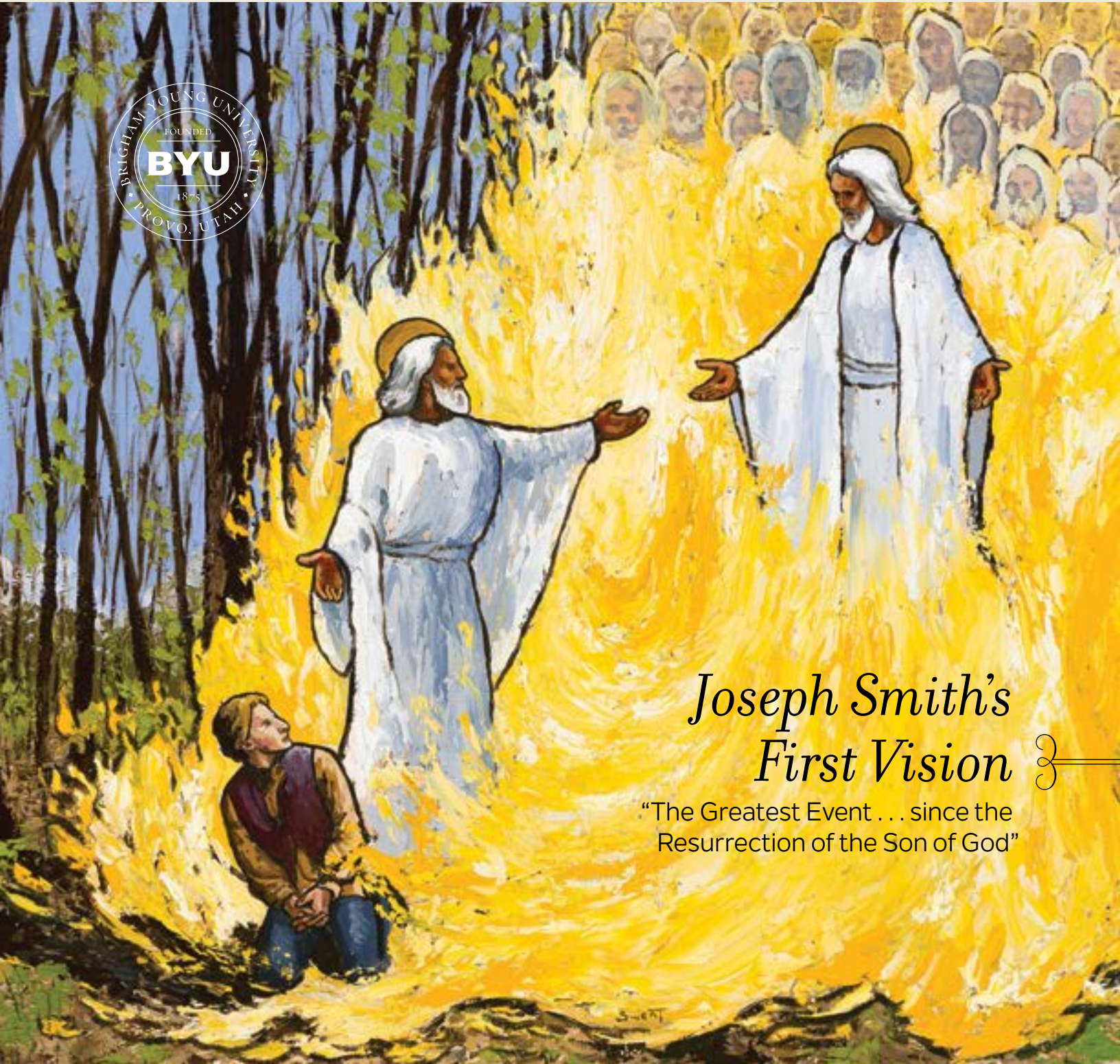


BYU RELIGIOUS EDUCATION WINTER 2020

# REVIEW

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



## *Joseph Smith's First Vision*

"The Greatest Event . . . since the  
Resurrection of the Son of God"



# Strengthening Religious Education



We are living in a day that is both wonderful and perilous. In the midst of increasing political polarization, religious disaffiliation, and debates over issues such as gender identity and immigration, many are facing what could be considered an epistemological crisis. There is an anxiety and uncertainty among some about how we can confidently know what is true. At the same time, we are living in what the Apostle Paul prophesied as being “the dispensation of the fulness of times” (Ephesians 1:10). As a vital part of the restoration of “the fulness of his gospel” (Doctrine and Covenants 133:57), the Savior has provided living prophets to provide continuing authoritative revelation to assist us in discerning truth from error.

In June 2019 the faculty and staff of Religious Education received direction from our prophet-leaders titled “Guidelines for Strengthening Religious Education in Institutions of Higher Learning.” This two-page document includes the following direction concerning the role of religious education generally:

“The purpose of religious education is to teach the restored gospel of Jesus Christ from the scriptures and modern prophets in a way that helps each student:

- Develop faith in and a testimony of Heavenly Father and His ‘great plan,’ the Savior, Jesus Christ, and His infinite atoning sacrifice, and the restored gospel of Jesus Christ, including The Church of Jesus Christ of Latter-day Saints; the Prophet Joseph Smith; and the other modern prophets, seers, and revelators.
- Become lifelong disciples of Jesus Christ, who make and keep covenants, who love God and others, and who are able, willing, and committed to gather Israel on both sides of the veil.
- Strengthen their ability to find answers, resolve doubts, respond with faith, and give reason for the hope within them in whatever challenges they may face.” (Board of Trustees, 12 June 2019)

At the heart of the truth of what we teach isn’t an abstract set of principles, but a living God, a Heavenly Father who loves us and who has sent his Son. The most important assignment we have is to assist those we teach to come to a knowledge of the Truth—Jesus Christ. How blessed we are to be led and loved by living prophets to guide us through these perilous times. The faculty and staff of BYU Religious Education and the *BYU Religious Education Review* are committed to following their prophetic direction. Please know how grateful we are to those who support us in this great cause.

Sincerely,  
Daniel K Judd  
Dean, Religious Education

**BYU**

Religious Education

# REVIEW

BYU Religious Education Review  
A Publication of the Religious Studies Center

[rsc.byu.edu/review](http://rsc.byu.edu/review)

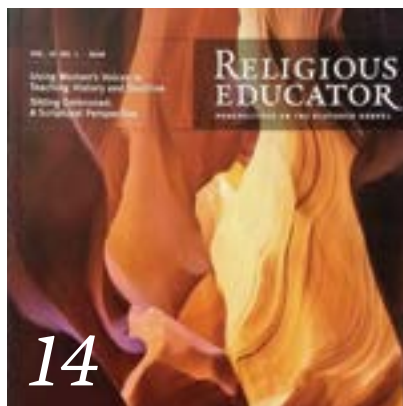


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### RELIGIOUS STUDIES CENTER

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# A NEW RSC WEBSITE

## HARNESSING TECHNOLOGY TO HASTEN THE WORK OF SALVATION

SCOTT C. ESPLIN ([SCOTT\\_ESPLIN@BYU.EDU](mailto:SCOTT_ESPLIN@BYU.EDU)) IS PUBLICATIONS DIRECTOR OF THE BYU RELIGIOUS STUDIES CENTER.

On any given day, one of the most popular websites at Brigham Young University is accessed thousands of times. Teachers and students, individuals and families find their way to [rsc.byu.edu](http://rsc.byu.edu), seeking to enhance their study of the scriptures and history of the Church. In 2019 alone, the site was accessed nearly a million times by users from over 200 countries. The most common day each week to access the site is Sunday, with nearly 10,000 people using its most popular features.<sup>1</sup> These include robust resources to augment *Come, Follow Me* study such as our archive of books, chapters, and articles about teachings and doctrine of the Church.

“We are blessed to live, learn, and serve in this most remarkable dispensation,” Elder David A. Bednar declared, speaking of the proliferation of resources at our fingertips. “An important aspect of the fulness that is available to us in this special season is a miraculous progression of innovations and inventions that have enabled and accelerated the work of salvation. . . . The Lord is hastening His work, and it is no coincidence

that these powerful communication innovations and inventions are occurring in the dispensation of the fulness of times.”<sup>2</sup>

At the Religious Studies Center, we are excited to contribute to this proliferation of technological resources that can accelerate the work of salvation by announcing our newly designed website. For more than a year, Religious Education technology specialists Marshall Morris and Richard Crookston, RSC employees Brent Nordgren and Emily Strong, and a small army of students have been reshaping the way we deliver content. In early 2020, the new site was launched, maintaining the same URL ([rsc.byu.edu](http://rsc.byu.edu)) but updating and augmenting its utility.

Prominent features of the website include information about the more than 220 books published by the RSC its forty-five-year history. The full content of nearly 200 of these books are available to read for free on the website, together with links to purchase the other titles. Additionally, two decades of our journal, the *Religious Educator*, are

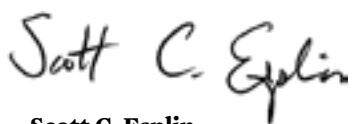
available, providing more than 600 articles to enhance study and teaching of the gospel. On the site, users can subscribe to the journal as well as sign up to receive free print copies of our *Review* magazine or a monthly electronic newsletter.

