

BYU RELIGIOUS EDUCATION WINTER 2022

# REVIEW

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



*Conference  
Explores the  
Islamic World  
Today*

# Through the Doors of Discovery



I am grateful for the opportunity to work in BYU Religious Education and with the Religious Studies Center, whose mission is to “encourage, sponsor, and publish serious, faithful, gospel-related materials.”

Growing up my mother used to encourage me (strongly) to memorize quotes. While it wasn’t one of my favorite things to do, I’ve lived long enough to recognize the value of what she was doing. One of those quotes, by Leonardo da Vinci, is still entrenched in my memory: “Knowledge of a thing engenders love of it; the more perfect the knowledge, the more fervent the love.”<sup>1</sup> As I have made the transition from working as a physical therapist in Australia to studying the scriptures professionally, I have come not just to remember the words of da Vinci’s saying but to realize the truth of them. The more I study the scriptures the more my love for them grows, even though that study reminds me just how much I don’t know! I love that my study routinely takes me through doors of discovery, and each time I do I find myself confronted with the realization of just how many more doors that there are to explore!

I love being a part of Religious Education and the opportunity it provides me to help guide our students in perfecting their knowledge and deepening their love of the gospel. Likewise, I express my appreciation for our Religious Studies Center—to the men and women who bring their research and writing to the RSC, and the faculty, staff, and students who help bring their publications to fruition—for all that they do to open some of those doors of knowledge for all of us. My love of the scriptures and the gospel continues to grow and deepen because of their work.



Gaye Strathearn

*Associate Dean, BYU Religious Education*

1. Leonardo da Vinci, “L’amore è tanto più fervente, quanto la cognizione è più certa.”

**BYU**

Religious Education

# REVIEW

BYU Religious Education Review  
A Publication of the Religious Studies Center

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## STUDY RESOURCES

### The BYU Edition of the Joseph Smith Translation of the Bible

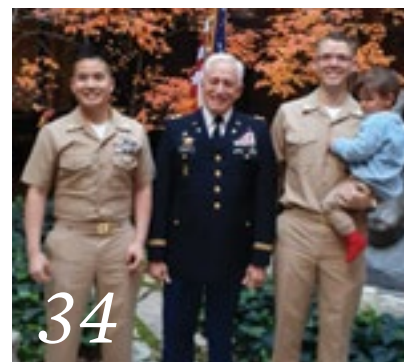
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By Grant Underwood



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On the cover: Former ambassador Deborah K. Jones (left), Elder David A. Bednar (center), and Grant Underwood (right) at the "Islamic World Today" conference. Photo © Intellectual Reserve, Inc.

### RELIGIOUS STUDIES CENTER

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# BEGINNINGS AND ENDINGS

JARED W. LUDLOW ([jared\\_ludlow@byu.edu](mailto:jared_ludlow@byu.edu)) IS THE PUBLICATIONS DIRECTOR OF THE BYU RELIGIOUS STUDIES CENTER.

Our lives rotate through endless cycles of beginnings and endings. A day ends; another begins. A month ends; a new one begins. A year comes to an end; then we celebrate a new year.

In the Creation accounts in the Pearl of Great Price, the Lord states that part of the reason for the creation of the sun, moon, and stars was “for signs, and for seasons, and for days, and for years” (Moses 2:14; see also Abraham 4:14). What many of these changing cycles offer is an opportunity to reflect and renew. We can take a moment to reflect on that day, that week, or that year and resolve to accomplish better things the next day, week, or year. Part of being on a covenant path is the opportunity to prepare, repair, and renew our commitments to God and Jesus Christ as we strive to be faithful disciples.

In this issue we feature the groundbreaking Islam conference held on the BYU campus in the fall. Organized and hosted by Grant Underwood, the Richard L. Evans Chair of Religious Understanding, this conference brought together

scholars of Islam from around the world to tackle issues related to Islam in the modern world. It also provided the opportunity for Church leaders such as Elder David A. Bednar and Elder Gerrit W. Gong to share the importance of building interfaith relationships of friendship. Our graduate chaplaincy program in BYU Religious Education keeps growing and getting stronger thanks to the efforts of its advisers. In one piece, we feature Matthew Ikenoyama,

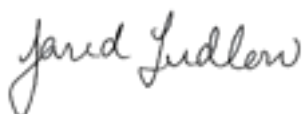
who because of his thesis project work was able to make an important presentation to military chaplains and leaders on moral injury. Chaplains are at the forefront in the efforts to assist soldiers who suffer moral injuries due to traumatic episodes they experience while deployed that go against their previous moral values. We also highlight the interesting intercultural work done by Kerry Hull and Lincoln Blumell, who found ancient Near Eastern and Mayan texts in Japanese



A panel discussion during the “Islamic World Today” conference. Photo © Intellectual Reserve, Inc.

archives and museums that had never been published. You can read the back stories by some authors as they tell us more about their recent scholarly books that come from the RSC. Don't miss a discussion with Brad Wilcox about the Church's Children and Youth program.

As we continue another cycle here at the Religious Studies Center with me as a new publications director, it is my hope that the RSC can provide material that will strengthen and aid each reader in their efforts to stay on the covenant path. We invite you to dive into scholarship related to the scriptures and Church history to find those insights that will enlighten your mind, motivate your heart, and invite the Spirit into your life.



**Jared W. Ludlow**  
Publications Director  
BYU Religious Studies Center

## Free Events

### Church History Symposium

**Thursday and Friday, March 10–11, 2022**

The theme is "Latter-day Saints and Religious Liberty: Historical and Global Perspectives." The symposium will convene at BYU on March 10 and at Temple Square on March 11. Keynote speakers include Elder Gerrit W. Gong of the Quorum of the Twelve Apostles and Sarah Barringer Gordon, University of Pennsylvania Professor of Constitutional Law and History. To register, visit [rsc.byu.edu/conferences/church-history](https://rsc.byu.edu/conferences/church-history).

### BYU Easter Conference

**Friday, April 8, 2022**

The BYU Easter Conference will be held in the Joseph Smith Building auditorium on April 8 beginning at 7:00 p.m. The keynote speaker is author Virginia Hinckley Pearce Cowley. Other speakers include John Hilton III and Jan Martin, respectively associate and assistant professors of ancient scripture at BYU. Each speaker will talk about various aspects of the Savior: his life, his mission, his Atonement, and his influence in our lives today. For more information, visit [rsc.byu.edu/conferences/easter](https://rsc.byu.edu/conferences/easter).

### Sidney B. Sperry Symposium

**Friday and Saturday, October 21–22, 2022**

The theme for the 51st annual Sperry Symposium is "The Household of God: Families and Belonging in the Social World of the New Testament." The New Testament contains much counsel for household conduct, familial relationships, and belonging to "the household of God" (Ephesians 2:19). Jesus, Peter, and Paul all taught about the important contributions that families, single members, and widows make in the kingdom. For more information, visit [rsc.byu.edu/conferences/sperry](https://rsc.byu.edu/conferences/sperry).

*These events are free of charge. For more details, please visit us online at [rsc.byu.edu/conferences](https://rsc.byu.edu/conferences) or contact Devan Jensen at 801-422-9304.*



## Faculty Highlight: David M. Whitchurch

DAVID M. WHITCHURCH ([david\\_whitchurch@byu.edu](mailto:david_whitchurch@byu.edu)) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



David Whitchurch started his undergraduate studies with every intention to find a career that allowed him to make a living in the great outdoors. After completing a bachelor's degree in wildlife science, however, his passion for teaching steered him toward a lifetime career with the Church Educational System. Early teaching assignments took him and his family to Arizona, New Mexico, Utah, Alberta (Calgary), and Jerusalem. En route, he earned an MA in educational administration and a PhD in educational psychology. He has taught at BYU for over twenty-five years.

He has a passion for the Holy Land. Over the years, he and his wife have lived in Jerusalem for nearly five years. Following a three-year assignment at the Jerusalem Center (2013–16), he addressed the university community at BYU's weekly devotional (October 4, 2016). His current research focus is Orson Hyde's mission to the Holy Land (1840–42). Other research interests include biblical geography, history of the English Bible, Graeco-Roman Egypt, Joseph F. Smith, and early settlement and growth of Salt Lake City. He and his wife have three daughters and twelve grandchildren. ✂

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## Faculty Highlight: Jenet Jacob Erickson

JENET JACOB ERICKSON ([jenet\\_erickson@byu.edu](mailto:jenet_erickson@byu.edu)) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



Jenet Jacob Erickson joined the faculty in Religious Education in the fall of 2021. The fifth of eleven children, she was raised on a small farm in Orem, Utah, where she and her family made lots of music together. After completing a bachelor's degree in nursing and a master's degree at BYU in linguistics and teaching English to speakers of other languages (TESOL), she joined the faculty of the BYU English Language Center. There she taught English to foreign students as well as judges in China who needed legal English training. After attending the World Congress of Families in Geneva, Switzerland, she decided to pursue a PhD in family social science from the University of Minnesota, where she began researching maternal and child well-being and the distinct contributions of mothers and fathers in children's development. She joined the faculty in the School of Family Life at BYU in 2007, met and married her husband, Michael, and then left her position in 2010 to care for their two children. In her time away from BYU, she has been a research fellow of the Wheatley Institution and the Institute for Family Studies as well as a columnist for the *Deseret News*. ✂

## Staff Highlight: Julie Newman

JULIE NEWMAN ([julie\\_newman@byu.edu](mailto:julie_newman@byu.edu)) IS AN EDITOR AT THE BYU RELIGIOUS STUDIES CENTER.



After graduating from BYU with a BA in English and a minor in editing, Julie Newman was recently hired as an editor at the Religious Studies Center. Having written four young adult fantasy manuscripts of her own, she expected a career in editing fiction—until she discovered her passion for editing gospel-related publications. At the RSC, Julie enjoys learning more about the gospel from each manuscript she edits. She enjoys working with authors to ensure that their publications meet their vision. Before joining the RSC, Julie interned at the Church Publishing Services Department. She later worked as a contract editor, professionally editing and proofreading books, articles, and lessons for several clients, including the Church, the Interpreter Foundation, and Covenant Communications. In her free time, Julie likes reading, writing, playing the piano, crocheting, and spending time with her husband, Joseph. ✂

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## Faculty Highlight: Lee Harms

LEE HARMS ([lee\\_harms@byu.edu](mailto:lee_harms@byu.edu)) IS AN ASSOCIATE GRADUATE COORDINATOR OF THE CHAPLAIN PROGRAM AND AN ASSISTANT TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



Lee Harms was born and raised in Port Townsend, Washington. He is a retired US Army chaplain with combat deployments in Iraq and Afghanistan. He first served in the army for six years as a Hebrew linguist and then for another seventeen years as a chaplain. He received a DMin from Erskine Theological Seminary, a master's degree from the Baltimore Hebrew University (Judaic studies), and a bachelor's degree from BYU. He is a graduate of the Command and General Staff College and from the Hebrew course at the Defense Language Institute. Dr. Harms was the distinguished honor graduate from the army's chaplain advanced course. He completed four units of clinical pastoral education (CPE) and has worked as a supervisory hospital chaplain (chaplain senior clinician). He has experience in combat ministry, posttraumatic healing and growth, hospital ministry, Jewish history, and Hebrew studies. He is married to Heidi Harper of Olympia, Washington. They have seven children and two grandchildren. ✂

# Four Things Everyone Should Know about the Children and Youth Program

*An Interview with Brad Wilcox by Brent R. Nordgren*

BRAD WILCOX ([brad\\_wilcox@byu.edu](mailto:brad_wilcox@byu.edu)) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

BRENT R. NORDGREN ([brent\\_nordgren@byu.edu](mailto:brent_nordgren@byu.edu)) IS THE MANAGING EDITOR OF THE *REVIEW* MAGAZINE.

**Nordgren:** You were called as the second counselor in the Young Men General Presidency in April of 2020 as the world was closing because of the COVID-19 pandemic. Now that many places in the world are starting to emerge from quarantine restrictions, some ward and stake leaders are worried about the youth. Since you are a member of our faculty, we thought it would be timely for you to give us an update on the Children and Youth program. What should everyone know?

## More Than a Goal-Setting Program

**Wilcox:** The last few years have definitely been difficult. At the end of 2019, the Children and Youth program made its entrance with high hopes and great fanfare. A few months later, COVID-19 restrictions sent everyone home, and some people forgot there was a new program. When I ask young people and adults, “What’s the Children and Youth program?,” the most common reply is something about goal setting. I say, “That’s a small part of it, but there is more.”

The first thing everyone should know is that the program is more than goal setting. It has three main components: gospel learning, service and activities, and personal development.

