thing mentioned in our college mission statement relates to our teaching—teaching not only students on campus but also extending that teaching beyond the classrooms and helping the broader Church. So, giving the students inspiring religious educational opportunities is part of that initiative.

The second initiative, again directly related to our mission statement, is the **gospel scholarship media initiative**; that is, anything related to media and technology and how we can further the mission and message of Religious Education through modern media.

The third one is a very exciting one that I've seen some real growth in the last few years, and that is the area of **religious outreach**. That includes all our efforts to establish friendships and build bridges of understanding and respect between Latter-day Saints and those not of our faith.

Then one of our biggest and most visible priorities is the work of



Inspiring teaching and experiential learning involve teaching not only students on campus but also extending that teaching beyond the classrooms. Courtesy of Richard B. Crookston.



One of our biggest and most visible priorities is the work of the Religious Studies Center. Photo by Richard B. Crookston.

the **Religious Studies Center**, the research and publication arm of Religious Education. That includes all its books and publications as well as grants for research—both for the academy and for the broader Church.

Q: It can be expensive running a publishing house. Are you including

the costs of salaries, or what's involved in the RSC fund-raising initiative?

A: Yes, as the umbrella entity over research and publication, the RSC has a lot of expenses. Not only do we employ student interns that are editing, designing, and marketing our materials, but we pay the salaries



In our ongoing outreach effort, we have interfaith dialogues with major religious leaders and scholars of different denominations.

and benefits of the support staff and administration. In addition to the costs of publishing books, we give grants for research that leads to publication, and not only to our own religion faculty but to other scholars who are working on important projects.

Q: Tell us about how people apply for grants.

A: My associate dean, Daniel Judd, who has responsibility over the RSC, each year sends out applications and information concerning the grants available to BYU faculty and grants available for those in the broader academy. For example, I just received a brand-new RSC publication on Alexander Campbell and Joseph Smith by RoseAnn Benson, who

received a grant to research that topic. RoseAnn Benson is not a BYU religion faculty member or even currently affiliated with the university, but she has done a wonderful work in helping Latter-day Saints and others understand the influence of Alexander Campbell on Sidney Rigdon and the many comparisons between Joseph Smith's and Alexander Campbell's restoration movements.

Q: This connects well with your religious outreach efforts because of the connection between faith traditions. What efforts are being made in the area of religious outreach?

A: We have interfaith dialogues going on with major religious leaders and scholars of different

denominations. We invite them to come to campus to present lectures. For example, we have the annual Faith, Family, and Society lecture series, and then we publish those talks in a volume. In addition, we have interfaith conferences and ongoing dialogue with the Community of Christ and the various Restorationist branches. We recently had a wonderful conference with about ten religious leaders from all across the spectrum of Christian denominations talking about their respective views of the afterlife. These presentations will be published in a significant book. The religious outreach council has done significant and very fulfilling work in bringing LDS and non-LDS leaders and scholars together to better understand one another and

work together on projects of shared values.

Q: What is going on with the gospel scholarship media initiative?

A: Everything having to do with increasing gospel and scriptural knowledge through media is in that initiative, and I'm trying to raise funds to support the work because it is very expensive.

We have several very important gospel media projects. One example is the Virtual New Testament Project.

Professor Tyler Griffin from the department of Ancient Scripture and his team of animation experts have made an app that is available to anybody in the world, free of charge. With this app, you can see how the old city of Jerusalem, the Temple Mount, and Herod's Temple looked in Jesus's day, in 360-degree view. It has been a valuable tool not only for our students as they're studying the New Testament but also for anybody in the Church or in the world that wants to envision what

New Testament Jerusalem would have looked like. The team's plan is to do the same thing with other cities mentioned in the New Testament so that this technology-savvy generation can better understand the New Testament.

Tyler has been involved with the Virtual Book of Mormon Project as well. It is a very fascinating way to help our students and others to understand important concepts of the Book of Mormon, such as which plates composed the Book of Mormon.

With this app, you can see how the old city of Jerusalem, the Temple Mount, and Herod's Temple looked in Jesus's day, in 360-degree view.