New features include popular media resources, including both the original and recently revised roundtable scripture discussions and a new podcast series titled “Y Religion.” The podcast features interviews with faculty discussing their latest research. Details about upcoming conferences, together with videos from past events, are also available.

We are pleased to extend the reach of Religious Education and Brigham Young University through this new website. Speaking of that reach, Elder Jeffrey R. Holland, founder of the Religious Studies Center, commented, “I think we are just beginning; I think we are just barely sprouting out of the ground on this thing. I would hope we would do a lot more, become a lot better known and get more than your current 30,000 hits. I hope it is 300,000 five

months from now, because there is an immense need for people to have their understanding of the gospel increased. I think we are all going to need our faith fortified, and one way we fortify it is by solid study. So I think for people to have opportunities, avenues, ways, channels, places to study and fortify their faith, to learn the wonders and beauties and marvels of the Restoration—I think you have just barely started on that, and so I would hope the RSC becomes much more widely known.”<sup>3</sup> We invite you to share with us in this charge.

Gratefully,



**Scott C. Esplin**  
*Publications Director*  
*Religious Studies Center*

## Notes

1. Statistics from Google analytics for [rsc.byu.edu](http://rsc.byu.edu).
2. David A. Bednar, “To Sweep the Earth as with a Flood,” Campus Education Week at Brigham Young University, 19 August 2014, <https://www.churchofjesuschrist.org/prophets-and-apostles/unto-all-the-world/to-sweep-the-earth-as-with-a-flood?lang=eng>.
3. Quoted in Thomas A. Wayment, “The RSC Turns Forty: A Conversation with Elder Jeffrey R. Holland,” *Religious Educator* 16, no. 2 (2015): 4–5.

## Calendar of Events

Open to the campus community and the general public

### BYU Church History Symposium

**Thursday and Friday, 12–13 March 2020**

The 2020 BYU Church History Symposium will convene at Brigham Young University on 12 March with keynote speakers including Sheri Dew and Richard Lyman Bushman. The conference will reconvene at the Assembly Hall in Salt Lake City on 13 March and will feature President Dallin H. Oaks, First Counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints. The theme of the symposium is “Visions and Visionaries: Joseph Smith in Comparative Contexts.” For more information, visit <http://rsc.byu.edu/churchhistorysymposium/2020>.

### BYU Easter Conference

**Friday, 10 April 2020**

The BYU Easter Conference will be held in the Joseph Smith Building auditorium beginning at 7:00 p.m. Each speaker will talk about various aspects of the Savior, his life, his mission, the Atonement, and his influence in our lives today. Plan to bring a friend or loved one and come early. For more information, visit <http://rsc.byu.edu/easterconference>.

### Sidney B. Sperry Symposium

**Friday and Saturday, 23–24 October 2020**

The 49th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building (JSB) Auditorium and nearby classrooms on BYU campus. The theme is “How and What You Worship.” Presentations will cover Christology, the study of the nature and mission of Christ. In light of Joseph Smith’s revelations, this study necessarily involves attention to the spiritual and intellectual quest to “know” the Savior (John 17:3). For more information, visit <https://rsc.byu.edu/sperrysymposium>.

*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](http://rsc.byu.edu/conferences) or contact Devan Jensen at 801-422-9304.*



## Faculty Highlight: Brad Wilcox

BRAD WILCOX (BRAD\_WILCOX@BYU.EDU) IS AN ASSOCIATE TEACHING PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



**B**RAD WILCOX ENJOYS TEACHING BOOK OF MORMON AND NEW TESTAMENT classes. He is the author of the books *The Continuous Atonement* and the BYU devotional “His Grace Is Sufficient.” His research interests include literacy and the study of names in the Book of Mormon. As a young man, Brad served his mission in Chile and felt privileged to return to that country to serve as a mission president from 2003 to 2006. He has also served on the Sunday School general board from 2009 to 2014, where he helped in the creation of the *Come, Follow Me* curriculum for youth. Brad and his wife, Debi, have four children and eight grandchildren. ✂

## Faculty Highlight: Craig Manscill

CRAIG K. MANSCILL (CRAIG\_MANSCILL@BYU.EDU) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BRIGHAM YOUNG UNIVERSITY.



**C**RAIG MANSCILL WAS RAISED IN A SMALL FARMING COMMUNITY OF FARR West, Utah. He has worked as a religious educator for forty-one-years. With Seminaries and Institutes, he served as a seminary instructor in Ogden, Utah, an English teacher in Fiji, a coordinator and institute director in New York, and curriculum writer and manager of institute curriculum at Church headquarters. Dr. Manscill also taught at the BYU Jerusalem of Near Eastern Studies in 2009–10. His current research focuses on the Hyrum Smith Papers Project, Pacific Church history, and nineteenth-century Church history. Dr. Manscill has been awarded research fellowships at Huntington Library and Oxford University. He published the recent Deseret Book bestseller *Dreams as Revelations*. The past seven years he has served as teacher, codirector, and director of the Church History Travel Study program for BYU undergraduate students. He was recently honored with 2019 West Belnap Citizenship Award for outstanding citizenship. He and Jana have eight children and twenty-one grandchildren. He currently serves with his wife in a branch presidency at the Provo Missionary Training Center. ✂



## Staff Highlight: Emily Strong

EMILY STRONG ([EMILY\\_STRONG@BYU.EDU](mailto:EMILY_STRONG@BYU.EDU)) IS A GRAPHIC DESIGNER AND TYPESETTER AT THE BYU RELIGIOUS STUDIES CENTER.



**E**MILY STRONG WAS BORN AND RAISED IN THE TRI-CITIES, WASHINGTON, before moving to Provo, where she currently lives. She is a graphic designer and typesetter at the Religious Studies Center and also works with the design aspect of the RSC website. A lifelong passion for reading and writing led her to receive a BA in English with a minor in editing from BYU. While working as an editor, Emily discovered an additional talent in graphic design that led her to her current career as a book designer. In addition to designing books, she enjoys creating advertisements, greeting cards, and wedding announcements using programs such as Adobe InDesign, Photoshop, and Illustrator. Her interests also include hiking and anything related to the outdoors, reading, sketching and painting, acquiring new fonts, being around and learning about animals, and spending time with her large family. ✂

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## Faculty Highlight: Kent Brooks

KENT BROOKS ([KENT\\_BROOKS@BYU.EDU](mailto:KENT_BROOKS@BYU.EDU)) IS AN ASSOCIATE TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



**K**ENT BROOKS WAS BORN IN PROVO, UTAH, AND RAISED IN UTAH, TEXAS, and California. He served a mission in the Argentina Rosario Mission. He married his wife in 1978, and they have five children and thirteen grandchildren. He received a bachelor's degree in psychology, a master's degree in counseling, and a PhD in family studies. Kent has practiced for over thirty-five years as a marriage and family counselor. He has served in the Church as a bishop, a member of the high council, a counselor in a mission presidency, a young men president, a Missionary Training Center branch president, and a Gospel Doctrine teacher. ✂





# Joseph Smith's First Vision

BY  
SCOTT C.  
ESPLIN

"THE GREATEST EVENT...  
SINCE THE RESURRECTION  
OF THE SON OF GOD"







SCOTT C. ESPLIN ([scott\\_esplin@byu.edu](mailto:scott_esplin@byu.edu)) IS THE PUBLICATIONS DIRECTOR OF THE BYU RELIGIOUS STUDIES CENTER.

President Russell M. Nelson concluded the October 2019 general conference with these words: “In the springtime of the year 2020, it will be exactly 200 years since Joseph Smith experienced the theophany that we know as the First Vision. God the Father and His Beloved Son, Jesus Christ, appeared to Joseph, a 14-year-old youth. That event marked the onset of the Restoration of the gospel of Jesus Christ in its fulness, precisely as foretold in the Holy Bible.” Electrifying the conference audience, he continued, “The year 2020 will be designated as a bicentennial year. General conference next April will be different from any previous conference.” He charged Church members, “In the next six months, I hope that every member and every family will prepare for a unique conference that will commemorate the very foundations of the restored gospel.”<sup>1</sup>

President Nelson suggested several ways members might commemorate the Restoration, including deepening their study of the First Vision and the Book of Mormon. Religious Education at BYU has been actively working to meet the challenge, preparing materials to enrich a churchwide celebration of these foundational events. Today’s professors build upon the legacies of earlier religious educators such as Milton V. Backman, Larry C. Porter, Richard L. Anderson, and others who conducted pathbreaking research on the First Vision. The products of this latest labor take many forms, including scholarly monographs, conferences, podcasts, and art, which we are pleased to celebrate in this issue.