**Nordgren:** Tell us about those areas.

**Wilcox:** If young people are learning the gospel in seminary, they are doing the youth program. If they are using *Come, Follow Me* as they study scriptures, they are doing the youth program. Tithing, patriarchal blessings, reading the *For the Strength of Youth* magazine, and ministering are all part of the youth program.

Service and activities are also vital. There should be camps for young men and young women each summer, FSY and youth conference on alternating summers, and service and activities throughout the year for youth and Primary children.

**Nordgren:** What is FSY?

**Wilcox:** The initials represent “For the Strength of Youth.” This is a weeklong conference patterned after BYU’s Especially for Youth (EFY). Young people are housed in dorms and overseen by young single

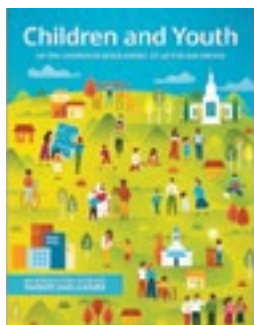
adult counselors. The week includes workshops, dances, variety shows, and games. Youth engage in scripture study, devotionals, and a testimony meeting. EFY was highly successful in uplifting the youth, as demonstrated in a study conducted by Religious Education professors John Hilton III and Anthony Sweat showing that EFY tied with seminary as the programs that most positively affected youth testimonies.<sup>1</sup> The problem is that EFY was cost prohibitive for many teenagers and their families. Church leaders created FSY, a similar experience for youth internationally that has been extremely successful. Now they have determined to roll out FSY in North America as well. After two years of delays due to COVID-19 and the desire to allow local units to reconnect after a time of isolation, it will finally be offered this coming summer for approximately 150,000 youth across North America.

1. John Hilton III and Anthony Sweat, “Developing Teenage Testimonies: Programs and Pedagogy with Spiritual Impact,” *Religious Educator* 18, no. 2 (2017): 111–29.



# THE CHILDREN AND YOUTH PROGRAM

A TOOL TO STRENGTHEN FAITH IN CHRIST AND ACCOMPLISH HIS WORK



The Children and Youth program is a tool to strengthen the rising generation's faith in Jesus Christ, and help children, youth, and their families progress along the covenant path as they meet life's challenges. Through gospel learning, service and activities, and personal development, children and youth are encouraged to follow the example of the Savior, participate in His work of salvation and exaltation, and grow spiritually, socially, physically, and intellectually.

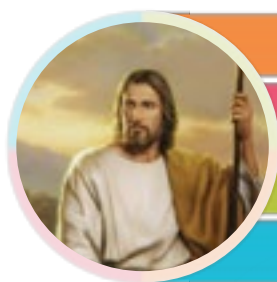
**This effort is centered in the home, where parents provide direction and support, and further developed at church, where quorum and class presidencies lead with adult mentoring.**

"We need to let the young people lead, particularly those who have been called and set apart to serve in class and quorum presidencies. Priesthood authority will have been delegated to them. They will learn how to receive inspiration in leading their class or quorum."

—PRESIDENT RUSSELL M. NELSON

## THE WORK OF SALVATION AND EXALTATION

COME UNTO CHRIST



**LIVE**  
**CARE**  
**INVITE**  
**UNITE**

the gospel of Jesus Christ.

for those in need.

all to receive the gospel.

families for eternity.

General Handbook, 1.2



**Be self-motivated to engage in**

- The sacrament ordinance
- Sabbath instruction
- Seminary
- *Come, Follow Me*
- Book of Mormon study
- Memorizing Young Women and Aaronic Priesthood quorum themes



**Lead out in planning, carrying out, and following up on**

- FSY conferences
- Youth conferences
- Camps
- Ministering
- Sharing the gospel
- Temple work
- Family history



**Receive personal revelation and exercise faith through**

- Leadership opportunities and instruction
- Mission preparation
- Temple preparation
- Patriarchal blessings
- Goals



The ultimate emblem of belonging and achievement is a temple recommend.

Other emblems of belonging are given in public. The emblem of achievement is given by the bishop in a more private setting as youth leave the program.

**Helps/Inspiration**

- FSY magazine and standards pamphlet
- Music
- Annual youth theme
- Media safeguards
- Gospel Living app
- JustServe.org
- @strivetobe

More information and resources can be found at [ChildrenandYouth.ChurchofJesusChrist.org](http://ChildrenandYouth.ChurchofJesusChrist.org)

### Focused on the Work of Salvation and Exaltation

**Nordgren:** Tell us about personal development, the third component of the Children and Youth program.

**Wilcox:** This component includes goal setting, but not goal setting for the sake of goal setting. That could be a little pointless. I asked a young man, “What is your physical goal?” He said, “Breathe.” This young man has already realized that you can set easy goals just to say you set goals. The goals we set in the Children and Youth program are about learning how to receive personal revelation and how to exercise faith in Heavenly Father and Jesus Christ. Youth once looked at a book or manual and said, “What do *they* want me to do?” Now we want them to look toward God and say, “What do *you* want me to do?” If they listen, God will tell them. He will encourage them to set goals for themselves that stretch them beyond their comfort zones and lead them to him and to Christ for loving help and guidance. At the end of the day, the most important goal is to strengthen faith and commitment to Christ and accomplish his work of salvation and exaltation. The Children and Youth program is a tool to help us do that.

**Nordgren:** What do you mean by “work of salvation and exaltation”?

**Wilcox:** Old-timers like me remember people talking about the threefold mission of the Church, which was later expanded to the fourfold mission. Now those purposes have been elegantly phrased as the work of salvation and exaltation. We come unto Christ by living the gospel,

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*This effort is centered in the home, where parents provide direction and support, and further developed at church, where quorum and class presidencies lead with adult mentoring.*

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caring for those in need, sharing the gospel, and uniting families for eternity (*General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*, 1.2, ChurchofJesusChrist.org). Don’t you love it? Youth can remember four key words: *live, care, invite, unite*. That’s the work they are doing—the same work we are all doing. The Children and Youth program provides processes and support to help youth wrap their arms around that. The program is so simple it can fit on one page. (See insert for a summary page of the Children and Youth program.)

### Home Centered and Church Supported

**Nordgren:** It seems there is more emphasis now on involving parents and helping youth lead out. Am I reading that right?

**Wilcox:** Absolutely. This effort is centered in the home, where parents provide direction and support, and further developed at church, where quorum and class presidencies lead with adult mentoring. In the past at church, we have seen adult-led programs with youth involvement. Now we hope to have youth-led programs with adult support.

When it comes to having youth lead, too often we either throw them in the deep end of the swimming pool

to fail or keep them in the kiddie pool by doing everything for them. One resource that can help us find the ideal middle of the pool is a series of leadership lessons found on Gospel Library (under Youth, Helps for Presidencies) or on the Church website (<https://www.churchofjesuschrist.org/study/manual/quorum-and-class-presidency-resources/resources?lang=eng>). The lessons, which are intended to take only about fifteen minutes each, can be taught by an adviser or by the youth themselves. There are various lessons that teach young leaders how to prepare for and conduct meetings, counsel together about the work of salvation and exaltation, plan service and activities, and minister. A successful procedure for introducing these lessons has been for stake and ward leaders to encourage youth presidencies to meet weekly—in person or virtually—and include one of these lessons as part of their presidency meetings. By the end of five weeks, those presidencies understand what is expected of them and they continue forward with greater confidence.

**Nordgren:** Does the *General Handbook* say these presidencies should meet weekly?

**Wilcox:** It says “regularly,” but in too many cases “regularly” becomes rarely or never. Bishopricks and Relief

Society presidencies typically meet weekly because what they are doing is important. Is the work of the youth less important? Short weekly meetings allow presidencies to bond, get into a productive pattern, and feel accountable to do what they have been called and set apart to do. Those youth have had hands laid on their heads and been set apart. We don't want to inadvertently release them by doing too much for them. In one stake we encouraged youth presidencies to meet weekly and go through the leadership lessons. When we gathered them together at the end of the first five weeks, Brother Ahmad Corbitt, first counselor in the Young Men General Presidency, and Sister Michelle Craig, first counselor in the Young Women General Presidency, stayed with the youth in the chapel, and Sister Becky Craven, second counselor in the Young Women General Presidency, and I took the adults into the cultural hall to reflect on the experience. At the end of the meeting, Brother Corbitt asked the youth how many wanted to continue meeting weekly, and most of the hands went up. When Sister Craven and I asked the same question of the adults, very few hands were raised. If we are not careful, sometimes adults—as well intentioned as we are—can hold the youth back.

**Nordgren:** In the past, youth have been motivated to earn Eagle Scout awards or Young Women medallions. Is there anything like that in the new program?

**Wilcox:** Those awards have had their place; I'm proud to be an Eagle Scout myself. But it is time to help youth and their parents come to a higher level of intrinsic motivation. The new program has emblems of belonging—rings, necklaces, and so forth—that can be given to all participating children and youth in public settings. The only emblem of achievement is a beautiful *Christus* statue, which is meant to be given at home or in the bishop's office as youth leave the program. It is a chance for the bishop, who has watched these young people grow and mature throughout the program, to honor, thank, and praise them individually in a small but special meeting with just the young person and his or her parents. Our Church leaders have been inspired to encourage youth to focus less on earning awards and more on learning to become like the Savior in every aspect of their lives. In the past, once the award was given, young people felt like they were done. Now we want to focus more on establishing righteous routines and holy habits that continue. President Steven Lund, Young Men General President, is fond of saying, "The ultimate emblem of belonging and achievement is a temple recommend. That's what we want every young member of the Church to have."

### **Focused on Faith and Becoming like Jesus**

**Wilcox:** In the past we had lots of youth go through their respective

programs, and yet some of our young single adults are struggling. Through it all, they never felt committed to Christ in such an enduring way that they would never think of stepping away from their covenant relationship with him and from the blessings of his Atonement and Church. Two years ago, if you asked members what the youth program for boys was, most would have said Scouting. For girls? Most would have said Personal Progress. Few members of the Church of Jesus Christ would have said Jesus. The Children and Youth program is all about helping young people connect with God and Christ in powerful and personal ways as they strive to be like them. We hope their testimonies of divine love and their desires to become lifelong disciples grow stronger every year.

**Nordgren:** Thank you. This has been helpful.

**Wilcox:** Thank *you* for reminding readers that—despite the setbacks associated with the COVID-19 pandemic—there is a Children and Youth program, and it's just what our youth need right now. We are told Gen-Z is all about finding out who they are and belonging to a cause. I hope we can all help our young people internalize their true identities as children of God and disciples of Jesus Christ. Let's help them know they belong in the Church and can engage in the greatest cause of all time and eternity—the cause of Christ. ✂

# The BYU Edition of the Joseph Smith Translation of the Bible

Kent P. Jackson

KENT P. JACKSON ([kentjackson49@outlook.com](mailto:kentjackson49@outlook.com)) IS A PROFESSOR EMERITUS OF ANCIENT SCRIPTURE AT BYU.

The first thing to know about the Joseph Smith Translation of the Bible (JST) is that it isn't a collection of excerpts in footnotes. We are most familiar with it in that form, printed at the bottom of pages in the Latter-day Saint editions of the Bible. But the Joseph Smith Translation is more than that.

It is a book, a single document that the Prophet and his assistants recorded on a stack of manuscript pages that still exist. The easiest way to identify its content is to say that it is a revision of the Bible. It is a *new* Bible, albeit a limited one because Joseph Smith did not deal with every chapter and verse in the traditional Bible. He also added a lot of new material that is not found in any other Bible at all.

## How the JST Came to Be

In June 1830 Joseph Smith received a revelation that is the narrative of a series of visions experienced by the ancient prophet Moses. It was the start of the Joseph Smith Translation,

though he himself likely didn't know he was beginning a Bible revision until after he finished dictating the account's words to his scribe.

gospel of Jesus Christ was taught in the earliest days of human history.