This virtual reality technology allows anyone in the world to envision what New Testament Jerusalem would have looked like, thus helping to better understand the New Testament. Photo by Richard B. Crookston.



The Hallowed Ground, Sacred Journeys project is a wonderful tool that can enrich a person's knowledge about our early Church history. www.byujourneys.org.



The Gospel Scripture Roundtable series will be enhanced and better than ever. Besides a roundtable of scripture scholars, there will be additional resources and videos made available through the hyperlinks posted with each episode.

The team developed a virtual reality application where people can actually see Mormon's cave with the various plates and how one set of plates becomes the large plates and how another set becomes the small plates and so forth.

Another significant project is our Hallowed Ground, Sacred Journeys series, which is being spearheaded by Professor Craig Ostler of the Church History and Doctrine Department. Craig and his team have put together a great website, byujourneys.org. This is where a student or anybody can go for important information about LDS Church history sites. You can see a video that explains each place, and then you can also hear Church history experts talking about the significance of the site. It is a wonderful tool that can enrich a person's knowledge about our early history.

I'm probably most excited about the Gospel Scripture Roundtable series. I don't go anywhere in the Church without having somebody stop me and say, "We've seen you on TV. We've seen your colleagues. We appreciate the work that you have done, and why are we not getting

You can see a video that explains each place, and then you can also hear Church history experts talking about the significance of the site.

any more of those?" This series will be enhanced and even better than ever. Rather than just a roundtable of talking heads, there will be additional resources and videos made available through the hyperlinks posted with each episode. We anticipate having four different series of scripture or gospel roundtable discussions: foundations of the Restoration, Jesus Christ and the Everlasting Gospel, doctrine and teachings of the Book of Mormon, and the eternal family. We estimate that it will cost about five thousand dollars an episode. We will have students and others do the additional hyperlink resources so that any person can watch parts of it, download it and put it on their phone and listen to it and watch it as a podcast, or they can just look up the articles and chapters with additional information. I'm really excited about this project, and it will be a wonderful

way to bless the Church but also to have resources that we could use for our students and online courses and also that could be used internationally for people who do not have BYU TV or can't be on campus for religious educational experiences. They could access it through the Web and the RSC website.

Q: Let's discuss experiential learning because, after all, we're here for the students.

A: President Kevin J Worthen has emphasized experiential learning and inspiring teaching, and in Religious Education we're looking at how we meet that goal of our university president. How do we enrich classroom experiences? There are a couple of things that are going on right now that are very significant. One is the spring or summer term Church history travel study program. We



Many students are participating in archaeological digs in the Holy Land with some of our faculty who are world experts on biblical archaeology. There are great opportunities for students to have experiences with the Bible lands, literally digging in the Holy Land turf. Courtesy of Matthew J. Grey.

subsidize that with scholarships and grants to students to be able to spend eight weeks studying the Doctrine and Covenants and the history of the Church on-site. This last year we gave two-thousand-dollar scholarships to many of the students who participated in that. We hope to continue to support students who want to have this kind of experiential learning opportunity.

Another thing that is going on is that we have several of our Religious Education students participating in archaeological digs in the Holy Land with some of our faculty who are world experts on biblical archaeology. There are great opportunities for students to have experiences with the Bible lands, literally digging in the Holy Land turf. What a way to truly experience what they have been

studying in the Old Testament or New Testament. I want to be able to provide greater financial support for students to have those experiential learning opportunities outside of the Joseph Smith Building at BYU.

Q: So, if you could put in a plea to donors, what would you say?

A: I could just get down on my knees and beg. I'll put hat in hand, if necessary. I know there are many opportunities for donors to share, but Religious Education would be blessed with a gift of one dollar or one million dollars. Every little bit helps. We have established some goals for each of those initiatives and every penny, every dollar that is given to Religious Education can be designated to one of those four initiatives.