## SCHOLARLY EXAMINATION

Over the last several months, religious educators at BYU have prepared three new books on Joseph Smith’s First Vision. In 2019, Dr. Steven C. Harper produced a seminal work, *First Vision: Memory and Mormon Origins*, published by Oxford University Press. *First Vision* “charts substantial new historiographical territory,” being the product of his work as a volume editor with *The Joseph Smith Papers*, a lead history editor of *Saints: The Story of The Church of Jesus Christ in the Latter Days*, and a researcher on Joseph Smith for more than a decade at BYU. In the words of Dr.

Harper, the book *First Vision* “aims the light of memory studies, amassed over the past century, at Joseph Smith’s narratives, as well as the secondary accounts of his vision and the rich historical record surrounding their compositions. In a way,” Harper concludes, “this book is a travel narrative—the travel of memory through time—telling the odyssey of Smith’s vision from its obscure origins to its current situation as the genesis of The Church of Jesus Christ of Latter-day Saints.”<sup>2</sup>

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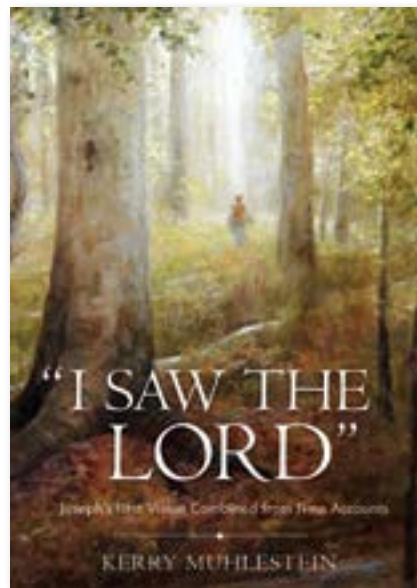
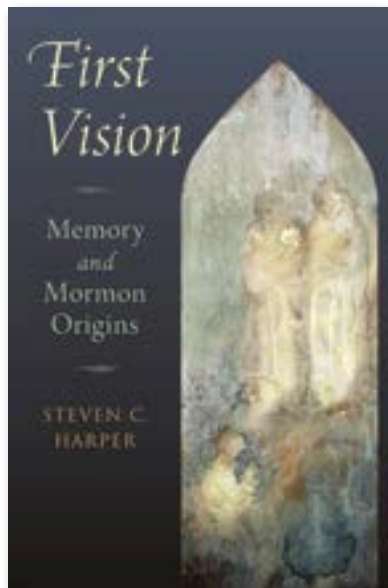
*“In the springtime of the year 2020, it will be exactly 200 years since Joseph Smith experienced the theophany that we know as the First Vision.”*

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While the book does explore the Prophet’s four primary accounts of his vision, the bulk of Harper’s work examines how it has become part of Latter-day Saint collective and even contested memory. “The goal,” Harper writes, “is to explain how [Joseph Smith] remembered his first vision, how others have remembered it, and what difference those memories have made over time.”<sup>3</sup> David F. Holland, a history professor at the Harvard Divinity School, lauds praise on the product: “As the biography of a theophany, this book beautifully narrates the long, complicated life of Joseph Smith’s First Vision in the history, theology, and culture of the Latter-day Saints. . . . Steven Harper has accomplished a remarkable thing.”<sup>4</sup>

A second book is Kerry M. Muhlestein’s *“I Saw the Lord”: Joseph’s First Vision Combined from Nine Accounts*, published by Deseret Book. “Joseph Smith’s First Vision is the best documented vision of God in the history of the world,” Dr. Muhlestein asserts. “Yet, because the details of the vision are spread over nine different accounts, . . . many people do not know all they could about this remarkable and world-changing experience.”<sup>5</sup> *“I Saw the Lord”* harmonizes the four primary accounts of Joseph Smith’s vision with five secondary versions, allowing readers to






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*The products of this latest labor take many forms, including scholarly monographs, conferences, podcasts, and art, which we are pleased to celebrate in this issue.*

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*First Vision and "I Saw the Lord."*

“come to understand the vision more fully than is possible without wading through each account separately and laboriously, trying to harmonize them.” Dr. Muhlestein concludes, “This retelling of the vision presents it in its fullness, allowing the reader to take in all the glorious and edifying details of the event that are available from the first- and secondhand sources.”<sup>6</sup>

Organized around the themes of seeking, asking, finding, and learning, *“I Saw the Lord”* presents a narrative approach to the First Vision for a general reader, with rich appendices that examine each account in greater detail. “This is as seminal an event as any that has ever happened, except for the birth, ministry, death, and Resurrection of Jesus Christ,” Muhlestein maintains. “It is my hope that this book will help raise our appreciation for the First Vision, will provide opportunity for the Spirit to strengthen our testimonies of that vision, and will increase our ability to share and bear testimony of it ourselves.”<sup>7</sup>

Slated for release this spring is *1820: Dawning of the Restoration*, by Richard E. Bennett. The book, copublished by the BYU Religious Studies Center and Deseret Book, contextualizes Joseph Smith’s vision and the restoration it initiated within a global setting. Seeking to capture “the qualities and essential meanings of the age,” Bennett’s work explores what he calls the “four dominant constellations in the skies of early nineteenth-century history,” namely revolution and reform, Romanticism, emancipation and independence, and religious revivalism. From Napoléon to Beethoven to Bolívar, *Dawning of the Restoration* portrays a biographical examination of “the

year of our Lord 1820,’ as every almanac spoke of it,” as it “broke upon a weary world that was cautiously seeking new hopes, new dreams, and bold new visions—including Joseph Smith’s.”<sup>8</sup> *1820: Dawning of the Restoration* is the subject of the “Research Update” section of this issue of the *BYU Religious Education Review*.

## BICENTENNIAL CONFERENCES

Religious Education is also pleased to partner with the Church History Department to host a special Church History Symposium commemorating the First Vision and the Restoration. “Visions and Visionaries: Joseph Smith in Comparative Contexts” will be held 12–13 March 2020. Thursday sessions (12 March) will convene at Brigham Young University and include keynote addresses by Sheri Dew, CEO of Deseret Book Company and former counselor in the Relief Society General Presidency, and Richard Lyman Bushman, professor and biographer of Joseph Smith. Friday sessions (13 March) will be held at the Conference Center Theater in Salt Lake City and will feature a keynote address by President Dallin H. Oaks.

In January, Religious Education also partnered with the Huntington Library, Art Museum, and Botanical Gardens in San Marino, California, to study and celebrate the two hundredth anniversary of the First Vision. The Huntington Library, one of the premier research institutions in the world as well as a significant repository for Latter-day Saint historical documents, hosted a two-day conference titled “The First Vision of Joseph Smith Jr: 200 Years On.” Convened by Church history and doctrine

professor Richard E. Bennett, presenters from the faculty of Religious Education joined with scholars from around the country to explore the meaning of the First Vision for Latter-day Saints and the larger religious community. The conference also examined the historicity, theological importance, and significance within American religious history of the First Vision. Papers from the conference will likely be published in a forthcoming special issue of the *BYU Studies Quarterly*.

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*New insights coming from the podcast include a deeper discussion of the pressing questions of Joseph Smith's soul that led to his seeking God, a discussion of the sensory experience in the grove itself, and ways Church members have come to visualize the experience.*

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## THE FIRST VISION GOES DIGITAL

In addition to traditional conference and print formats, twenty-first century students of the First Vision can learn more about this foundational event in Latter-day Saint history through modern media.

In January, the Church History Department released a six-episode podcast miniseries titled *The First Vision: A Joseph Smith Papers Podcast*. Produced in an engaging, long-form journalistic style, the series aims to tell the story of the First Vision for modern audiences seeking material in mediums other than print. Church History Department historian and project lead Spencer W. McBride explains, "The goal of the podcast is to re-create for listeners the world Joseph Smith knew in 1820, to provide a deeper context for the First Vision. We do this by drawing on the expertise of scholars who have spent years immersed in historical sources." These scholars include Rachel Cope and Steven C. Harper of Religious Education, Christopher

Jones of BYU's History Department, Matthew C. Godfrey—managing historian of the Joseph Smith Papers Project and adjunct professor of Religious Education—and Brent Rogers, Robin Jensen, Jenny Lund, and Mark Staker—also of the Church History Department.

New insights coming from the podcast include a deeper discussion of the pressing questions of Joseph Smith's soul that led to his seeking God, a discussion of the sensory experience in the grove itself, and ways Church members have come to visualize the experience. Intended for a general Church audience, each episode is approximately twenty minutes long and can be accessed through the Latter-day Saints Channel, Apple Podcasts, Google Play, and Spotify. McBride hopes "that through this podcast church members will hear a familiar story in a new way. [McBride thinks] they will better understand Joseph Smith, his First Vision, and the way that event influences their own faith and Christian discipleship."

## VISUAL EXPLORATION

Finally, Professor Anthony R. Sweat, a talented teacher and artist, combines both disciplines in his recent painting *The First Visions*, featured on the cover of this issue of the *BYU Religious Education Review*. Dr. Sweat couples his experience as a practicing artist and his familiarity with teaching the First Vision to thousands of students in order to harmonize the accounts in a way that both teaches and edifies. Professor Sweat's original painting, as well as a wealth of information about the First Vision, is featured in an exhibit titled "'A Pillar of Light': Celebrating 200 Years of the First Vision," curated by the L. Tom Perry Special Collections of the Harold B. Lee Library at Brigham Young University.