Because of the Book of Moses, which has been in the Pearl of Great

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*The JST is a new Bible, albeit a limited one because Joseph Smith did not deal with every chapter and verse in the traditional Bible. He also added a lot of new material that is not found in any other Bible at all.*

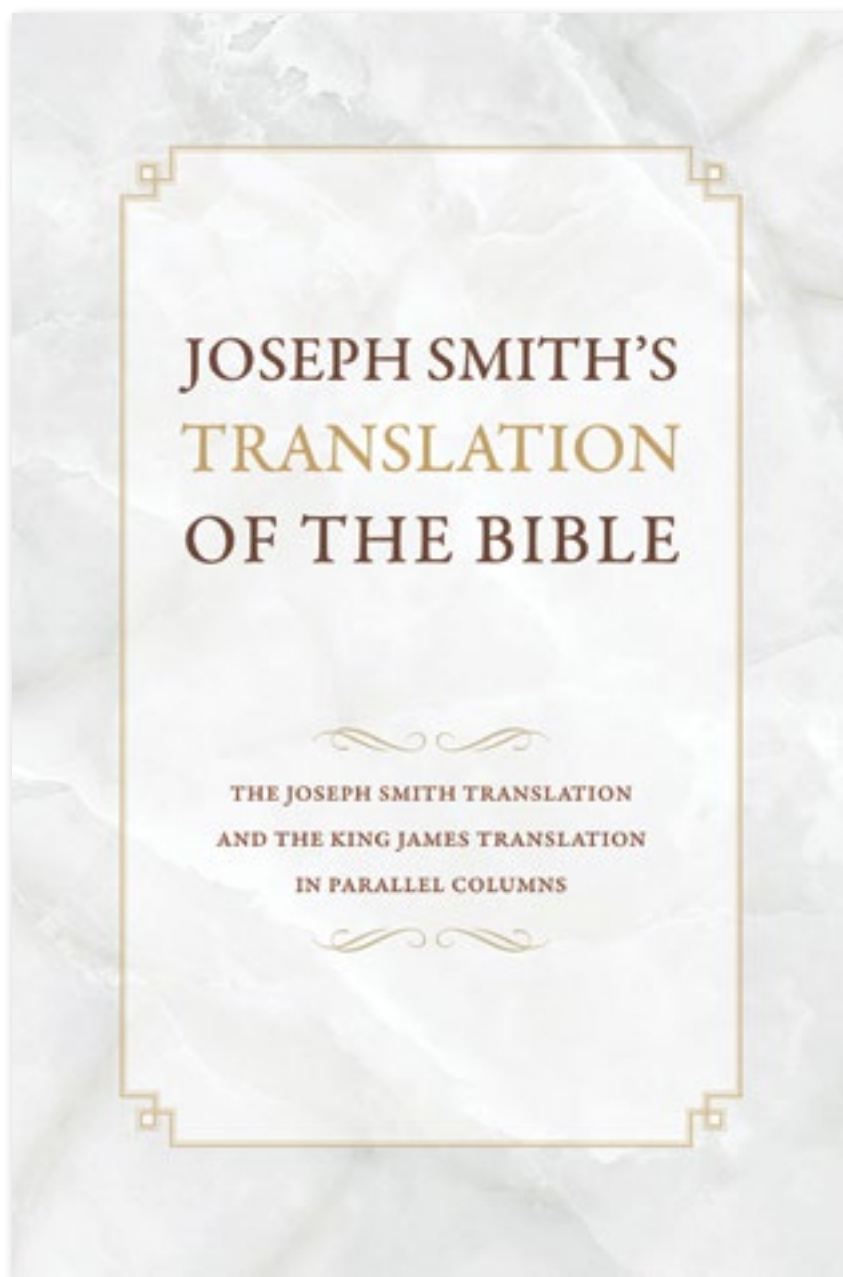
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That revelation is now chapter 1 of the Book of Moses. After the Moses revelation, the Prophet revised the early chapters of Genesis in order and gave us new accounts of the Creation, the experiences of Adam and Eve, and a new history of the early generations of humankind. After the Prophet's lifetime, the text that was written on the first twenty pages of the Genesis manuscript was placed in the Pearl of Great Price, and eventually it was given the title "Book of Moses." The greatest contribution of this part of the JST is that it shows that the

Price for more than a century and a half, Latter-day Saints have long been familiar with some of the most important material in the JST. The problem is, they didn't know it. The reason for that is simple: it wasn't until the 1981 edition of the Pearl of Great Price that its origin was identified in a heading. Before that time, some historians and scripture scholars knew where the Book of Moses came from, but not many others did. Whole books were written about it without mentioning that it is part of the JST. Even today, if you ask your neighbor in Sunday





School next week where the Book of Moses came from, she or he will correctly identify it as having been revealed to Joseph Smith but will not likely know that it is part of the Joseph Smith Translation.

The Genesis material we have in the Pearl of Great Price is only the beginning of the JST. Joseph

Smith continued through half of Genesis until he received a revelation instructing him to set the Old Testament aside for a season and begin revising the New Testament (Doctrine and Covenants 45:60–61). This he did starting the next day, and he and his scribes worked on the New Testament until they finished it. After

that, the Prophet picked up where he left off in Genesis and translated the rest of the Old Testament. On July 2, 1833, he and his counselors in the First Presidency of the Church (both of whom had served as his scribes) announced that the translation of the Bible was finished. After that date, we have no record of the Prophet ever speaking again of translating the Bible, but we have frequent references to him trying to get the entire translation published as a book, a desire that was not fulfilled in his lifetime.

In 1851 Elder Franklin D. Richards of the Quorum of the Twelve, presiding over the Church in Britain, compiled a mission booklet that contained a selection of Joseph Smith's translations, revelations, and narrations. Among other items, he included in it most of what is now in the Book of Moses, and he also included Joseph Smith's translation of Matthew 24, now called Joseph Smith—Matthew. This is the origin of the Pearl of Great Price, which has gone through several editions since then and has been among the Church's standard works since 1880.

### What Is the Joseph Smith Translation?

The Joseph Smith Translation can be called a *translation* because it is not in the original biblical languages. Yet because a good portion of it revises an already existing text—the King James Version (KJV)—the best word for much of it is *revision*. Taking the King James Bible in hand, Joseph Smith revised about 3,600 of its verses, or about 12 percent of the total. In those

revisions, we can say that he made two kinds of changes: those that revise the words without changing the meaning, and those that change the meaning of the existing biblical passages.

In the first category, we have hundreds of cases in which he revised the text simply to make it easier to read, often just rewording for clarity. In many cases he made the words more modern, such as changing *shall* to *will*, *which* and *that* to *who* when referring to humans, *ye* to *you*, and replacing old verbal endings like *-est* and *-eth* with modern forms. In some places he inserted names to replace pronouns, like changing “And **he** said” to “And **Abraham** said” (Genesis 18:32). Changes like these restore no lost truth, they merely make the language more understandable or clearer. They are numerous and unmistakable in the JST, but the Prophet didn’t make them consistently, and it is clear that they weren’t his top priority.

As for revisions that change meanings, often those changes are in response to passages that miscommunicate or contain inaccurate statements—for example, when God “repents” of evil or the statement “No man hath seen God at any time,” which the Prophet changed to “And no man hath seen God at any time **except he hath borne record of the Son**” (John 1:18).

The many revisions of existing text, like these, tell only part of the story. The Prophet also added thousands of words of new revealed text that has no counterpart in

existing Bibles. Many Latter-day Saints are already familiar with much of the new text, because the JST’s most important new material is in the Book of Moses. But even throughout the New Testament, Joseph Smith revealed new text that enlightens the story of Jesus, puts greater focus on important matters, and clarifies the Savior’s teachings.

### The Brigham Young University Edition

In 1979 the Church published a Latter-day Saint edition of the Bible in English. Among its most important features was the collection of hundreds of Joseph Smith Translation excerpts in footnotes and in an appendix in the back of the book. We now also have Spanish and Portuguese Latter-day Saint Bible editions, and in every language in the world in which the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price are now available, whether in print or online, a collection of JST excerpts is included with them.

The entire JST has also been published. In 1867 the Reorganized Church of Jesus Christ of Latter Day Saints (now Community of Christ) printed an edition that came to be known as the *Inspired Version*. It includes not only the revisions Joseph Smith made and the new text he revealed but the rest of the King James Bible as well, so it is not possible to tell from it which verses the Prophet revised and which he didn’t. In more recent years, a few academic transcriptions have been

published that highlight differences between the New Translation and the King James text.

In 2004 the Religious Studies Center (RSC) published a facsimile edition of the writing on the JST manuscripts, complete with the scribes’ original spellings, cross-outs, and insertions. That edition was made after years of careful transcription of the writing on the original documents. During the research that went into that volume, scholars discovered that earlier transcriptions contained errors because of the misinterpretation of early manuscripts. Since then, the RSC transcription has been included in the Joseph Smith Papers, where it is available for everyone to see, along with high-resolution images of the manuscript pages.

The evidence is clear that Joseph Smith considered his translation finished and wanted to get it printed. But he didn’t intend it to be published in the rough-draft form in which his scribes first recorded his dictated words. After the dictation, he had the manuscript prepared for publication with the creation of new verse divisions that made verses on average about three times as long as the traditional verses in the Bible. Capitalization and punctuation were also added to the text, but not with great skill and not consistently. For the most part, the spelling variants of the different scribes remained on the manuscripts.

In late 2021 the Brigham Young University Press, in cooperation with the Religious Studies Center and Deseret Book Company, published

## UNDERSTANDING JOSEPH SMITH'S TRANSLATION OF THE BIBLE

The Religious Studies Center is pleased to announce the publication of *Understanding Joseph Smith's Translation of the Bible*, by Kent P. Jackson. Long in the works, this new volume is the first book-length treatment of the JST in decades and reflects the latest scholarship on the Prophet's translation of the Old and New Testaments.

Kent Jackson has been researching and writing about the Joseph Smith Translation for many years, and this book presents the culmination of his research. It explains in clear terms how the JST came to be, the work of Joseph Smith dictating its text, and the work of the Prophet's scribes recording it. It deals with the difficult questions about what the Joseph Smith Translation is, and it outlines the prophetic instincts that guided Joseph Smith as he prepared the translation. It has a special emphasis on the contributions the JST makes to the Restoration of the fullness of the gospel. Chapters focus on the relationships between the JST and the Book of Mormon and the Doctrine and Covenants,



and they tell the story of how excerpts of it made their way into the Pearl of Great Price and how selections have been published in Latter-day Saint editions of the Bible and alongside other scriptures.

This new book invites readers to access the Joseph Smith Translation directly themselves, and thus it provides an excellent companion volume to BYU's recently published *Joseph Smith's Translation of the Bible: The Joseph Smith Translation and the King James Translation in Parallel Columns*.

Jackson writes, "What would the answer be if someone were to ask, 'What is the Joseph Smith Translation of the Bible about?' What is its subject matter? What is its message?" He answers, "From its beginning, indeed from its very first page, the Joseph Smith Translation is a witness of Jesus Christ. It is *about* Jesus and his mission as Savior of the world. Its subject matter is Christ's gospel, and its message is that his Atonement is the way to salvation for all of humankind."

We invite you to find both these volumes at [deseretbook.com](http://deseretbook.com) and wherever Latter-day Saint books are sold.

a new edition of the Joseph Smith Translation in book form: *Joseph Smith's Translation of the Bible: The Joseph Smith Translation and the King James Translation in Parallel Columns*. This edition comes from the text on the original JST manuscripts as found in the 2004 RSC volume and the Joseph Smith Papers website. It faithfully reproduces the words as they were written by Joseph Smith and his scribes, but it is a "finished" publication, rather than an as-is transcription, so it includes modern spelling, capitalization, and punctuation. It also includes, for the first time in any publication, the new verse

breaks that Joseph Smith and his scribes developed for the JST.

This is a Latter-day Saint edition of the whole Joseph Smith Translation, the first of its kind. It includes only the biblical text written on the original manuscripts, so it does not contain verses the Prophet did not change or dictate to his scribes. Its intent is to make easily available in one volume the entire JST, in a format that is dignified and worthy of the revelatory material that it contains. Whereas the English Latter-day Saint edition of the Bible (2013 edition) includes excerpts from about 800 selected verses of the JST, the BYU

edition contains all 3,600 verses the Prophet revised, in addition to the thousands of new words he added. Those who spend time in its pages will find that the Joseph Smith Translation is not only readable but is also a goldmine of gospel truth.

To aid readers, the BYU JST presents in a parallel column the corresponding verses of the King James translation. The comparison between the two is not what the new volume is about, however. It is about the message of Jesus Christ that is contained in the New Translation, one of the great fruits of the prophetic ministry of Joseph Smith. ✂







# Conference Explores the Islamic World Today

BY GRANT UNDERWOOD







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*This article describes the conference “The Islamic World Today: Issues and Perspectives” held at the BYU campus October 18–19, 2021. Photos © by Intellectual Reserve, Inc.*

Early in my service as Richard L. Evans Chair of Religious Understanding, a focus on Islam seemed both timely and important. My first endeavor in fall 2017 was to arrange for the Utah premiere of *The Sultan and the Saint*, the docudrama that tells of the story of a little-known but influential interfaith interaction between St. Francis of Assisi and Ayyubid Sultan Malik al-Kamil during one of the Crusades. The premiere of the docudrama was followed with an invitation to Jonathan Brown, Georgetown University’s Alwaleed bin Talal Chair of Islamic Civilization, who later spoke to a packed house on “Understandings and Misunderstandings” of Islam. In an interesting coincidence, as I was then considering taking this focus on Islam to the next level by organizing a conference, BYU administration contacted me with an invitation to do just that. The Church of Jesus Christ of

Latter-day Saints had reached out to BYU wondering if the university would be willing do a conference on Islam, and BYU asked if I would take the lead in such an endeavor. A committee was quickly formed, and by the end of fall semester 2017 a proposal for the conference had been formulated and a list of potential speakers identified. The proposal carried the same title that was eventually used in October 2021, “The Islamic World Today: Issues and Perspectives,” and it covered some of the same topics—women and Islam, the Qur’an and its historical origins, Islamophobia, and Shari’a law—hot-button topics all.