So my plea to our readers, our listeners, our watchers, our students, our alumni would be this: Think of how Religious Education has influenced your life in some way through the years. Maybe it was an inspiring class with a great religion teacher or maybe it was an important book authored by one of our faculty or one published by the RSC that has inspired you. If you have been blessed by BYU Religious Education in some way please share a gift—whether small or large—in honor of the influence of that class or that professor or that publication. I invite you to share with us of your means so we can continue the legacy of producing great scholarship, blessing students and also giving others the opportunity to understand the Church better. To donate, contact Garrett Rose at 801-422-3899 or email grose@byu.edu. ☼

FACULTY AND STAFF

APPOINTMENTS

Lincoln H. Blumell was nominated to the SNTS (Society for New Testament Studies).

Kerry Muhlestein was reappointed vice president of the Society for the Study of Egyptian Antiquities.

Alexander L. Baugh was asked to serve on the board of the Mormon History Association.

Joseph M. Spencer was appointed as the editor of the *Journal of Book of Mormon Studies*.

Matthew J. Grey was appointed as an associate fellow at the W. F. Albright Institute of Archaeological Research in Jerusalem.

SELECTED FULL-TIME FACULTY PUBLICATIONS

Alford, Kenneth L. “Active Learning That Works: What Students Think.” In *Active Learning: A Practical Guide for College Faculty*, edited by Maryellen Weimer, 40–43. Madison: Magna Publications, 2017.

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———. “South Carolina and Utah: Conjoined as the Nineteenth Century’s ‘Twin Relics of Barbarism.’” *Proceedings of the South Carolina Historical Association* (2017): 7–19.

———, and R. Devan Jensen. “‘I Was Not Ready to Die Yet’: William Stowell’s Utah War Ordeal.” *BYU Studies Quarterly* 56, no. 4 (2017): 29–52.

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“Part 1: Faculty Development.” No. 3 (March 2017): 8.

“Part 2: Program Design Considerations.” No. 4 (April 2017): 3, 6.

“Part 3: Steps to Building an Effective Program.” No. 5 (May 2017): 8.

“Part 4: Mentorship Dos and Don’ts.” No. 6 (June 2017): 8.

“Part 5: Mentee Dos and Don’ts.” No. 7 (July 2017): 8.

“Part 6: Mentoring Program Guidelines and Tips.” No. 8 (August 2017): 8.

“Part 7: Developing a Culture of Mentoring Excellence.” No. 9 (September 2017): 3.

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Ashurst-McGee, Mark, David W. Grua, Elizabeth A. Kuehn, Brenden

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See copublications with Y. Devos and **Dennis L. Largey**.

Brown, L. T., K. A. J. Mohr, **Bradley R. Wilcox**, and T. S. Barrett.

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- Building Readers: A Parent's Guide*, 12–14. Salt Lake City: Utah State Board of Education, 2017.
- Baugh, Alexander L.** “Cowdery, Oliver,” “Hale, Isaac,” “Malachi 3 (‘part’)-4,” “Smith, Alvin,” “Smith, Don Carlos,” “Smith, Emma Hale,” “Smith, Hyrum,” “Smith, Katharine (Catherine in P of GP),” “Smith, Lucy,” “Smith, Lucy Mack,” “Smith, Sophronia,” “Smith, William,” “Translation (persons),” “Urim and Thummim.” In *Pearl of Great Price Reference Companion*, edited by **Dennis L. Largey**. Salt Lake City: Deseret Book, 2017.
- . “Joseph Smith’s Dog, Old Major,” *BYU Studies Quarterly* 56, no. 4 (2017): 53–67.
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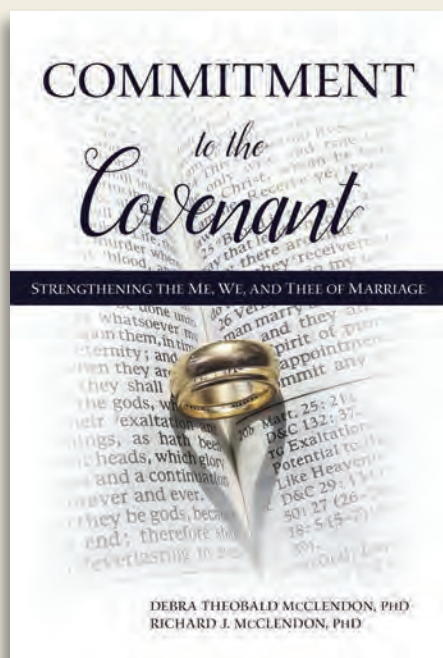
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- , and Jean Huysmans. “John W. F. Volker: vertaler van het Boek van Mormon en Nederlandse zendeling vol ijver,” *Liahona* (Dutch edition), September 2017, R5–R8.
- , and R. Devan Jensen. “‘We Rang the Bell’: The Launch of Mormonism in Tonga.” *Mormon Historical Studies* 18, no. 1 (Spring 2017): 43–63.