*The First Visions* "attempts to bring together into one image some aspects not typically depicted in other First Vision imagery," Sweat asserts. Among other things, Sweat's work captures nuanced details from the nine First Vision accounts. Dr. Sweat further explains, "In the 1835 account Joseph makes an important statement not often visually depicted. At the close of it he says, 'and I saw many angels in this vision.' Depicted above the Father and the Son are a gathering of many types of heavenly





*The Desires of My Heart*, by Walter Rane © Intellectual Reserve, Inc.

angels—female and male—divinely assembled to witness and testify. The vision was probably more expansive in scope than most assume,” Sweat concludes.

“Included in the scene is something not often directly shown,” Professor Sweat adds. In the corner of the painting is the adversary and his attendant darkness being “pushed away from Joseph by the pillar of flame.”

Additionally, the first hints of spring are evident in the leaves, just beginning to burst forth. “Although we don’t know the month and day of the First Vision, the browns and greens suggest a grove getting ready to burst out of winter’s dark slumber, a fitting metaphor for the fruits of the First Vision itself.”<sup>9</sup>

## CONCLUSION

President Joseph F. Smith remarked in 1917, “The greatest event that has ever occurred in the world, since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith.”<sup>10</sup> We join with the Church in celebrating this season.

However, all of this focus on the foundational events of the Restoration should do more than simply increase our knowledge. President M. Russell Ballard declared at a BYU devotional, “If anyone knows, I mean really knows, that Heavenly Father and his Beloved Son, Jesus Christ, appeared to and spoke to Joseph Smith as he said they did, the natural outcome of that knowledge should kindle a strong desire to serve God and his Holy Son all the days of his or her life.”<sup>11</sup> We hope we will all be the better for studying and commemorating the First Vision. ✂

## Notes

1. Russell M. Nelson, “Closing Remarks,” *Ensign*, November 2019, 122.
2. Steven C. Harper, *First Vision: Memory and Mormon Origins* (Oxford: Oxford University Press, 2019), 2.
3. Harper, *First Vision*, 4.
4. David F. Holland, cited in Harper, *First Vision*, dust jacket.
5. Kerry M. Muhlestein, “*I Saw the Lord*”: *Joseph’s First Vision Combined from Nine Accounts* (Salt Lake City: Deseret Book, 2020), book cover.
6. Kerry M. Muhlestein, personal communication with author.
7. Kerry M. Muhlestein, personal communication with author.
8. Richard E. Bennett, *1820: Dawning of the Restoration* (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2020), xi–xii.
9. Anthony R. Sweat, cited in “A Pillar of Light: Celebrating 200 Years of the First Vision,” exhibit at the L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.
10. Joseph F. Smith, *Gospel Doctrine: Selections from the Sermons and Writings of Joseph F. Smith* (Salt Lake City: Deseret Book, 1919), 627.
11. M. Russell Ballard, “Anchor to the Soul,” Brigham Young University Devotional, 6 September 1992.

# 1820

## Dawning of the Restoration

by Emily Cook

EMILY COOK ([cookemily@gmail.com](mailto:cookemily@gmail.com)) WAS A STUDENT EDITOR AT THE RELIGIOUS STUDIES CENTER WHEN THIS ARTICLE WAS WRITTEN.

The year 2020 is one of great religious significance. It is the two hundredth anniversary of Joseph Smith's First Vision. This is sure to be a year of gratitude as members around the world celebrate and reflect on the blessings of the Restoration of the gospel of Jesus Christ. As part of this celebration and reflection, Richard Bennett has compiled years of research into his soon-to-be-published book *1820: Dawning of the Restoration*.

The book looks at what he calls the “four cornerstones”<sup>1</sup> of the early nineteenth century: revolution

and reform, Romanticism, emancipation, and religious revivalism. In order to illustrate the significance of these cornerstones, Bennett narrows in on remarkable figures in each of these movements during this era.

In regard to revolution and reform, Bennett spotlights prominent political figures such as the French emperor Napoléon and the British king and queen George IV and Caroline. Bennett describes how Napoleon's conquests spread progressive ideals across the globe and how the



Industrial Revolution began to change the world right under the noses of the quarrelling British monarchs.

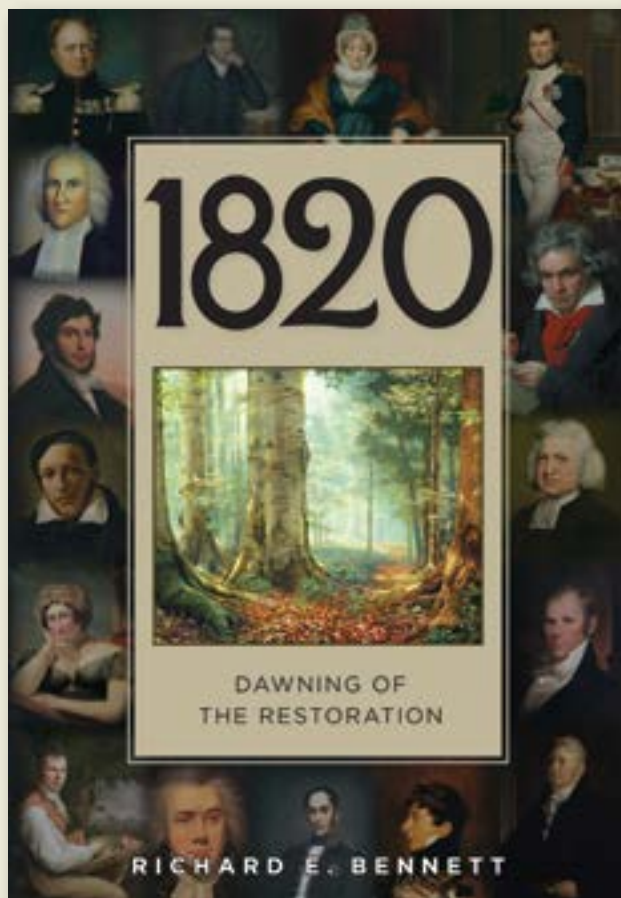
Additionally, figures such as the master musician Beethoven and the tormented artist Géricault are recognized for their work in Romanticism. Both strove to capture human emotion through music and painting while they simultaneously made pointed political statements.

The early 1800s was also an age of emancipation. The Venezuelan revolutionary Simón Bolívar fought for South American independence from European powers. Bennett describes how it was through Bolívar's persistence that South America was set on the path of freedom from the tyranny of Spain and Portugal.

Bennett shows the important role religious revivalism played during this age through describing the lives of people such as William Wilberforce and Reverend John Williams. William Wilberforce was a convert of Methodist revivals in Great Britain, and his religious convictions eventually inspired him to work to abolish the slave trade. Rev. Williams was a member of the London Missionary Society that preached Christianity throughout the South Pacific, Asia, and Africa.

Bennett acknowledges that taking on the task of writing *1820* came with daunting challenges, including interpretation, historical context, and scope. However, he tackles these challenges by weaving together the biographies of these extraordinary people to give readers a glimpse into the “spirit of the age.”<sup>2</sup>

Bennett's objective in writing *1820* was not to prove that the only purpose of these noteworthy events and people was to prepare the world for the Restoration: “A worldwide history cannot be artificially bent to fit a narrow, preconceived, faith-promoting paradigm of interpretation and self-fulfilling prophecy, that everyone and everything were somehow all part of a divine Latter-day Saint hymnbook.” He states, “Some of what was happening elsewhere did indeed impact the unfolding of the Restoration, and where that was the case, I have briefly made comments thereon. However, this was not always so. The astute reader will have to make his or her own connections and conclusions.”<sup>3</sup>



Readers of *1820* will gain greater insight into the exciting and dynamic era of 1820. In the book, Bennett shows that “while the answer to [Joseph Smith’s] prayer led to the sunrise of a new world religion, his quest must also be seen as part of a time that was changing old ways, mannerisms, and streams of thought in a wide range of human endeavor. It was a time that fostered new revolutions in politics, economics, the arts, science, and religion.”<sup>4</sup> Such an awareness of the Restoration’s place in history can only encourage a deeper sense of appreciation among Church members for the restoration of Christ’s church on the earth and the blessings of salvation for the human family that have come from it. ✕

## Notes

1. Richard E. Bennett, *1820: Dawning of the Restoration* (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2020), xi.
2. Bennett, *1820*, xiii.
3. Bennett, *1820*, viii.
4. Bennett, *1820*, xiv.