With generous funding secured from BYU and the proposal submitted up the line, we waited for an official green light. Several months later—fall 2018, in fact—we received news that some senior Church leaders felt it wasn’t yet the right time. BYU administrators checked

back with Salt Lake several times in 2019, but the appropriate time had not yet arrived. Then in January of 2020, the BYU administration let us know that the conference was back on. No sooner had we regained traction on the event than the pandemic hit. Thenceforth, all preparations were done via Zoom and email. This tended to slow things down but eventually we settled on the precise topics to be discussed and the fourteen scholars to discuss them. To be sure we landed the individuals we wanted, we issued the formal invitations a full year in advance of the conference. To add gravitas to the invitation, we had it issued on the letterhead of the associate international vice president, Jeffrey R. Ringer, who had been assigned as the university's liaison to our committee. His was the primary signature with mine appended as program chair. Impressively, within three weeks, ten of the fourteen invitees had accepted the invitation. That says something about BYU's reputation as a top-notch academic institution, as well as its hospitable social environment and stunning physical location.

To capitalize on the attractiveness of the Utah location, we built into the conference plan several excursions. On the first day of the conference, we concluded sessions midafternoon and took the group up Provo Canyon and capped off the outing with dinner at Sundance's famous Tree Room Restaurant. For the day after the conference, we arranged a tour of Church sites in Salt Lake City that



*Our mantra became “Think TED Talk, not Middle East Studies Association conference paper.” We said, “Keep in mind your neighbor down the street with whom you are good friends, who really wants to understand your faith and who is smart but not a trained academic. How would you talk to them?”*

was very well received. That day concluded with a dinner hosted by the Utah Islamic Center at their new mosque on Ninetieth South, just west of the freeway. Beyond that we offered to assist our speakers in planning their own visits farther afield to Utah's National Park wonders or other tourist attractions should they have time. All of this added to the enticement of the conference, and most quickly signed on. Fortunately, we emphasized that part of their commitment in accepting the invitation to participate in the conference (and we offered them a substantial honorarium for doing so) was to both stay for the two days of the conference and actively participate throughout. We didn't want them to either fly in at the last minute and fly out as soon as they gave their presentation or just show up to give their talk and then spend the rest of their time elsewhere. Full conference participation was facilitated by inviting different ones of the speakers to serve as interlocutors in the discussion period that followed the two main presentations in each session.

As the speakers contemplated participation in the conference, many remarked that they were impressed with the quality of their fellow presenters as well as the range and significance of topics to be addressed. This is part of the reason why we are working toward having a book come out of the conference. The other justification for publication is that from the beginning we emphasized to the speakers that they were to address their remarks to a general audience. Our mantra became “Think TED Talk, not Middle East Studies Association conference paper.” We said, “Keep in mind your neighbor down the street



with whom you are good friends, who really wants to understand your faith and who is smart but not a trained academic. How would you talk to them?" The message seemed to get through, and as it turned out, nearly all the presentations were rich and informative *and* accessible. Audience comments included a student who remarked, "I got it. It wasn't dull or boring. What I heard was fascinating, I understood it, and it didn't seem dumbed down."

After the conference, we wrote to the speakers, "Your presentations can benefit Americans in general, not just Latter-day Saints. They constitute a great two-day course in key aspects of Islam. Instead of hearing from pundits and podcasters, the audience learned from you, the experts, leaders in the field of Islamic studies. You distilled down for a general audience what you felt were the most important and salient points on the topic. That makes the proposed publication a volume that non-Muslims across the country could trust and rely on." To be sure, we added, "There are numerous 'Islam 101' books produced by John Doe who does some research and writes it up, and it's reasonable, but that's very different than having scholars who have spent years immersed in the field and who are on its cutting edge produce the kind of top-notch yet accessible work that you have done."

### **Response to the Conference**

We wanted every Muslim in Utah to know about this conference and to feel warmly invited. To local clerics we said, "Help your people understand that presentations at this conference will be respectful, but they won't follow all the protocols of a Friday sermon in the mosque." They understood, and so did our many Muslim friends who attended. We invited numbers of them to be our VIP guests and sit up front and join us for meals. At the conference opening, we had our local Utah Valley imam, Talaat Al-Shuqairat, deliver a beautiful Qur'anic recitation in Arabic. We provided prayer space for our Muslim guests throughout the conference. In short, those who attended seemed delighted with the conference. One visiting imam remarked, "I have learned so much!" He was sitting close to me through much of the conference, and I noticed him taking detailed notes. Salman Masud, a doctor at Shriners Children's Hospital in Salt Lake, attended the conference

*"I cannot even begin to express what an incredible experience this conference was. So much more than a conference, it was truly an experience in interreligious living and learning and is a highlight of my entire career."*

and later wrote, "This is a singular event in my 25 years here in Utah."

Our speakers, too, expressed their appreciation for being able to participate in the conference, some rather effusively. Here is an example:

I cannot even begin to express what an incredible experience this conference was. So much more than a conference, it was truly an experience in interreligious living and learning and is a highlight of my entire career. I've already begun incorporating what I learned about the LDS today in my lecture on 'Martyrs, Saints, and Mystics.' What a joy to have lived for a few days in the community of Saints and to have witnessed with my own eyes what is possible when people of good faith and goodwill come together with determination. What a spiritual recharge I experienced in the presence of not only outstanding scholars, but outstanding people who live their faith rather than just talking or intellectualizing about it. What memories have been created, and what thoughts have been provoked through an experience of love, community, hospitality, friendship. As I said in class today, I experienced a different reality of hope, of what is possible, and what a strong-knit community looks and feels like. It reverberates beyond what I can articulate in words.

What's so nice about this note is that says that our speakers were impressed with BYU, with Utah's good people, as a community. In this way, everyone contributed to the conference. It wasn't just scholars; it was our community.



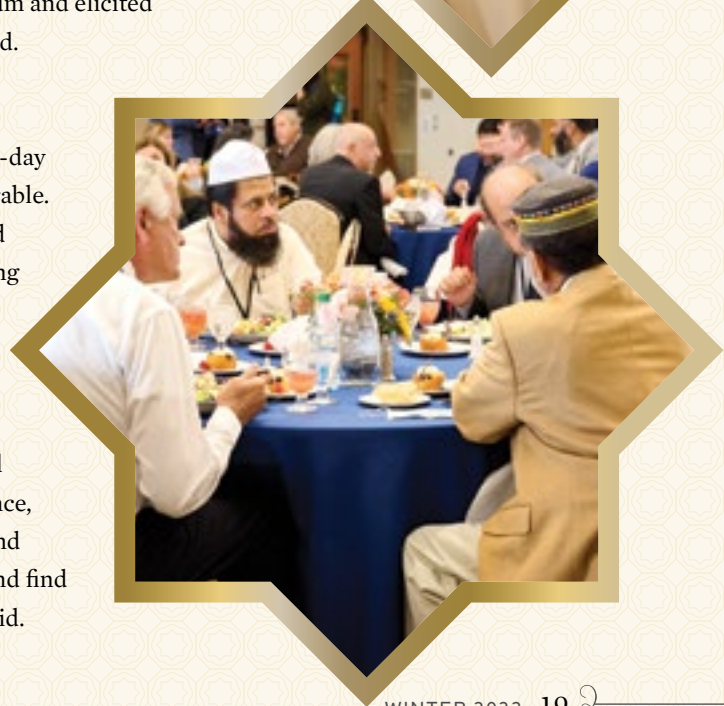
Our speakers were impressed with the harmony and friendship between Latter-day Saints and Muslims here in Utah. Our BYU Muslim students who came felt a sense of pride and joy that they were being respected and honored by such a significant gathering. These were among the most gratifying results of the conference. Yes, the scholarship was there, and the conference was an educational feast. But it was more than that. The conference was also a spiritual experience, a bonding experience, one enjoyed by Latter-day Saint and Muslim alike. One of the scholars who verbalized this was visibly moved and a little teary-eyed when making her expression of appreciation. Scholars don't get teary-eyed over a conference very often.

### Church Involvement

Early on, the Church assigned its Outreach Committee, headed by Elder Anthony D. Perkins, who oversees the Middle East/North Africa Area, to be our conference advisers. They informed us that in conjunction with the conference, the Church wanted to hold a special session addressed particularly to Church members in which senior Church leaders would speak and express the importance of friendshiping Muslims and valuing Islam. We also learned that the Church had been working for five or six years on a pamphlet that would help Latter-day Saints understand their Muslim neighbors and the religion of Islam generally. The pamphlet was to be introduced during the special session. Elders David A. Bednar and Gerrit W. Gong received the assignment to speak at the special session, and they delivered a memorable message that was posted on the Church website in 2022. The pamphlet is also available. Elder Gary E. Stevenson, newly assigned to assist in overseeing the Middle East Area, was also in attendance and spoke at the banquet preceding the session. The session drew a capacity crowd in the Joseph Smith Building auditorium and elicited comments of appreciation from the conference speakers who attended.

### Takeaways from the Conference

The friendly and respectful engagement between Muslims and Latter-day Saints, both scholars and nonacademics alike was particularly memorable. This is something we Latter-day Saints do very well. Our students and Latter-day Saints generally have been conditioned to be outward facing and loving and interested in other human beings. Of course, we can do much better. But in comparison with society at large, I think Latter-day Saints do a good job of trying to see others as we believe they literally are—our brothers and sisters. To our speakers, we had said in advance, “Your Latter-day Saint audience here will feel to you much like your Muslim family and friends. In our experience, two words come readily to mind as characteristics of both Muslims and Latter-day Saints—humility and hospitality. You will not come here and find students standing up and yelling or getting in your face over things said.





They're respectful. There's a certain humility about them. Islam is all about submission, and Latter-day Saints learn a discipleship that is also about submission to the Lord and finding out what is the Lord's will." We told them that from our vantage point, there is a shared cultural conditioning toward respecting what one believes God wants them to do. We find that hospitality and concern for others is built into Islam. So, too, for the faith of the Latter-day Saints. Just as one of the Five Pillars of Islam is almsgiving, so Latter-day Saints willingly contribute what they call "tithes and offerings." And both groups have a variety of other ways in which they manifest their concern for those around them (or far away). These efforts lead to a graciousness and, in the most positive sense of the word, a sweetness among Latter-day Saints and Muslims. Such sentiments were clearly on display throughout the conference. Our speakers and our Muslim guests quickly felt like old friends, and we genuinely enjoyed each other's presence.