RETIRING

Camille Fronk Olson and **Todd B. Parker** (Department of Ancient Scripture) retired in December. ☞

IN MEMORIAM

John Paul Fugal (professor of religion) passed away on 24 September 2017.



Commitment to the Covenant: Strengthening the Me, We, and Thee of Marriage

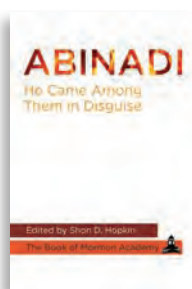
Debra Theobald McClendon and Richard J. McClendon

In recent decades, prophets have repeatedly emphasized how a strong marriage and family are the basis of a robust society; they have counseled and warned of the many modern obstacles that can erode a healthy family life. This book draws on inspiring personal stories, research from sociology and psychology, and doctrines of the gospel of Jesus Christ to present key principles that, when applied, will help a marriage thrive. The authors use three broad content areas—the things we each need to do personally to improve our marriage (Me), the things we need to do together as a couple to strengthen our marital relationship (We), and ways we can more fully involve God in our marriage relationship (Thee). This three-part approach is theoretical and practical and will help guide readers to a successful and happy marriage.

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Abinadi

Edited by Shon D. Hopkin

Under the guidance of some of the best thinkers on the Book of Mormon,

the Abinadi narrative springs to life as each chapter approaches Abinadi's story and words from a different perspective. This volume is written for an informed, Latter-day Saint audience and seeks to fill a gap in high-quality research and writing on the Book of Mormon. It is produced by members of Brigham Young University's Book of Mormon

Academy, a group of scholars dedicated to research on the Book of Mormon. Each of the members brings a different area of expertise to bear on the Abinadi narrative. As that narrative is viewed from a variety of angles, its richness, beauty, and profound meaning come more clearly into focus.

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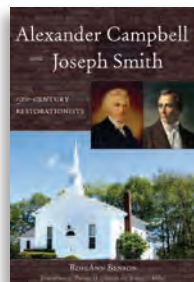
Lengthening Our Stride:

Globalization of the Church

Edited by Reid L. Neilson and Wayne D. Crosby

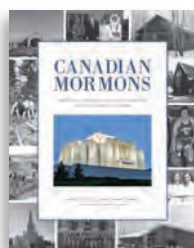
President Spencer W. Kimball delivered a landmark address on LDS proselyting possibilities at a regional representatives' seminar in 1974. The small-in-stature, newly ordained prophet called for Latter-day Saints to "lengthen our stride." The still largely Intermountain West Church that President Kimball began to lead at the turn of 1974 looked very different from the Church in 2015, a mere four decades later. Over the past forty years, the geographical distribution and facial complexion of the Church have spread and evolved since President Kimball's clarion call for change in 1974. This book presents

the LDS International Society's selected conference proceedings from 2006 to 2015.
US \$39.99



Alexander Campbell and Joseph Smith: Nineteenth-Century Restorationists
RoseAnn Benson
Two nineteenth-

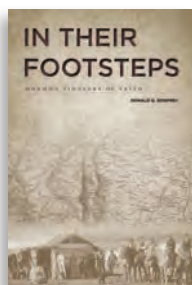
century men, Alexander Campbell and Joseph Smith, each launched restoration movements in the United States. They vied for seekers and dissatisfied mainstream Christians, which led to conflict in northeastern Ohio. Both were searching for the primordial beginning of Christianity: Campbell looking back to the Christian church described in the New Testament epistles, and Smith looking even further back to the time of Adam and Eve as the first Christians.
US \$24.99