# Twenty Years of the *Religious Educator*

Brad Wilcox and Timothy G. Morrison

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Where were you twenty years ago? That was before the terrorist attacks of 2001 and the heightened airport security that followed. Do you remember when the vote between George W. Bush and Al Gore dangled on a few hanging chads in Florida? President Gordon B. Hinckley was the President of The Church of Jesus Christ of Latter-day Saints in 2000 and dedicated the Conference Center in Salt Lake City. A lot happened back in the year 2000, but perhaps something that may have escaped your notice was the beginning of a journal at BYU called the *Religious Educator*. From that beginning, the journal has grown to be a significant resource for gospel scholarship throughout the world. The *Religious Educator* is now celebrating its twentieth anniversary. This article tells the story of how the journal came to be.

## Creating the Journal

In the past, BYU Religious Education sponsored a number of graduate programs, which allowed professors

and students to engage in scholarship. On 3 May 1972, Religious Education discontinued its doctoral degree programs. This gave fewer opportunities for faculty to team with students in scholarly research. As a faculty member at the time, Robert L. Millet noticed the resulting decline in faculty scholarly productivity. When he became dean in 1991, he began meeting with Stanley A. Peterson, who was the associate commissioner/administrator of Religious Education and Church Schools. Dean Millet proposed launching a journal to motivate increased scholarship, and Brother Peterson agreed. They envisioned that the journal could inform full- and part-time seminary and institute teachers, as well as others who teach in the Church. This journal could also provide an additional outlet for faculty publications, as national journals are not always receptive to articles about Latter-day Saint doctrine and practices. Preparations for the first volume of the *Religious Educator* officially began

in 1999, with the first issue published in spring 2000.

In 2000 only one issue was produced. It was edited within Religious Education, primarily by Andrew C. Skinner, the editorial manager and chair of the Department of Ancient Scripture at the time, and Lori A. Soza, an administrative assistant, with help from Connie R. Lankford, Laura Card, and Cory Crawford. The first issue received a positive response, and Millet determined to continue publication of the journal, with two issues in the following year and three issues each year thereafter.

Associate dean Paul Y. Hoskisson invited Richard Neitzel Holzapfel, professor of Church history and doctrine, to take on production of the journal as part of his full-time responsibilities and bring the journal under the supervision of the RSC. Hoskisson asked Holzapfel to increase the rigor of the journal and clarify its purpose within the Latter-day Saint community. Previously, professors had





A selection of covers over the past twenty years. Photo by Brent R. Nordgren.

tailored their writing for *BYU Studies* or the *Ensign*, an official publication of the Church. *BYU Studies* had a general academic focus, while the *Ensign* was aimed at general Church membership. Holzapfel envisioned the *Religious Educator* as finding a home somewhere between these two publications, with a particular focus on gospel teaching. He also wanted to align the journal with the stated aims of a BYU education: to be spiritually strengthening, intellectually enlarging, character building, and leading to lifelong learning and service. Holzapfel approached Stephen Hales, a professional designer and founder of Provo-based Hales Creative, and Ted D. Stoddard, a business writing professor at BYU.

He set up a review board tasked with blind peer review and with ensuring that the journal maintained an appeal to mainstream Church members and

avoided topics that might be considered fringe or extreme. Mary Jo Tansy of the BYU Creative Works office handled distribution of the journal. Charlotte Pollard, an administrative assistant in the RSC, and later Joany Pinegar, the publications coordinator for the RSC, helped coordinate the peer-review process.

Jensen, and Hales Creative worked together for seven years to publish the journal, with Stoddard and Jensen handling the editing and Hales Creative designing and typesetting. In 2004, Holzapfel became the publications director of the RSC, which included continuing as editor of the *Religious Educator*. In 2008, Brent

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*Holzapfel also wanted to align the journal with the stated aims of a BYU education: to be spiritually strengthening, intellectually enlarging, character building, and leading to lifelong learning and service.*

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In 2001, R. Devan Jensen, who had worked as an editor for the *Ensign* at the time, was hired by the RSC to oversee book editing and edit the redesigned *Religious Educator*. This team of Holzapfel, Stoddard,

R. Nordgren joined the team as a production supervisor, overseeing design and securing images, captions, and permissions. Robert L. Millet, no longer serving as dean, replaced Holzapfel from 2010 to 2012 with



Brad Wilcox showing the *Religious Educator* to students. Photo by Brent R. Nordgren.

the assistance of Richard E. Bennett, associate dean of Religious Education. Dana M. Pike, professor of ancient scripture, was the next editor of the journal until the end of 2013. The following year, Thomas A. Wayment, professor in the Department of Ancient Scripture at the time, became publications director of the RSC and editor in chief. He was followed in 2018 by Scott C. Esplin, professor in the Department of Church History and Doctrine.

### Making a Difference

Initially, the three areas of focus for the journal were outlined as gospel teaching, doctrinal understanding, and Church history. One additional focus that appeared quickly in the *Religious Educator* was to include articles by and interviews with

*Initially, the three areas of focus for the journal were outlined as gospel teaching, doctrinal understanding, and Church history.*

General Authorities and officers of the Church. Often, these have been adapted from addresses given at various conferences or reprints of devotional addresses.

At the university conference in Provo in 2016, Elder Kim B. Clark, Commissioner of Church Education and General Authority Seventy at the time, highlighted two objectives of the Church Educational System. He said, “*First*, we need to educate more deeply and more powerfully than we have ever done before—more than *anyone* has ever done before. . . .

*Second*, we have a sacred responsibility to do all we can to help many more of the rising generation and many of the older generation to obtain that kind of education.”<sup>1</sup> The *Religious Educator* has proven to be a valuable tool in fulfilling these two objectives and building the kingdom of God. ✂

### Notes

1. Kim B. Clark, “The Lord’s Pattern” (Brigham Young University conference address, 22 August 2016), [https://speeches.byu.edu/talks/kim-b-clark\\_the-lords-pattern/](https://speeches.byu.edu/talks/kim-b-clark_the-lords-pattern/).



# Visualizing Learning: Religious Education's Exhibit Showcasing Student Artwork

*Gaye Strathearn*

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“I hope we inspire our students to learn. And I hope that learning leads to inspiration. When both things happen, inspiring learning occurs, and we then know we are on the right track to achieve the core goals set forth in our mission statement.”<sup>1</sup> In the summer of 2015, I was sitting on the eastern shore of the Sea of Galilee at the Ein Gev Kibbutz. It was a hot, muggy day. I was there as part of my assignment to teach at the BYU Jerusalem Center for Near Eastern Studies. We had finished with classes for the day, and many of the students were enjoying time in

the water. As I was sitting and looking out over the water, I noticed some students who were at the water's edge, building some kind of sand sculpture. The longer they were there, the more intrigued I became with what they were doing. Eventually I wandered over to take a look. As I got closer to their sand sculpture, I began to recognize what they were doing. Their creation was not just any sandcastle. They were creating the city of Jerusalem during the time of Solomon: something they were learning about in their ancient Near Eastern studies class. Their attention to detail impressed me. They had formed the *ophel* of David's city with the Solomonic temple to the north. What I was most impressed about was that they had also included the fortification around the Gihon Spring and even the large stepped-stone structure, both of which we had visited on one of our field trips. As I stood there admiring their handiwork, I was struck by how they had showcased their classroom learning in a creative way and how the act of creating this structure reinforced that learning. Even though I was not their ancient Near Eastern studies teacher, I was so impressed with what they had done that I thought to myself, “These students deserve an A!”

This experience reinforced in my mind how classroom learning can be both enhanced and deepened when students engage in creative projects. Speaking particularly of adult learners, Randee Lipson Lawrence has argued, “Artistic forms of expression extend the boundaries of how we come to know, by honoring multiple intelligences and indigenous knowledge. . . . Making space for creative



Sand sculpture on the eastern shore of the Sea of Galilee at the Ein Gev Kibbutz.



A stained glass window with symbols from the Nauvoo Temple, which is encased in surplus floorboards from the Nauvoo Temple, by Kate Stokes.

expression . . . helps learners uncover hidden knowledge that cannot easily be expressed in words. It opens up opportunities for adult learners to explore phenomena holistically, naturally, and creatively, thus deepening understanding of self and the world.”<sup>2</sup>

For the past three years, I have included a project in all of my religion classes. The students are invited to choose a project that reflects one of their talents, or a talent that they would like to further develop, that both strengthens their connection with heaven and is tied in some way to the things that we are discussing in class. A number of Religious Education professors include similar types of projects in their courses. We see these projects as one evidence of President Worthen’s vision of achieving BYU’s “core goals set forth in our mission statement” through “inspiring learning.” So it seemed only natural to find a way to showcase some of these student projects that are being produced in religion classes.