### **Toward More Mutual Understanding**

The editors of the *Review* ask, "What can Latter-day Saints do to better understand Islam?" The short answer is to read the Church's *Muslims and Latter-day Saints* pamphlet and listen to the sessions of the "Islamic World Today" conference. They were all recorded and are viewable on the conference website—[islamconf.byu.edu](http://islamconf.byu.edu). Latter-day Saints will discover we have much in common with our Muslim neighbors. Both groups love the Bible and prophets. Both

**"Islam is all about submission, and Latter-day Saints learn a discipleship that is also about submission to the Lord and finding out what is the Lord's will."**

cherish additional scripture. Thinking of the Five Pillars of Islam, adherents of both faiths acknowledge God as supreme and desire to be devoted to him above all else. And one can continue the comparison right on through the Five Pillars to *salat* (prayer), *zakat* (alms giving), *sawm* (fasting), and *hajj* (pilgrimage). Muslims pray; Latter-day Saints pray. They give alms; we give alms. They fast; we fast. They make a pilgrimage to Mecca; we make a pilgrimage to our holy site—the temple. Latter-day Saints approach the temple with the same kind of reverence with which Muslims approach Mecca. Other similarities could be multiplied. In sum, our Muslim brothers and sisters can and should be natural and easy friends for Latter-day Saints. In many ways, the friendship flows more readily than it does with some Christians. The essential and concluding takeaway from the "Islamic World Today" conference is this: "Let us reach out and embrace our Muslim neighbors. After all, we're not only in the same Abrahamic family; we're in the same eternal family." ✂

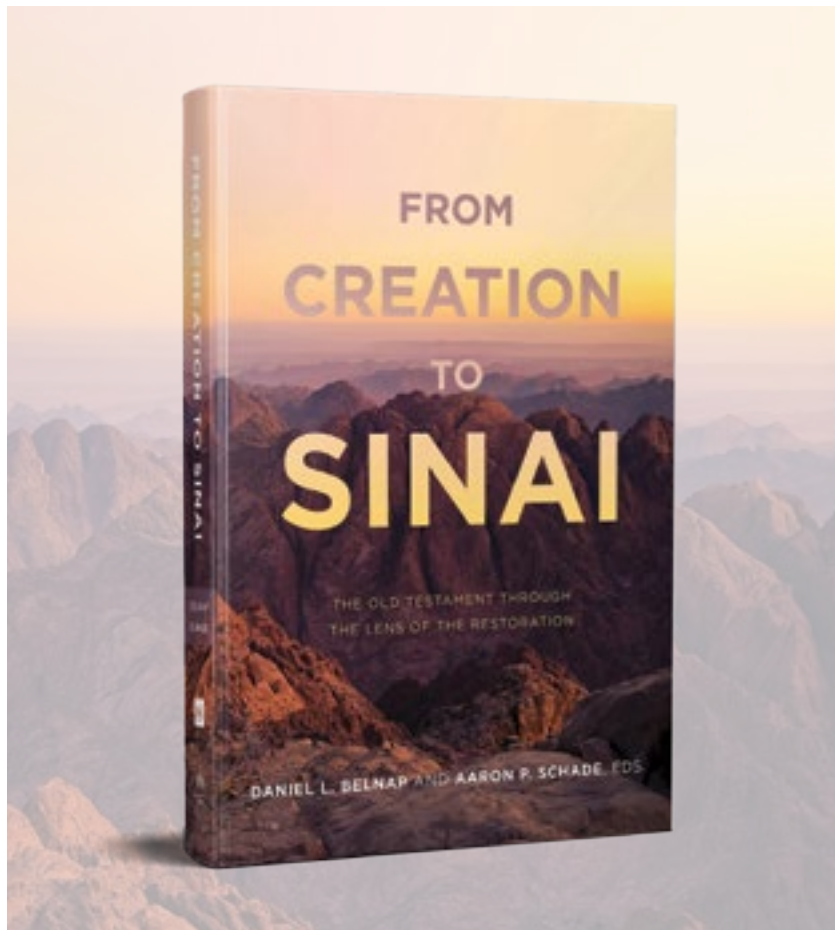


# Old Testament Books

## From Creation to Sinai: The Old Testament through the Lens of the Restoration

*Aaron P. Schade and Daniel L. Belnap*

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Several years ago, Dan Belnap and I (Aaron) sat down and discussed putting together a volume that would address difficult topics in the Old Testament. The Old Testament is admittedly a difficult book to understand in its cultural context, and we wanted to put together a volume that could act as a resource for readers who struggled with understanding the Old Testament stories just as we have. While Dan and I wanted to approach the subject from an academic perspective, we did not want to do so at the expense of what insights have contributed to our understanding of the Old Testament in the form of Restoration scripture and modern prophetic commentary. We developed this volume with the intent of inviting scholars with academic training to write on the respective subjects, providing them with topics that we felt a general audience from within

The Church of Jesus Christ of Latter-day Saints would appreciate gaining relevant insights on, and working within a methodological framework that incorporated modern academic scholarship and rigor along with insights gained through the Restoration.

The current volume is the finished product of these endeavors. We have invited scholars within the Church with academic training in fields such as Near Eastern archaeology, Egyptology, Hebrew and Semitic languages, rabbinic and medieval

studies, ritual, Pentateuch, and apocryphal literature. We hope this combined approach of examining the Old Testament through the lens of the Restoration will result in a volume that intellectually enlightens and spiritually enhances one’s understanding, love, and appreciation for all that the Old Testament has to offer in understanding God and his dealings and covenants within their ancient context. We hope that readers will work toward a love of this ancient book of scripture that can at times be daunting and leave

one with questions regarding its relevance. We are extremely grateful for all the contributors and for their devotion in working toward a common goal of assisting individuals in their approach to studying the Old Testament. The current volume is one of a projected four-volume series that we envision materializing over the next few years in an effort to help generate a greater love, appreciation, and understanding of this book of scripture that we have come to know and love. ✂

# The Book of Moses: From the Ancient of Days to the Latter Days

*Aaron P. Schade and Matthew L. Bowen*

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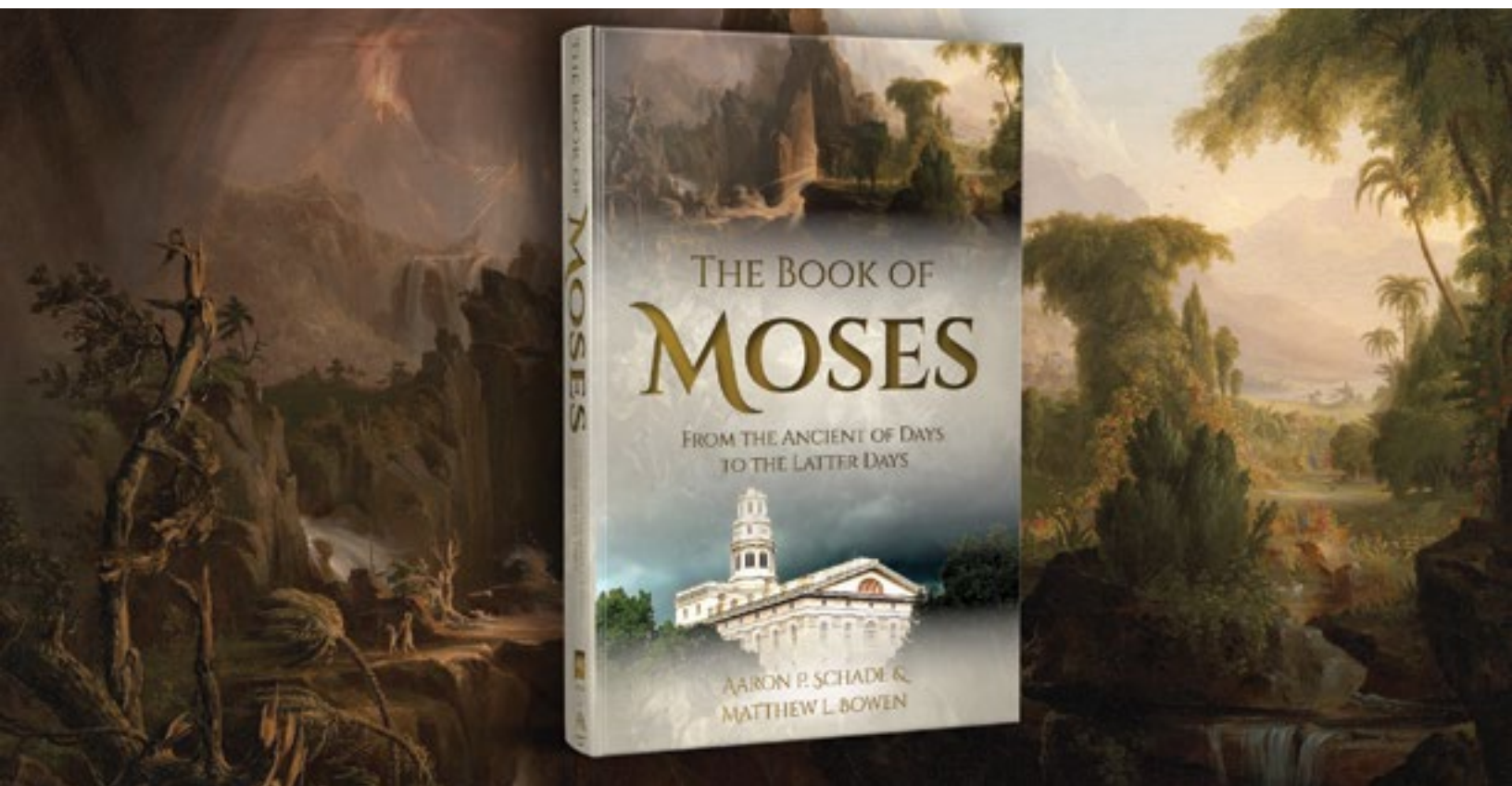
The genesis of this volume began years ago in Waimanalo, Hawaii, with an invited presentation I (Aaron) gave on the contributions of ancient scripture and the development of modern temple worship. It drew heavily on the teachings and subjects presented in the Book of Moses. Through the years Matt Bowen and I have both taught courses on the Pearl of Great Price and gained a great love for the Book of Moses. We have had many conversations on various topics pertaining to that book of scripture and its significance

for Latter-day Saints. At one point, Matt and I agreed we should work on a project dealing with the ancient nuances of the Book of Moses and its impact on Latter-day Saint doctrine and praxis, especially temple worship. This volume is the product of those conversations and our desires to explore these topics in depth.

As we explored the ancient aspects of the text, comparing them to what the Hebrew text of the book of Genesis reveals, we became excited at how the ancient nature of the gospel came to life. The Book of Moses was

not just a book of scripture about Moses, but about the gospel’s origins “in the beginning” and its impact in the lives of individuals such as Adam and Eve, Enoch, and Noah. The writings and revelations of the Book of Moses thus had a context relevant to ancient peoples in the earliest epochs, as well as a secondary context within the life of Moses. The effects this revealed knowledge had upon Moses must have been profound as he undertook his prophetic ministry and the work of deliverance the Lord had for him to perform.





Where this book took an unexpected turn for us was in recognizing the effects these revelations had on the development of the restored Church and in the lives of the early Saints in this dispensation and age. It was exciting to us to study the revelations of the Prophet Joseph Smith, his translation of the Bible, and the influence these ancient scriptures and revelations had on the contemporary development of the Lord's restored Church—their immediate impact “on the ground,” so to speak. Thus, we really wanted the voice of the Lord in these revelations to come to the forefront within the volume. We also wanted to allow Joseph's voice to be clearly heard as he taught these translations and revelations to the saints.

The process of examining the ancient contexts, modern reception, and modern applications of the revelations and scriptures became a highlight for us in writing the book. The ancient nature of the gospel, the establishment of Zion, the underlying themes of temple worship and covenants all became a part of an interconnected story uniting ancient and modern believers in Jesus Christ. We wrote this book with the intent of facilitating this journey from past to present in the minds of readers, presenting the material in a way that would benefit both churchgoers and scholars alike. These sometimes overlapping yet often disparate audiences may read and study the subject matter for different purposes,

so our challenge was to present the material in a way to benefit both. We endeavored to bridge the gap, and sometimes the tension, between scholarship and faith. It was, in fact, through engagement with both scholarship and faith that seemed to have the greatest effect upon us as we wrote the book. We hope others will come to better appreciate the Book of Moses as ancient scripture along with the other revelations from the Lord to the Prophet Joseph Smith as he contemporaneously translated and recorded both ancient and modern scripture, all within the framework of building a Zion society that spanned from Adam—the Ancient of Days—to the latter days. ❧

# *Discovering Ancient Near Eastern Texts in Japan*

*Kerry Hull and Lincoln H. Blumell*

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ARE PROFESSORS OF ANCIENT SCRIPTURE AT BYU.

While teaching in Japan over the space of about eleven years, I (Kerry) often visited museums throughout the country. I saw many remarkable objects from the ancient Near East and often wondered if they had received proper scholarly attention. After I came to Brigham Young University, Dr. Lincoln Blumell (a Greek and Coptic specialist) and I began discussing this topic and whether it might be productive to study which ancient Near Eastern texts had made their way to Japanese museums or private collections. That was the genesis of our research in Japan—a project that contained more twists and turns of fate, and moments of serendipity and disappointment, than we could have imagined. The result was a trove of previously unknown texts.

The principal goal of this effort was to find unpublished texts in ancient languages that we had abilities to translate (Greek, Coptic, Egyptian hieroglyphs, Aramaic, Latin, Mayan hieroglyphs, and a few others). The immediate challenge was to find out which museums had objects from the ancient Near East on display or in storage. Therefore, in 2017, we began the arduous process of trying to locate archaeological relics with textual data in Japan. This consisted of various approaches. First, we contacted several dozen Japanese scholars we knew and asked if they had any information on texts in the languages in which we had interest. This provided some leads. The second, and without a doubt the most time-consuming, was to compile

a list of all known museums in Japan, principally art and archaeological museums but also others that one would never expect to have such items, and to contact each of them by email or phone to inquire about their collections. For our first project in April 2018, we spent about seven months searching out new museums, contacting them, arranging permissions for visits with curators, and viewing their artifacts. We eventually worked out a two-week research plan that would have us visiting two to three locations most days. We highlight in this article just a few of the most exciting moments during the trip.