Canadian Mormons: History of the Church of Jesus Christ of Latter-day Saints in Canada

Edited by Roy A. Prete and Carma T. Prete
This book gives a panoramic view of the rise and progress of the Church in Canada. It has all the elements of a great saga, including that of early faithful missionaries preaching in

eastern Canada without “purse or scrip” in the 1830s and 1840s, and the exodus of early Canadian converts who joined with the main body of the Church in Ohio, Missouri, and Illinois, and then trekked across the Great Plains to Utah in the Rocky Mountains.
US \$39.99



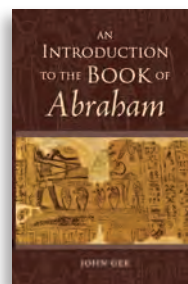
In Their Footsteps: Mormon Pioneers of Faith
Donald G. Godfrey
This is the first public history that crosses

through the historical eras of Victorian England and the Cold War of the post-1950s, chronicling men and women of the Joseph Godfrey and Charles Ora Card families in their journey from Liverpool, England; through the eastern United States, Nauvoo, Illinois; and Utah before they are scattered north into Canada. Framed within the time periods, the stories detail the pioneering attempts to sustain themselves as they seek freedom and livelihoods. During these times the Church, the country, and the LDS people faced increasing economical and federal pressures. This research accents the daily struggles of individuals and their leadership, particularly how these struggles affected everyday life. These are personal histories within the framework of LDS and public history.
US \$29.99



The Council of Fifty: What the Records Reveal about Mormon History
Edited by
Matthew J. Grow
and R. Eric Smith

Three months before his death, Joseph Smith established the Council of Fifty, a confidential group that he believed would protect the Latter-day Saints in their political rights and one day serve as the government of the kingdom of God. The Council of Fifty operated under the leadership of Joseph Smith and then Brigham Young. The council's minutes had never been available until they were published by the Joseph Smith Papers Project in September 2016.
US \$17.99



An Introduction to the Book of Abraham
John Gee
When the Book of Abraham was first published to the world in 1842,

it was published as “a translation of some ancient records that have fallen into [Joseph Smith’s] hands from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called ‘The Book of Abraham, Written by his Own Hand, upon Papyrus.’” The resultant record was thus connected with the papyrus once owned by Joseph Smith, though which papyrus of the four or five in his possession was never specified.
US \$19.99 ☼

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ELIZABETH'S STORY



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Garrett Rose at 801-422-3899 or email grose@byu.edu.

English major Elizabeth Smith had just started her first copyediting class at Brigham Young University when she applied for an editorial internship.

"I felt underqualified," she remembers, "but by some miracle I got the job."

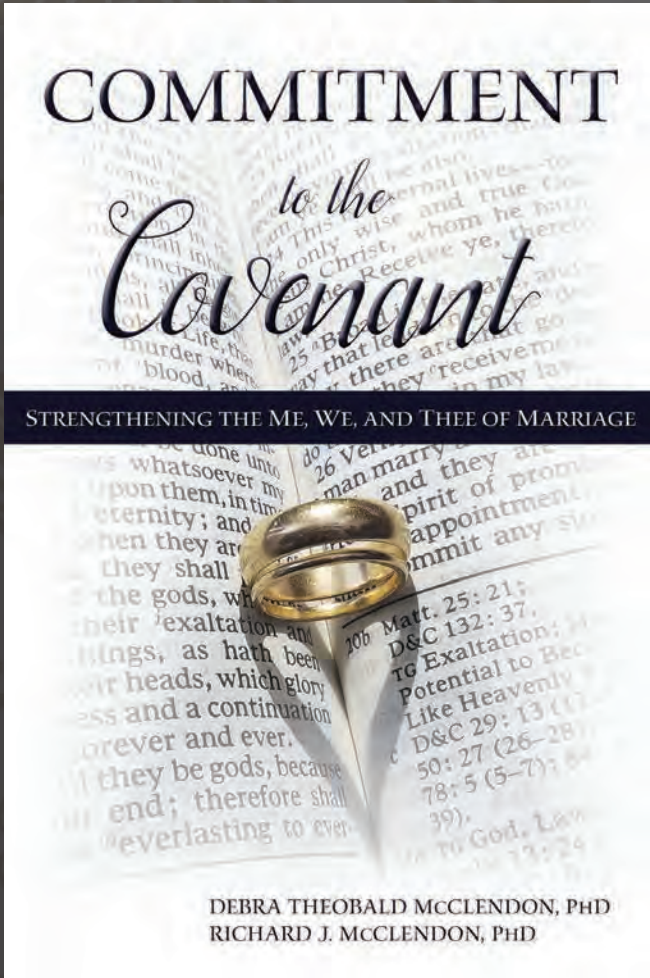
While grateful for her classroom education, Elizabeth says that her 18 months as an intern have given her many worthwhile hands-on experiences she never would have had otherwise. Currently she's working on Richard Cowan's upcoming book, *The Los Angeles Temple: A Beacon on a Hill*.