These events were part of the genesis for Religious Education’s *Visualizing Learning* exhibit that began in March 2019. It is located on the first floor of the Joseph Smith Building in the hallway between the auditorium and the First Vision atrium. The exhibit enables us to showcase some of the amazing projects that students are producing. At this point we are focusing on the visual artwork that they have created, but our hope is that we will eventually be able to expand and include ways to showcase other creative projects as well. On 25 October 2019 we opened our current exhibit, which includes eleven pieces of art:

- A quilt depicting Book of Mormon scenes (Elizabeth Butler; REL A 275)
- A stained glass window with symbols from the Nauvoo Temple, which is encased in surplus floorboards from the Nauvoo Temple (Kate Stokes; REL C 225)



- A word-art depiction of Jesus appearing to Mary Magdalene that is composed entirely of scriptural verses from the New Testament: verses describing Gethsemane are used to create the olive tree, the sky is created with words from the Beatitudes, and the path consists of John 14, which includes Jesus saying that he is “the way, the truth, and the light” (Micah Gygi; REL A 250)
- The First Vision depicted through three paintings where each one representing different moments throughout the process of revelation: darkness, despair, and light (Nathan Balaich; Rel. C 225)
- A computer-generated animation depicting Scottish ancestors, with “hair as flaming red as their testimonies,” traveling by ship to join the Saints in the United States (Ryann Bailey Wawro; Rel C 225)
- An oil painting depicting Emma Hale Smith (R. R. Christensen; REL C 225) that depicts the nobility and poise she exhibited during the tension after the Prophet’s death as she attempted to keep her family together while Brigham Young worked to keep the Church together. Our exhibit includes a copy of the original, which is currently on display in another exhibit back east.
- An acrylic painting that draws on both the inspiration of Isaiah’s teachings on the gathering of Israel (1 Nephi 21:9; 22:25) and the concept of Christ as our shepherd who calls each of us by name (Leah Meredith; REL A 275)
- A depiction Jesus’s washing of the disciples’ feet in John 13:1–17. The brown tones of the painting reflect not only the dirt of the Apostles’ feet but also the willingness of Jesus, through his atoning sacrifice, to serve and cleanse the dirtiness of our souls (Ale Ramos; REL A 250)
- A watercolor journal illustrating the thoughts and impressions that came while studying the New Testament (Megan Day; REL A 212)
- A watercolor depiction of the River of Laman flowing out of the Valley of Lemuel (McKay Bryson; REL A 275)
- A computer-generated picture of the Jaredite encampment, with the barges built and ready for their

journey but awaiting revelation from the Lord about how to proceed with acquiring light, air, and directions (Andrew Cuthbert; REL A 275)

Next to each piece we have included a description of the work and an artist’s statement. Each of these placards contains a QR code that allows those who visit the exhibit to vote for the artwork that is most impactful to them. We hope that students, faculty, and visitors to the Joseph Smith Building will take the time to enjoy the creative ways that students taking religion classes are engaging in inspiring learning.

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If you’d like to support current BYU students, *Visualizing Learning*, or other types of media initiatives in Religious Education, we encourage you to make a onetime or recurring donation at <https://ldsp-pay.ldschurch.org/donations/byu?funds=30123127>. ☒

## Notes

I am grateful for the enthusiasm, expertise, and direction of Anthony Sweat, Mark Ellison, and Jason Combs who have made the *Visualizing Learning* exhibit possible. I am also grateful for the photographs that Richard Crookston took of some of the students and their artwork. The pictures are used with his permission.

1. Kevin J Worthen, “Inspiring Learning” (address at university conference, Brigham Young University, 22 August 2016), <https://speeches.byu.edu/talks/kevin-j-worthen/inspiring-learning/>.
2. Randee Lipson Lawrence, “Knowledge Construction as Contested Terrain: Adult Learning Through Artistic Expression,” *New Directions for Adult and Continuing Education*, no. 107 (Fall 2005): 3, <https://onlinelibrary.wiley.com/doi/pdf/10.1002/ace.184>.

# BYU INTERFAITH CLUB

*Andrew C. Reed*

ANDREW C. REED (ANDREW\_REED@BYU.EDU) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU AND IS ONE OF THE FACULTY ADVISERS TO THE INTERFAITH CLUB.

In February 2018, forty-five students gathered together to begin thinking about the possibility of greater interfaith engagement across campus. The meeting was the result of two concurrent movements: the desire for the BYU Office of Religious Outreach to bring students into the work of the Outreach Council and the desire two highly motivated students had to fill a need among their fellow students. Maddie Blonquist and Savannah Clawson worked through their final semester here at BYU to found and build up the Interfaith Club from its inception to its very first events in that first semester. The Interfaith Club is geared toward student learning and student engagement with the core values of BYU, including strengthening faith, increasing academic learning, and providing service. When Maddie Blonquist and Savannah Clawson hosted an interfaith panel that concluded Blonquist's student project, "Sacred Sounds: A Compassionate Listening

Guide for Musical Worship," which included Cantor Wendy Bat-Sarah from Congregation Kol-Ami, Imam Muhammad Mehtar from Khadeeja Islamic Center, and myself, the Interfaith Club was officially recognized as a university academic club. That same evening, during the Inaugural Interfaith Harmony Week Lecture hosted by Dr. Grant Underwood (Richard L. Evans Chair of Religious Understanding), the club was officially recognized for its cosponsorship of the event.

From the outset, the club leaders have sought out additional training and opportunities to engage with interfaith leaders from across the world. This drive to better understand how and why we seek out these opportunities emerges from students' individual recognition of the importance of this work and from the club's mission statement. At the core of our efforts to strengthen interfaith work on campus is the desire to foster a form of pluralism that allows for real

commitment to religious traditions while also creating a community of common values. The BYU Interfaith Club's Mission statement follows:

## **BYU Interfaith Club Mission Statement**

"Religious diversity is a reality in today's world. To promote appropriate forms of religious engagement at BYU, the BYU Interfaith Club seeks to build a community of religious pluralism. Religious diversity alone is not sufficient for, nor synonymous with, true religious pluralism; pluralism implies a more active, two-way engagement across identity divisions. This kind of engagement is not intuitive. Therefore, the BYU Interfaith Club seeks to actively create a safe, compassionate environment for people of all faith traditions and belief identities in order to learn this engagement.

"The aims of the BYU Interfaith Club include creating a sense of community among people of diverse





Lauren Cranor, Nick Hainsworth, Haley Kendall, Brady Stimpson, Thomas Britt, and Andy Reed. IFYC, ILI 2019, Chicago.

belief systems and identities, allowing for a shared space to learn and foster respect for others of differing beliefs, and providing resources to learn to engage across identity divisions.

“By adhering to the principles of respect, empathy, and compassion, members of the BYU Interfaith Club will learn to value each other’s spiritual experiences, to respect each other’s beliefs, and to build a community of people with diverse belief identities.”

### Skill Building

To build a cadre of qualified students with the developed interfaith skills and leadership qualities, BYU Religious Education helped provide funding to four BYU students (Nick

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*“By adhering to the principles of respect, empathy, and compassion, members of the BYU Interfaith Club will learn to value each other’s spiritual experiences, to respect each other’s beliefs, and to build a community of people with diverse belief identities.”*

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Hainsworth, Lauren Cranor, Haley Kendall, and Thomas Britt) to attend the Interfaith Youth Core (IFYC) Interfaith Leadership Institute (ILI) in Chicago in August 2019. After Eboo Patel’s visit to Brigham Young University earlier this year, the club established a desire to participate in this training program and learn how to improve interfaith efforts

on campus. While at ILI, students participated in small-group learning cohorts to develop their interfaith skills and formulate programming to initiate at BYU upon their return. BYU students engaged with students from Loyola Marymount University, Utah Valley University, and other students from across the United States. Lauren Cranor, one of the



BYU Interfaith Club dialogue activity. Photo by Andrew C. Reed.



BYU Student Dialogue with CrossPoint Church community. Photo by Andrew C. Reed.

BYU students who attended the ILI, reflected on the experience in this way: “There is nothing to lose and everything to gain from attending IFYC and the Interfaith Club at BYU. These two safe spaces are the most

efficient ways to educate our community on how to recognize, relate to, and interact or learn to interact with people of different faiths. It is increasingly more difficult to learn these skills, as we often choose to

surround ourselves with people of our same faith, but it is a necessary skill to be able to socialize and work with people that are different from us. IFYC and the Interfaith Club are our best shot at becoming the people we need to become in order to help all of God’s children.”<sup>21</sup> One of the results of ILI for BYU students is the continuation of training in connection with Utah Valley University’s Interfaith Council and Reflection Center Staff. Together with Ellie Thompson (Reflection Center Coordinator) and Laura Guerrero (Philosophy, UVU), we invited students interested in working further on interfaith leadership skills and programming. In November, students from both campuses began planning a joint event for February 2020 as part of the IFYC Better Together Days 2020.