Our first visit was to a small, private museum in Chiba Prefecture that had two Egyptian mummy cloths bearing an identical Greek text that we were particularly excited to see (figs. 1a–b). The text was easy to decipher, except for a few peculiarities—the very thing that makes epigraphic research such an adventure. After a careful analysis, however, we came to the decision that both were most likely clever forgeries. But the story certainly did not end there. After returning to BYU, we were later able to find the exact same text on an unpublished Egyptian piece of cloth (likely from the Fayum) housed in the Schøyen Collection, which was authentic and had at some point served as the source for the two forgeries sold to that museum in Japan. We were able to reconstruct some of the backstory of that process and presented our findings at a papyrological conference in Italy. We eventually published an article on

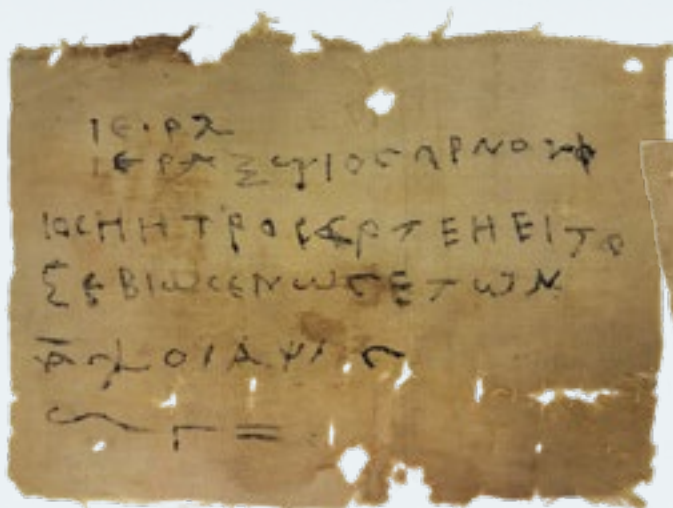


Fig. 1a

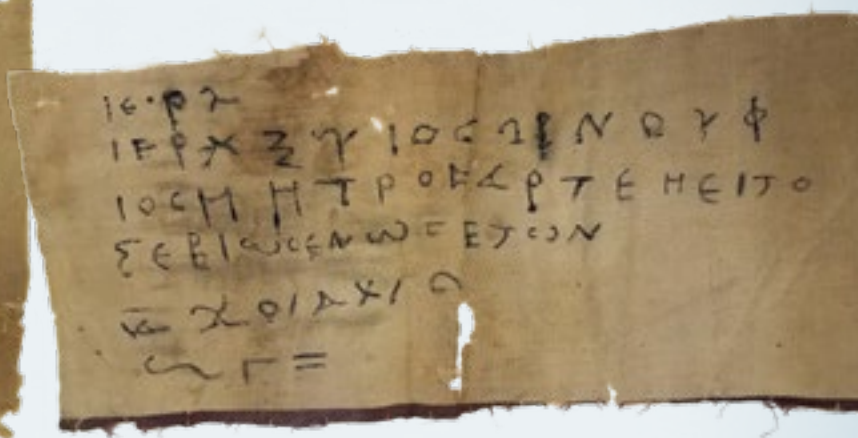


Fig. 1b

all three texts in Italian in the journal *Analecta Paprylogica* with a student at BYU, Chiara Aliberti.<sup>1</sup>

Our travels next took us to the Aichi Prefectural University in Nagoya, where we found a small collection of unpublished ancient texts in Greek, hieratic Egyptian, and Coptic (fig. 2), as well as an unpublished Maya ceramic with pseudoglyphs. We published two of the Greek fragments in Japanese, together with the curator of that collection.<sup>2</sup>

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*We will be working for many years to come on these fragments.*

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We were eager to board the bullet train to our next destination, Okayama, to visit the Okayama Prefectural Museum. Through our previous discussions with the curator, we knew this museum had several Greek and Aramaic texts. We were warmly greeted by the curator and spent a full day closely examining and photographing each of the monuments. In many ways, this museum experience nicely encapsulated many others during our research—excitement followed by disappointment! For example, after translating the longest Greek text in the museum, a beautiful mosaic that once filled the niche of a basilica, we were able to quickly determine that it had been documented back in the late nineteenth century as it went through the antiquities market. Similarly, an Aramaic loculus bust from Palmyra, Syria, with an Aramaic inscription had also been



Fig. 2

documented once in the distant past. At one point, the curator took us into the back room and showed us a photo of a long and elegant Greek text from the private collection of a man he knew there in Okayama. Our excitement was soon tempered after transcribing and translating it and looking through databases to find that it too had been noted nearly a hundred years earlier as it passed through the antiquities market. However, three other monuments in the museum were unpublished. One was a funeral





Fig. 3

stele of a woman named Fortuna who died in AD 102/103 (fig. 3) and another of a man named Loukas who died in AD 131, according to epigraphic data. By raking light on the third monument, we translated some of the more damaged portions of the text, yielding Ἀπόλλων ἄλυπε [χ] α[ί]ε], “Apollon, free from sorrow, farewell!” We published an article of our findings in *Zeitschrift für Papyrologie und Epigraphik*.<sup>3</sup>

One of the more interesting experiences was our visit to the Tenri Sankōkan Museum in Tenri, just outside of Kyoto. The town serves as the heart of the religious movement known as Tenrikyō, the largest and most successful of the modern Shintō sects in Japan, founded in the nineteenth century by Nakayama Miki (1798–1887). We had been in contact with Akinori Umetani, the curator of the large museum operated by Tenrikyō, and were aware

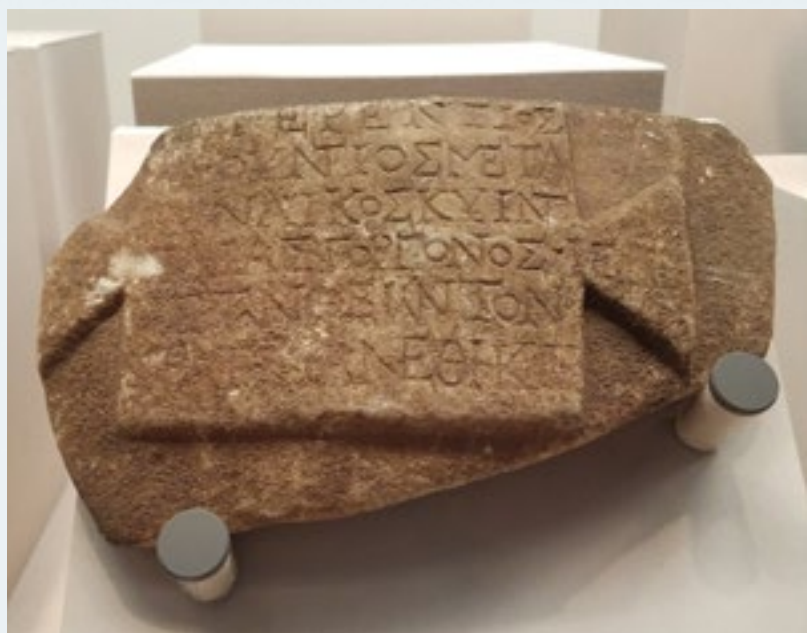


Fig. 4a



Fig. 4b

of a Greek inscription in their collection. The monument is in the shape of a *tabula ansata* and contains a fascinating text that reads, “Terentius Arountios, priest of the gods, together with his wife Quintilia, daughter of Gorgon, set up [an image of] the goat” (figs. 4a–b). This monument, likely from Asia Minor and possibly Pergamon, described setting up an image of a goat as an offering to a deity, such as Pan. It was likely that this inscription at one time accompanied an actual votive image of a goat. Together with a BYU student, Zakarias D. Gram, we published our findings on this monument in the *Journal of Epigraphic Studies* in German.<sup>4</sup> We additionally found several unpublished Maya polychrome vessels in storage at this



museum and several unpublished Egyptian texts that we are currently working on.

Returning to Tokyo, we went to the Middle Eastern Cultural Center in Mitaka, Tokyo, where we found two unpublished Greek epitaphs in their collection, both of which were mislabeled as coming from Palmyra. Based on iconographic and stylistic features, we identified Zeugma as their likely provenance. One of the monuments displays two women in a mourning pose with an accompanying text that reads, “Charis daughter of Isidorus (and) Marthas daughter of Artemidorus, who did not cause any pain, farewell!” (fig. 5). We published our findings on these two monuments in the *Journal of Epigraphic Studies*.<sup>5</sup>

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*It was surreal but marvelous to see the influence of the ancient cultures of Mesoamerica extending that far across the globe.*

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In 130 BC the Silk Road opened trade between the Far East and Europe. In 2004 the Hirayama Ikuo Silk Road Museum in the Yamanashi Prefecture of Japan was established to display objects from thirty-seven countries related to the Silk Road. The museum, nestled in a quiet mountainous town, was founded by a Japanese painter, Hirayama Ikuo. We arrived during the cherry blossom season, which punctuated the beauty of this tiny Japanese city of Hokuto. We had been in contact with some of Hirayama Ikuo’s children and grandchildren and arranged for a visit to the museum and also the inspection of items not on display (fig. 6). We were delighted to find three loculi busts from Palmyra with Aramaic inscriptions. We were able to later determine that one of them had been published, one was unpublished (which we are currently writing an article about), and one had been documented in the past but then lost to the scholarly world (figs. 7a–b). We contacted the Palmyra Portrait Project, the largest database of Palmyrene sculpture, and provided the current



Fig. 5



Fig. 6



Fig. 7a



Fig. 7b

location of these monuments and contributed photos to the database.<sup>6</sup>

Some of our most pleasantly surprising moments came at the end of our first trip to Japan, when we visited the Shonan Campus of Tokai University at the base of Mount Fuji. We met with Egyptologist Kyoko Yamahana, whose help and support for our project can hardly be overstated. She escorted us to a secured room where they store many of the ancient artifacts in the university's possession (fig. 8). We spent an afternoon looking at demotic, hieratic, and Greek papyri in their collection. We eventually coauthored with Dr. Yamahana an article on a few of their unpublished fragments from the Roman period.<sup>7</sup> It was just as we were packing up and moving toward the door that Dr. Yamahana offhandedly remarked, "Oh, there are some old stones with writing on them in those [plastic] tubs. Would you like to see those?" That was one of the easiest questions to answer for a pair of linguists! She then pulled out a large tub containing nine alabaster



Fig. 8

monuments and fragments. Upon investigating them, we realized they all bore texts in Sabaic, the language of the ancient kingdom of Saba.<sup>8</sup> Over the next few weeks, we translated all the texts, one of which was a longer, votive inscription from Širwāḥ (fig. 9).

Together with Dr. Alessia Prioleto of the National Center for Scientific Research, we later published our discussion of these Sabaic and Qatanabanic texts in



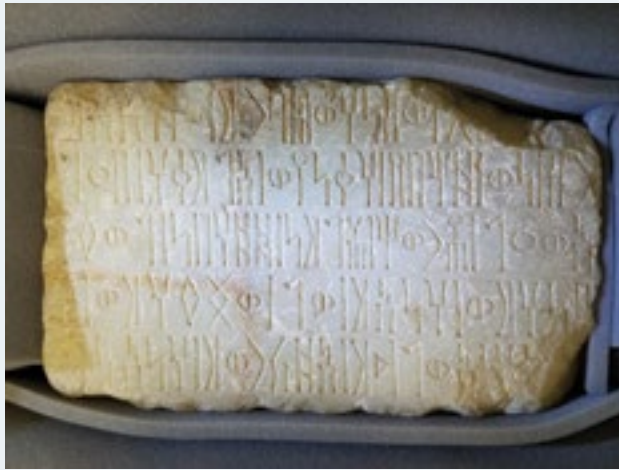


Fig. 9

*Semitica et Classica*.<sup>9</sup> But the surprises were not over for the day. After we returned to Dr. Yamahana's office, she happened to mention that she had once seen a collection of Egyptian papyri fragments in a small museum in southern Japan. We asked her if she would give us the contact information for that curator, which she did. After returning to BYU, we contacted this museum, and we decided a second trip to Japan was absolutely needed.