To those whose contributions provide inspiring learning experiences for students, Elizabeth says, "Whenever I see one of our finished books or journals, I feel honored to have been a part of the process to get it published. I am so grateful to donors whose generosity is making my work possible."

Following graduation, Elizabeth will move to British Columbia, where her husband will work as a software engineer—and where she hopes to continue writing and editing.

If you would like to help a student enjoy an inspiring learning experience with the RSC, donate online at give.byu.edu/religion.

COMMITMENT *to the* COVENANT

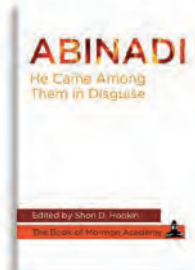
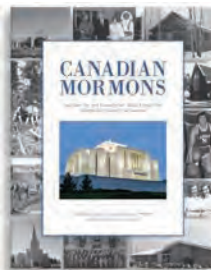
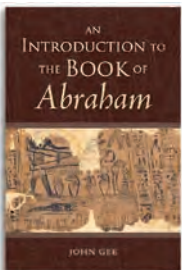


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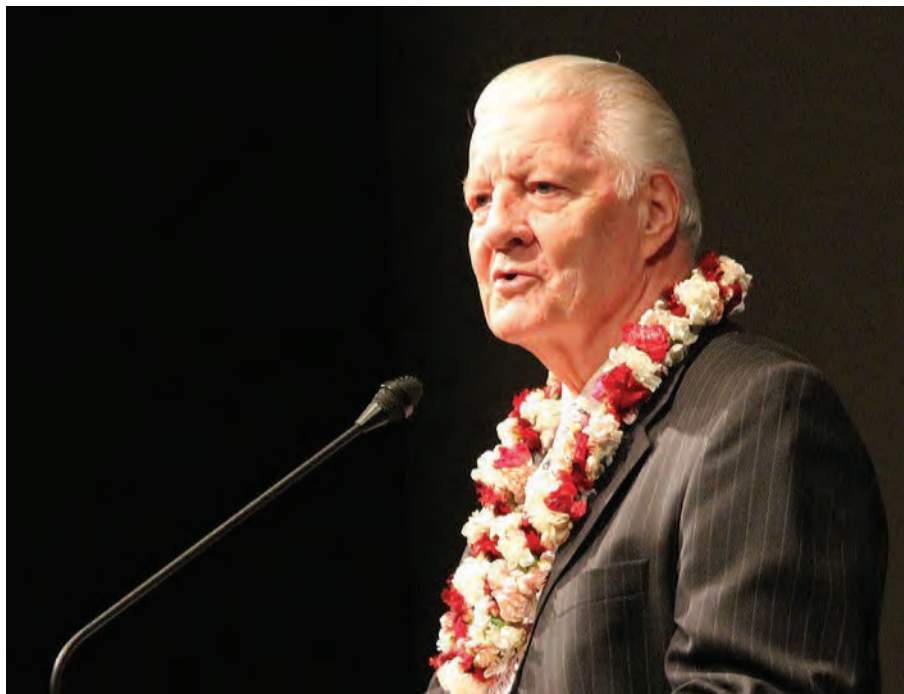
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