To date, the Interfaith Club has hosted various events and activities to bring the campus clubs and community members together. Recent events (held in the fall 2019 semester) include an interfaith panel with students at BYU, a service activity with members of the BYU Newman Club and USGA where they knitted hats and scarfs for the Provo Refugee Center, and a personal interfaith storytelling training and dialogue with Pastor Logan Wolf and local members of CrossPoint Church where students and community members learned and then employed the club's rules for good interfaith work. These rules for interfaith dialogue include

- Using “I” instead of “we” statements (e.g., I believe that . . .)
- Seek first to understand and to be understood
- Seek appreciative knowledge
- Assume the best of intentions in others

These rules allow members of the club to speak for themselves and their experience without assuming to speak for their community at large. Brady Early, who organized the dialogue with local members from CrossPoint Church, sees his participation in the interfaith club as personally important for his own development. Early suggested, “Participating in the club helps me to find greater meaning and purpose in my own beliefs as I learn more about the beliefs of others. The



Student Interfaith Club leaders (Nick Hainsworth and Lauren Cranor) greeting audience members for Richard Mouw's Richard L. Evans Memorial Lecture 2019. Photo by Andrew C. Reed.

activities remind me how others care just as deeply about their beliefs as I do about my own.”<sup>2</sup>

Through such interactions, students can build practical skills that can be readily employed in their future careers, in community leadership, and in religious service. As lifelong learners, these students leave BYU with the ability to work with those of other traditions while appreciating the uniqueness of their own experience and community.

These activities and dialogues provide students a unique

opportunity to learn from others about their faith, their journey, their values and build relationships through deepened understanding and commitment to learning more. At the core, the club aims to strengthen spirituality across campus, provide significant academic enrichment, and build service as a central component of our engagement. ✂

### Notes

1. Email to Andy Reed, 27 November 2019.
2. Email to Andy Reed, 27 November 2019.

# Free Resources to Enhance Your Study of *Come, Follow Me*

R. Devan Jensen

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President Russell M. Nelson announced a surprising innovation in the October 2018 general conference to change the way Church members study the gospel. “For many years, Church leaders have been working on an integrated curriculum to strengthen families and individuals through a *home-centered* and *Church-supported* plan to learn doctrine, strengthen faith, and foster greater personal worship,” he said about the new *Come, Follow Me* curriculum.<sup>1</sup>

President Nelson later added: “The new home-centered, Church-supported integrated curriculum has the potential to unleash the power of families, as each family follows through conscientiously and carefully to transform their home into a sanctuary of faith. I promise that as you diligently work to remodel your home into a center of gospel learning, over time *your* Sabbath days will truly be a delight. *Your* children will be excited to learn and to live the Savior’s teachings, and the influence of the adversary in *your* life and in

*your* home will decrease. Changes in your family will be dramatic and sustaining.”<sup>2</sup>

Soon after conference, staff members at the Religious Studies Center compiled a list of free, helpful resources to supplement *Come, Follow Me*. That list resides at <https://rsc.byu.edu/my-gospel-study/come-follow-me>. Those readings feature well-written articles from the *Religious Educator* and insightful chapters from books such as the Sperry Symposium volumes. The authors are faithful gospel scholars who have spent years studying the history, doctrine, and context of the scriptures.

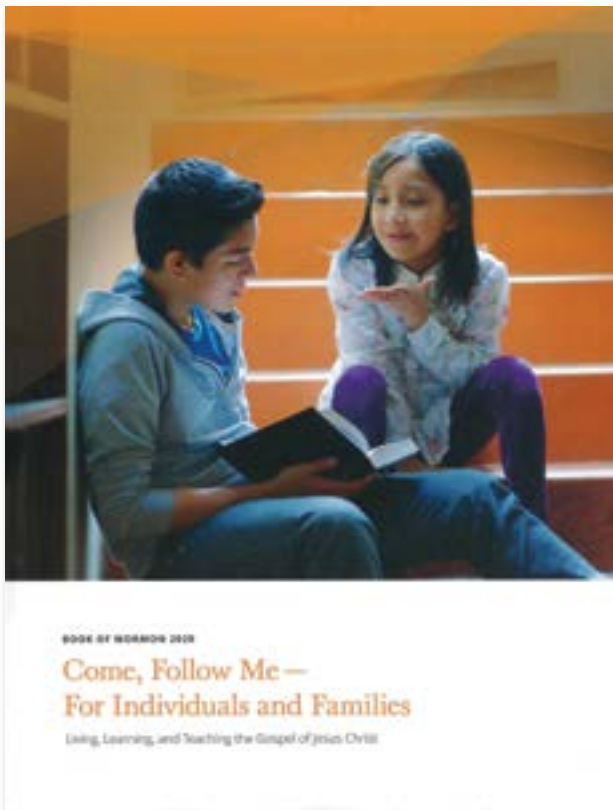
The RSC list features the *Come, Follow Me* lesson first, followed by helpful links. If people want to supplement reading the scriptures and the *Come, Follow Me* topic, they click on the link and pursue it in their study time. This resource is particularly beneficial for teachers looking for greater depth of understanding the background and context of the scriptures.

The RSC’s tradition of providing supplementary reading continues into our 2020 year of Book of Mormon study. The following articles and chapters are only a few of the many free resources available to students and teachers:

- Shon D. Hopkin, “To the Convincing of the Jew and Gentile That Jesus Is the Christ,” in *The Coming Forth of the Book of Mormon*, 281–99.
- Steven C. Harper, “The Eleven Witnesses,” in *The Coming Forth of the Book of Mormon*, 117–32.
- Amy Easton-Flake and Rachel Cope, “A Multiplicity of Witnesses: Women and the Translation Process,” in *The Coming Forth of the Book of Mormon*, 133–53.
- Richard E. Bennett, “Martin Harris’s 1828 Visit to Luther Bradish, Charles Anthon, and Samuel Mitchell,” in *The Coming Forth of the Book of Mormon*, 103–15.



- Susan Easton Black, “Behold, I Have Dreamed a Dream,” in *First Nephi, The Doctrinal Foundation*, ed. Monte S. Nyman and Charles D. Tate Jr. (1988), 113–24.
- Seth J. King, “Illuminating a Darkened World,” in *The Things Which My Father Saw: Approaches to Lehi’s Dream and Nephi’s Vision* (Sperry Symposium), ed. Daniel L. Belnap, Gaye Strathearn, and Stanley A. Johnson (2011), 300–317.
- Gerald N. Lund, “The Fall of Man and His Redemption,” in *Second Nephi, The Doctrinal Structure*, ed. Monte S. Nyman and Charles D. Tate Jr. (1989), 83–106.
- Robert J. Matthews, “The Atonement of Jesus Christ: 2 Nephi 9,” in *Second Nephi, The Doctrinal Structure*, 177–99.
- Daniel Belnap, “‘Ye Shall Have Joy with Me’: The Olive Tree, the Lord, and His Servants,” *Religious Educator* 7, no. 1 (2006): 35–51.
- Neal A. Maxwell, “The Children of Christ,” in *The Book of Mormon: Mosiah, Salvation Only through Christ*, ed. Monte S. Nyman and Charles D. Tate Jr. (1991), 1–21.
- H. Donl Peterson, “The Law of Justice and the Law of Mercy,” in *The Book of Mormon: Alma, the Testimony of the Word*, ed. Monte S. Nyman and Charles D. Tate Jr. (1992), 211–22.
- Brent L. Top, “Faith unto Repentance,” in *A Book of Mormon Treasury: Gospel*



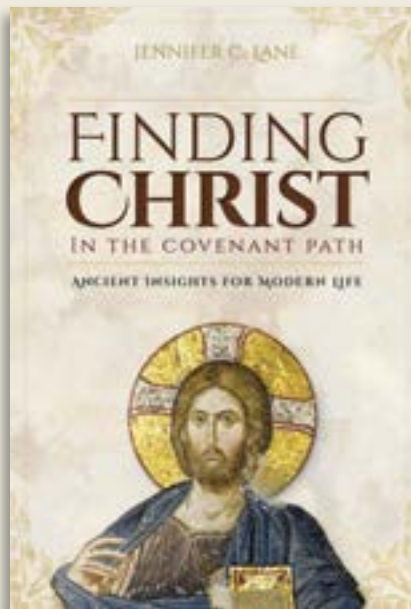
- Insights from General Authorities and Religious Educators* (2003), 295–315.
- Richard O. Cowan, “A New Meaning of ‘Restoration’: The Book of Mormon on Life after Death,” in *The Book of Mormon: Alma, the Testimony of the Word*, ed. Monte S. Nyman and Charles D. Tate Jr. (1992), 195–210.
  - Anthony R. Sweat, “Active Learning and the Savior’s Nephite Ministry,” *Religious Educator* 10, no. 3 (2009): 75–86.
  - Jared W. Ludlow, “The Powers of the Atonement: Insights from the Book of Mormon,” *Religious Educator* 9, no. 2 (2008): 21–29.
  - Michael L. King, “The Atonement of Jesus Christ—‘Glad

Tidings of Great Joy,” in *Living the Book of Mormon: Abiding by Its Precepts*, ed. Gaye Strathearn and Charles Swift (2007), 237–55.

Church members and fellow organizations have responded positively to the RSC list of free articles and chapters. For example, in the past, Book of Mormon Central cross-linked to these resources, and BYU Studies shared the RSC list with their subscribers. We invite all to draw nearer to the Savior by enjoying these free resources to supplement their gospel study.

## Notes

1. Russell M. Nelson, “Opening Remarks,” *Ensign*, November 2018, 8.
2. Russell M. Nelson, “Becoming Exemplary Latter-day Saints,” *Ensign*, November 2018, 113.