As a result, in 2019, after spending another year contacting museums and individuals in Japan, we set off again for two more weeks of research (and sushi!). We ended up going back to Tokai University and met with Dr. Yamahana, this time to photograph a lead lamella, a tiny metal plate, with an inscription containing a spell written in Mandaic, which was in their collection. That same week we also located two other Mandaic lamellae in a private collection in Tokyo, both of which we are still currently working on. We then traveled to southern Japan to visit a small but impressive private art museum in Fukuoka Prefecture to see the Egyptian papyri Dr. Yamahana had informed us about. We were delighted to find a collection of over fifty Egyptian papyri fragments from a mummy cartonnage that had been assembled haphazardly in a frame and glass (fig. 10). We spent three full days separating the papyri and organizing them based on language (demotic, hieratic, and Greek) as well as by periods based on epigraphic styles (fig. 11). We had

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*Dr. Yamahana offhandedly remarked, "Oh, there are some old stones with writing on them in those [plastic] tubs. Would you like to see those?" That was one of the easiest questions to answer for a pair of linguists!*

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Fig. 10



Fig. 11



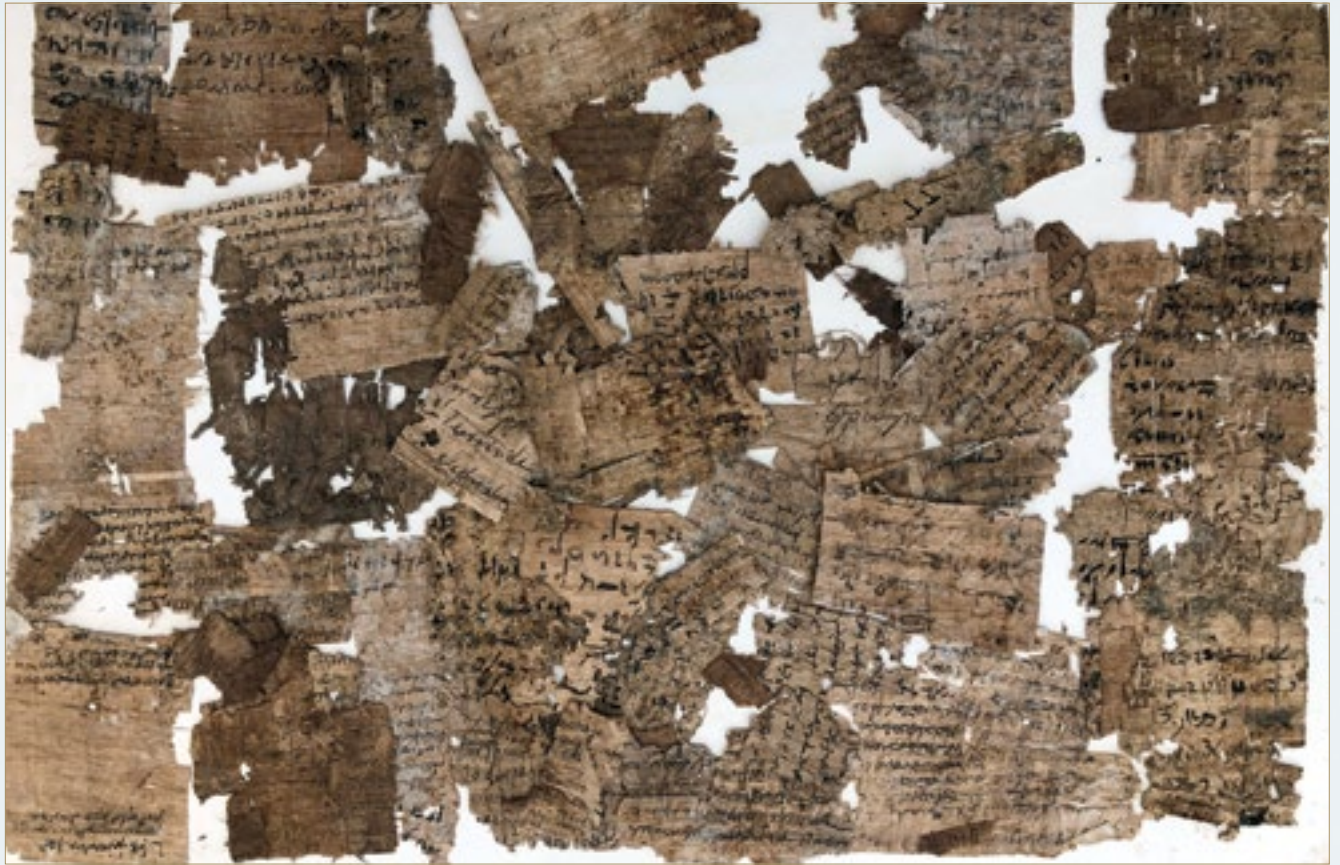


Fig. 12



Fig. 13a



Fig. 13b





Fig. 14

brought with us conservation materials to preserve the fragments in smaller, related groups between glass (fig. 12). We presented those organized and preserved groupings to the curators at the end of our stay. Among the papyri were some exciting details, such as a rare mention of an “Egyptian Jew,” which we had just presented on at the 2021 Society of Biblical Literature conference. We will be working for many years to come on these fragments.

This museum in Fukuoka Prefecture had other important texts, one of which was an unpublished loculus bust from Palmyra (fig. 13a). The Aramaic inscription identifies the woman as “L’wmt, daughter of Kîôt,” which is the first attestation of the name *L’wmt* in the entire Palmyrene corpus (fig. 13b). Based on iconographic clues, we date the monument to the middle of the third century AD. We recently published this monument and a discussion of the inscription.<sup>10</sup>

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*As a further example of the ups and downs of this type of research, we also found in Fukuoka a bronze Etruscan mirror with an inscription around its rim.*

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As a further example of the ups and downs of this type of research, we also found in Fukuoka a bronze Etruscan mirror with an inscription around its rim (fig. 14). There are more than three thousand known bronze Etruscan mirrors. What made this artifact significant was the length of the inscription, which, after careful analysis of the full corpus of mirror texts, turned out to be one of the longer

known mirror texts in existence. About half of the known Etruscan bronze mirrors have an engraved scene on the back, usually depicting a scene from Greek mythology. This mirror was no different, with a finely executed scene, possibly depicting Troilus riding to the well with Achilles hiding behind it. After more hours than we would like to admit studying all other known Etruscan bronze mirrors and all known Etruscan inscriptions, we concluded that the mirror—or at least the inscription—was likely a forgery. Once we deciphered the text (as well as is currently possible with scholars' still limited understanding of the Etruscan language), we realized that a portion of this mirror text was precisely the same as an inscription on the front side of the Cippus Perusinus monument, a boundary maker discussing the Velthina and Afuna families' property disputes—a very unlikely message for an elite mirror. Another disappointment to be sure, but the whole process did force us to become much more familiar with Etruscan texts, so it was time well spent after all.

During both of our research trips in Japan, we found a significant number of Egyptian texts (demotic, hieratic, and hieroglyphic) throughout Japan, and based on our research since returning, many appear to be unpublished (fig. 15). One Egyptian hieratic cloth fragment contains an interesting version of chapter 125 of the Egyptian Book of the Dead that we hope to publish in the next year. In addition, we discovered an unpublished offering table made of dark granite that mentions Amenirdis II, who was the daughter of Taharqa, and daughter of the king (likely Piankhy, but the name has been purposely defaced with his cartouche). The monument seems to date to around the 25th dynasty (747 BC–656 BC).<sup>11</sup> The sheer number of Egyptian texts we documented ensures much more pleasurable research and analysis.

One of the more impressionable experiences we had on our second trip was to find a museum in a small town in Japan that had a handful of Egyptian and Mesoamerican artifacts. We arranged to go see them. We honestly could not have been more shocked when they led us to the basement storage area of the museum, where they had brought out over thirty beautiful Maya polychrome vessels, none of which are known to the scholarly world. We quickly took



Fig. 15

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*During both of our research trips in Japan, we found a significant number of Egyptian texts [demotic, hieratic, and hieroglyphic] throughout Japan.*

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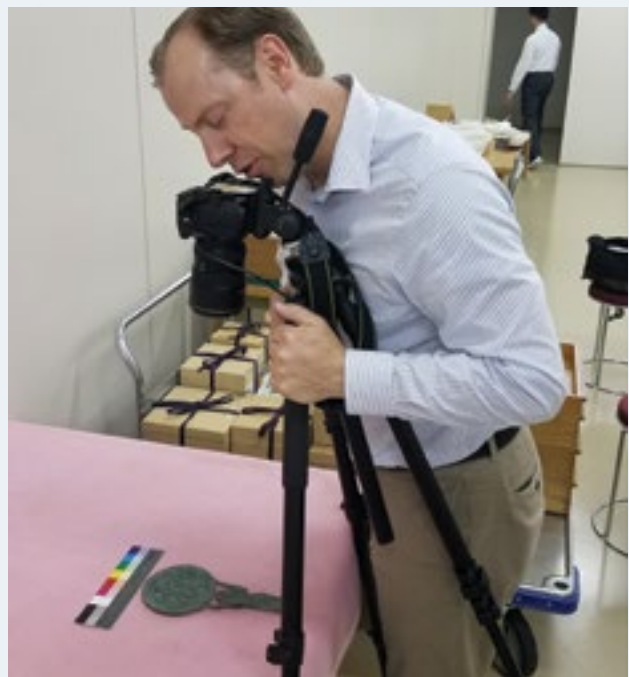


Fig. 16





Fig. 17

copious photos and measurements of each because they had given us only an hour to exam the artifacts (fig. 16). Importantly, about half of the ceramics, most dating to the Late Classic period (AD 600–900), had Maya hieroglyphic texts (fig. 17). They also had a series of limestone blocks with hieroglyphic texts that stylistically are clearly from the northern Yucatan. As we hurriedly read the inscriptions of all the ceramics and monuments, we realized that some were personal drinking cups of famous kings, such as one from the site of Tikal. Finding this cache of undocumented Maya texts in a city in the mountains of Japan was startling, but not more than the shape of the museum itself, which was a nearly full-scale replica of a famous pyramid in Mexico, made with limestone imported from France! It was surreal but marvelous to see the influence of the ancient cultures of Mesoamerica extending that far across the globe.

So far, our research has resulted in nine publications based on some of the texts we found, and we hope many more will result. In addition to the items noted above, we also discovered a great deal of other undocumented material, such as large collections of unstudied Coptic textiles. There is still much more to do, so once COVID-19 restrictions are lifted, we have a third trip planned to seek out other texts from the ancient Near East and Mesoamerica

that have not received their due analysis and publication. The success of such a far-reaching project as this one can succeed only with the help of dozens of individuals and organizations in Japan, and we want to gratefully acknowledge their kindness and support in our efforts as well as the BYU Religious Studies Center and the Department of Ancient Scripture, who most generously funded these research projects. ✂

## Notes

1. Lincoln H. Blumell, Kerry Hull, and Chiara Aliberti, "Un'iscrizione Funeraria in Greco in Triplice Copia?," *Analecta Papyrologica* 32 (2020): 201–12.
2. Lincoln H. Blumell, Kerry Hull, and Yoshi Ike, 愛知県立大学の古代ギリシャのパピルス ("The Ancient Greek Papyri of Aichi Prefectural University"), *Kotonoha*, 第187号 (2018): 1–5.
3. Lincoln H. Blumell, and Kerry Hull, "Greek Inscriptions in the Okayama Orient Museum, Japan." *Zeitschrift für Papyrologie und Epigraphik* 209 (2019): 152–58.
4. Lincoln H. Blumell, Kerry Hull, and Zakaia D. Gram, "Eine griechische Votivinschrift aus dem römischen Kleinasien im Sankōkan Museum der Tenri Universität," *Journal of Epigraphic Studies* 4 (2021): 91–98.
5. Lincoln H. Blumell and Kerry Hull, "Two Greek Epitaphs in the Middle Eastern Cultural Center in Tokyo, Japan," *Journal of Epigraphic Studies* 2 (2019): 77–84.
6. We are grateful to Dr. Rubina Raja, codirector of the Palmyra Portrait Project, for her considerable help in ascertaining which of these monuments had been published. For more information about the Palmyra Portrait Project, see Andreas J. M. Kropp and Rubina Raja, "The Palmyra Portrait Project," *Syria: Archéologie, art et histoire* 91 (2014): 393–408.
7. Lincoln H. Blumell, Kerry Hull, and Kyoko Yamahana, "Two Greek Papyri from the Early Roman Period in the Tokai University Collection," *Bunmei Kenkyu* (Tokai Society for the Study of Civilization) 37 (2018): 183–92.
8. After further examination and analysis, we later realized some of them were in written in the related language of Qatanabanic.
9. Alessia Prioretta, Kerry Hull, and Lincoln H. Blumell, "The Ancient South Arabian Collection at Tokai University (Japan), and a Miscellaneous Item," *Semitica et Classica: International Journal of Oriental and Mediterranean Studies* 12 (2020): 245–58.
10. Kerry Hull and Lincoln H. Blumell, "Assessing the Roles of Women in New Syrian Funerary Reliefs in Japanese Collections," in *Material Culture and Women's Religious Experience in Antiquity: An Interdisciplinary Symposium*, ed. Mark D. Ellison, Catherine Gines Taylor, and Carolyn Osiek (Lanham, MD: Lexington Books, 2021).
11. See Harold M. Hays, "A New Offering Table for Shepenwepet," *Journal of the American Research Center in Egypt* 40 (2003): 89–102.