### **Finding Christ in the Covenant Path: Ancient Insights for Modern Life**

*Jennifer C. Lane*

This volume offers a fresh but faithful focus on the journey of covenants and discipleship through the double lens of ancient words and medieval images. The first part of the book helps us see Christ's identity as our Redeemer by exploring the ancient words that connect covenants, redemption, worship, the presence of the Lord, and sitting down enthroned in God's presence as his children and heirs. The second part of the book reveals Christ as our ransom by exploring medieval images, particularly the image of Christ. With personal anecdotes, historical background, and scriptural analysis, this section uses devotional images and late medieval practices of contemplation as a strategy to come unto Christ. By using medieval images as a counterpoint to Restoration practices and ordinances, we can more fully appreciate the gift of God's Son and see it with fresh eyes.

US \$24.99

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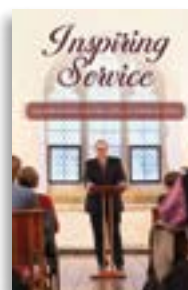
### **Saints at War: The Gulf War, Afghanistan, and Iraq**

*Kenneth L. Alford*

This volume is a compilation of inspirational stories shared by Latter-day Saints who served on the front lines in several recent military conflicts. These stories detail their trials, challenges, setbacks, faith, courage, and numerous victories in

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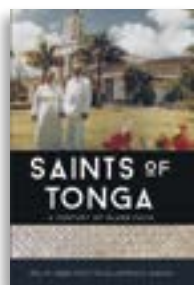
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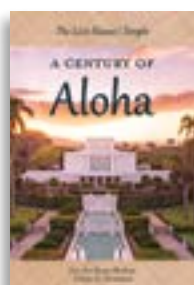
**Saints of Tonga:  
A Century of  
Island Faith**

*Riley M. Moffat,  
Fred E. Woods, and  
Brent R. Anderson*

Tonga has the  
highest percent-

age of members of The Church of Jesus Christ of Latter-day Saints of any country in the world. How did this come to be? At first, missionary work in Tonga appeared to be a failure. Then after the mission was closed for a decade, the Church returned and began harvesting the fruits from the seeds that were planted earlier.

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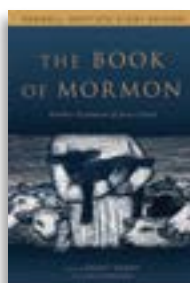
**The Lā'ie  
Hawai'i  
Temple: A  
Century of  
Aloha**

*Eric-Jon Keawe  
Marlowe and  
Clinton D.  
Christensen*

Built amid sugarcane fields on the island of O'ahu and dedicated in 1919, the Lā'ie Hawai'i Temple was at the forefront of a Churchwide shift away from gathering to the Intermountain West. This temple was among the first brought to the

people, and for decades it stood as the closest temple geographically to half the planet. One of the first Latter-day Saint temples to accommodate large numbers of patrons from different cultures speaking different languages, it has been one of the most ethnically prodigious temples of the latter days. Commemorating the Lā'ie Hawai'i Temple's one hundredth anniversary, this volume shares the remarkable history and contributions of this beloved temple.

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**The Book of  
Mormon:  
Another  
Testament of  
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Institute Study  
Edition**

*Edited by Grant Hardy*

This exquisitely produced volume presents the official Latter-day Saint edition of the Book of Mormon in an attractive, accessible, readable version that brings to Latter-day Saints the helpful features that have been part of standard Bible publishing for decades: paragraphs, quotation marks, poetic stanzas, section headings, and superscripted verse numbers. The latest Latter-day Saint scholarship is reflected in its brief, thoughtfully considered footnotes, although the focus is always on the text itself—its wording, structure, and interconnections—allowing the book's sacred message to be heard anew. The Maxwell Institute Study

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**Give Ear to My  
Words: Text  
and Context of  
Alma 36–42**

*Edited by Kerry  
M. Hull, Nicholas  
J. Frederick, and  
Hank R. Smith*

The presentations in this volume were delivered at the BYU Sidney B. Sperry Symposium, and the topics focus on Alma's teachings on various doctrines to his sons Helaman, Shiblon, and Corianton found within Alma 36–42. The chapters in this volume are organized into four sections: (1) doctrine, (2) historical content, (3) parents and children, and (4) literary structure, devices, and techniques. Tad R. Callister, former Sunday School General President, was the keynote speaker. The diverse backgrounds of the contributors provide a variety of academic and theological lenses through which readers can better understand Alma's doctrinal expositions. The range of topics covered and the contrasting perspectives will appeal to a broad audience and expand the minds and understanding of its readers.

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# FACULTY AND STAFF

## APPOINTMENTS

As of 1 December, **Vance Theodore** and **Blake Boatright** (Church history and doctrine) began full-time positions as associate graduate coordinators in Religious Education. Vance and Blake are both military chaplains and hold the rank of colonel.

**Lincoln H. Blumell** began serving as graduate coordinator in Religious Education at the start of winter semester.

## AWARDS

**Scott C. Esplin** received the John Whitmer Historical Association's Best Book Award for *Return to the City of Joseph: Modern Mormonism's Quest for the Soul of Nauvoo* (Champaign, IL: University of Illinois Press, 2018).

**Shirley S. Ricks** received the Latter-day Saint Publishing and Media Association Lifetime Achievement Award in Editing.

On behalf of many contributors, Richard E. Turley, Matthew J. Grow, Scott A. Hales, and

**Steven C. Harper**, the general editors of *Saints*, vol. 1: *The Standard of Truth, 1815–1846*, received the Latter-day Saint Publishing and Media Association's Praiseworthy Award in History/Biography.

## SELECTED FULL-TIME FACULTY PUBLICATIONS

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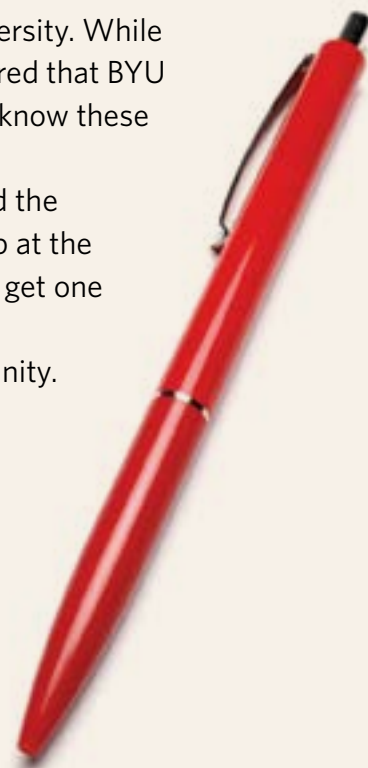


Most people can't say they grew up in a world of fiction. However, Sarah Whitney Johnson can—sort of. Johnson, who is working in a donor-funded editing internship at the Religious Studies Center (RSC), grew up in a world of books in a family that loves books. And she read a lot—at home, in the barn, at school, and even on the back of her dad's tractor on his dry farm in Logan. She started early, finishing Harry Potter at five years of age.

After high school she began studying history at Utah State University. While on a mission to Chile, she felt impressed to change course. She discovered that BYU had programs in two things she loved—languages and editing. "I didn't know these opportunities existed."

While at BYU, Johnson worked at a nonprofit, where she learned the impact donors can have. Later, she learned of the RSC editing internship at the publications office. She jumped at the chance, seeing an opportunity to get one step closer to her dream career of editing young adult fiction.

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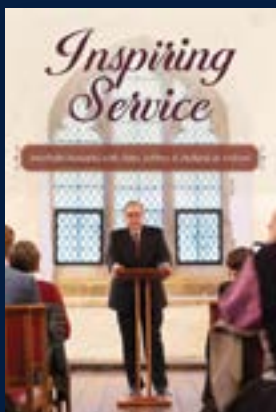
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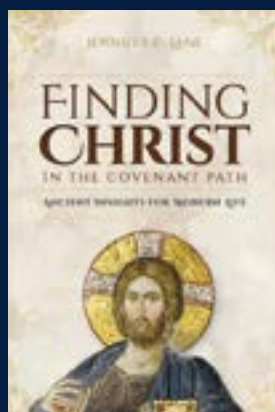
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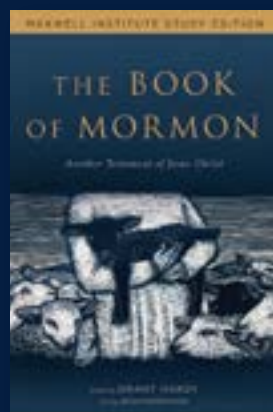
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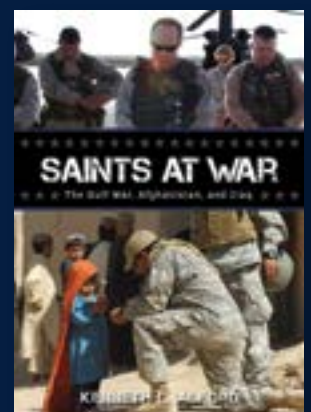
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