# Moral Injury: Insights from a Navy Chaplain Candidate

*An Interview with Matthew Ikenoyama by Jared W. Ludlow*

MATTHEW IKENOYAMA ([matthew.ikenoyama@gmail.com](mailto:matthew.ikenoyama@gmail.com)) IS A CHAPLAIN CANDIDATE IN THE BYU RELIGIOUS EDUCATION CHAPLAINCY PROGRAM AND A US NAVY ENSIGN. HE PLANS TO APPLY FOR ACTIVE DUTY AFTER HE GRADUATES IN THE SPRING OF 2021.

JARED W. LUDLOW ([jared\\_ludlow@byu.edu](mailto:jared_ludlow@byu.edu)) IS THE RSC PUBLICATIONS DIRECTOR.

*Matthew Ikenoyama's chaplaincy project shows the positive impact of BYU's Inspiring Learning emphasis and faculty mentoring. He partnered with Dr. Marc-Charles Ingerson, an affiliated scholar at the Wheatley Institution, whose expertise is in behavioral ethics. Matthew's research emphasis is "Moral Injury in the Public at Large and in the Military: A Meta-Analytic Review from 2010 to 2020." Since his project was defended, Matt has done additional research to make his topic a comprehensive review. The gist of the research reported is that moral injury can be addressed by turning to the source of moral values in someone's life.*

## Background

I was raised in Ridgecrest, California, a little spit of dirt about two hours east of Bakersfield. When I was growing up, my father was the only member of The Church of Jesus Christ of Latter-day Saints in our family, but he was inactive when I was a kid. And it really wasn't until I expressed interest in joining the navy when I was in high school and I left for boot camp that he went back to the Church. So I was gone for about six years, and four of those were spent overseas. When I came home, I saw the difference that the Church made in his life. It was like looking at



Matt Ikenoyama (left), Blake Boatright (center), and Travis Swindall at the ensign commissioning ceremony.

a completely different person. Not to say that my father was a bad person when I was growing up, but there were noticeable, marked differences in his demeanor and the way he carried himself when he came back to the Church. That's really where the path started for me to come to the Church because I wasn't a member at that point yet.

My calling to the chaplaincy began when my father invited me to the priesthood session of general conference in 2016. I didn't know at the time, but I was receiving a prompting to become a navy chaplain, and the more I pushed that thought

away, the harder it persisted, to the point where I said to myself, “Ok, fine. I’ll look into this chaplaincy thing. I’ll follow this thought, and we’ll see where it leads.” And so when the session was over, this was kind of that moment that flipped the switch on for me—after I had received that prompting and I started looking into chaplaincy. What did I need to do to become a navy chaplain? I saw that BYU had a program specifically for chaplains. And then, I mean that kind of hit me. I was like, “Holy cow.” I mean something like that just doesn’t pop up out of coincidence, you know. And so that night I knelt down and prayed about it. I said, “Heavenly Father, if this is the path that you want me to follow, let me know, and make sure that it’s really prominent because I don’t want to miss it.” And so that night I received revelation that that was the path that I was supposed to follow. And so the next day I woke up and told my dad, “Hey, I need to get baptized.” And he was like, “Wait, what?” He’s like, “You need to talk to the missionaries first, and you need to go through the lessons.” And I said, “OK, why don’t we do that?”

So in 2016 I got baptized, went to BYU–Idaho, got my bachelor’s in psychology, came to BYU (Provo), applied for the chaplaincy, got in in 2020, and that’s how I ended up here at BYU in the chaplaincy program. I will graduate in April of next year, but I started this project a year ahead of my graduation. They had us at least start thinking about topics at the beginning of our time here at BYU

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*The amount of spiritual support that chaplains can provide to service members who are suffering from moral injury is, in my mind, a resource that has been severely undervalued and underutilized.*

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so we could slowly work over them the next couple years. But with an impending mobilization that I had to go on, I didn’t want to come back and have to deal with the project on top of everything else.

### **Project**

The reason for my project topic on moral injury came from Blake Boatright, who asked me in one of our meetings, “I’ve got a potential topic for your project if you are interested.” And I said, “I’m open to anything really.” And so he says, “How would you feel about doing a literature review on moral injury?” And I said, “I have no idea what moral injury is, but if I look into it and come back to you in a couple days would that be OK?” And he said, “Absolutely.” So I looked into it, and my project on moral injury started with a literature review covering the past ten years. During this time, both Brother Boatright and Brother Ingerson were instrumental in guiding and mentoring me every step of the way. I really cannot emphasize enough just how pivotal they both were in setting me up for success. They were very open about adjustments I needed to make during my project and shared

their personal insights with me that deepened my perspective.

As a segue, let me explain what moral injury is. The short answer is that it’s a betrayal of personal moral values. And the ways that we’ve seen it manifest itself at least in the military is very complex. It’s very different from something like PTSD with its psychological trauma. Whereas with moral injury, some researchers call it a spiritual or a soul wound because it’s something that deeply transgresses beliefs or values that people hold within them. It sometimes results from being asked to do things that normally you wouldn’t do, like if you have to shoot somebody or something. Sometimes it is because maybe you make some choices while you’re out in a high-stress situation that maybe you wouldn’t have done if you were back home in a normal environment. It’s complex because it can be tied to military responsibilities and actions, actions more on a personal level, or a bit of both. It manifests itself differently in different people in the different ways that they perceive these events, these experiences. For example, you could have somebody who is in charge of a group of soldiers, and they have this sense of responsibility that these are



2022 chaplain cohort. Left to right: Ensign Travis Swindall (US Navy), 2nd Lieutenant Nathan Peterson (US Army), Captain Brandon Army (US Army), Captain Jeffrey Burke (US Army), Colonel Blake Boatright (US Army, retired), Colonel Vance Theodore (US Army, retired), Ensign Matthew Ikenoyama (US Navy), Lieutenant Grant Arnold (US Navy), 2nd Lieutenant James Simpson (US Army), and Major Lee Harms (US Army, retired).

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*Part of the treatment is just to recognize it and being aware of it and learn how to manage it. In a lot of ways, it was helpful to know that they weren't just dealing with an unknown entity.*

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my soldiers and I need to take care of them. But what happens if some of them get killed in combat? Then they have that weigh on their soul that they couldn't keep their soldiers alive.

On the other hand, there's other instances that I've read about,

traumatic experiences from not just US soldiers but from British, German, or Canadian soldiers who are deployed to Iraq or Afghanistan. Insurgents would use kids and would strap bombs to them and force them to walk up to these checkpoints

where the soldiers were, and so these soldiers have to make a decision. "It's a kid, but they have a bomb strapped to them, and if we don't shoot this kid, we are all going to die." And so it's instances like that that drive the moral injuries. It's not because they intentionally put themselves in these situations. They had to make a choice between bad and worse.

The difference between moral injury and PTSD is the former is tied to one's own set of values. In a sense, it's their perception of how to



act in a particular situation. I read an example of a squad of soldiers at a checkpoint. One of them had to shoot a teenager, and the other soldiers at that checkpoint didn't develop any sense of moral injury. Only that soldier did. They were all at the same place at the same time seeing the same thing, but he was the only one that suffered from moral injury. PTSD is like a bomb that goes off. It affects everyone in the blast radius. Moral injury is much more selective or dependent on the individuals and what their values are and how that experience violates their moral values. One thing that we found in the research is that it's the individual perception that really tells you if they are suffering from moral injury or not. Like you could go to a psychiatrist or a psychologist or a counselor if you have PTSD, and they can diagnose you with PTSD because they will see the signs and symptoms and say, "Yes, you've suffered from this traumatic experience. You've got PTSD." But with moral injury, if the person doesn't feel like their values have been violated, then they're not going to have moral injury. But if that person does feel that their moral values have been violated, they've got moral injury.

### **Chaplain Help for Moral Injury**

The difficulty with moral injury is there are intense feelings of guilt, shame, and anger associated with it, so a lot of times these stories don't want to be told. But the one good thing about military chaplains is that

they have 100 percent confidentiality with those that they talk with. And so that has been very helpful in the military, with these soldiers being able to unburden themselves of the traumatic experiences that they have had, while at the same time knowing that these stories won't be retold to anyone else without their permission. That's one way that I think chaplains can really stand at the forefront in helping our service members deal with moral injury that they have

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*Both Brother Boatright and Brother Ingerson were instrumental in guiding and mentoring me every step of the way. I really cannot emphasize enough just how pivotal they both were in setting me up for success.*

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suffered.

Due in large part to the efforts of Brother Boatright, I was asked to share part of this information to a group of military chaplains and other military leaders in July 2021 over several days to make them more aware of this issue. I'm not exaggerating, if it weren't for Brother Boatright's acting as our point of contact with the command, the presentations never would have happened. I felt humbled and privileged to accompany Brother

Boatright, Brother Ingerson, and others during that presentation, which included my own research. I think a large part of it was the research project that I did covering a ten-year timespan with over 220 research articles that I had to meticulously go through. I was able to compile and water it down for someone who doesn't have the time to read through 220 research articles. I could tell them what the research says and about x, y, and z as it relates to moral injury. So that's really why they brought me on board—I had all this knowledge from researchers that have done tremendous work already in the field of moral injury in the military. Again, thanks to the guidance and mentorship of Brother Boatright and Brother Ingerson, I was able to draw out what the research was telling me as it related to moral injury in the military.

The biggest thing that I found is building awareness because one of the issues with moral injury is that it's got some similarity with PTSD. So when people treat PTSD, they go through the therapy sessions where they relive that incident to try to build up that exposure. But with moral injury, that's essentially reliving the worst moment of their lives. And so being able to differentiate the two and know that you can't treat moral injury the same way you can treat PTSD, I think that really is the biggest thing that we're trying to do, is to help show people that, and also to help show them that our service members aren't stupid. They know

when something is wrong with them, when something is off. It is valuable to be able to sit down and identify what it is that's bothering them, what it is that has been troubling them all these years and say, "Oh, moral injury. That's what I've been dealing with this whole time." That's been very helpful because now it's not some unknown entity. They can actually pinpoint it and say, "OK, this is what I'm dealing with." And then they can formulate a plan to identify how they are going to work through this.

Part of the treatment is just to recognize it and being aware of it and learn how to manage it. In a lot of ways, it was helpful to know that they weren't just dealing with an unknown entity.

But that wasn't the be-all and end-all of resolving moral injury. One thing that Brother Boatright brought up at the training was that the source of values can also be the source of healing. If you can identify what the value that was violated came from, you can identify a source of healing from that same venue. For example, all of us learned our values from our parents, who learned them from our grandparents, and so on and so forth. But if you look far enough down your family history, you will be able to find that our values have been steeped in religious tradition. And so, like for us, as members of The Church of Jesus Christ of Latter-day Saints, we have a path toward forgiveness, toward redemption, toward repentance. Same

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thing for Catholics, same thing for Muslims, same thing for Jews. All religious faiths have some way of providing healing for their followers. And so that was an insight that Brother Boatright had that we believe was guided by the Spirit.

### Personal Benefit

For me, doing this project really validates how essential chaplains are for the military. The amount of spiritual support that chaplains can provide to service members who are suffering from moral injury is, in my mind, a resource that has been severely undervalued and underutilized. I know within our secular culture the value of religion has been downplayed over the years, but I think regardless of what religious background you follow, chaplains are able to provide spiritual care and spiritual support. It's really validated again that this is the path that I'm supposed to be on and that the Lord has indeed called me to be a chaplain.

I am currently finishing my next-to-last semester, and then I will do two-year postgrad work, a residency

somewhere to gain ministerial experience. Because unlike the army or air force, who have supervisors over them, if you are a navy chaplain and you are sent to a cruiser and you are the only chaplain, guess what? You are the only chaplain. So they expect you to know what you are doing to a certain extent. When I'm done with residency, I intend to apply for active duty.

I think the topic of moral injury is something that will be up and coming in the next few years if it isn't already. As I've told some of the members of my cohort, moral injuries are our generation's PTSD. In the same way that the previous generation really felt awareness of PTSD to the point of where everybody knows what it is, I think that's going to be our call with moral injury for our generation. It's amazing that five years ago none of this was on my radar: the Church, BYU, chaplaincy, moral injury. None of that was really on my radar, yet here I am today. ✂

# FACULTY AND STAFF

## AWARDS

**Dana M. Pike** and **Gaye Strathearn** received the Teaching Excellence Award on November 6, 2021, from the graduate programs in Religious Education (MA in Religious Education and MA chaplaincy).

## SELECTED FULL-TIME FACULTY PUBLICATIONS

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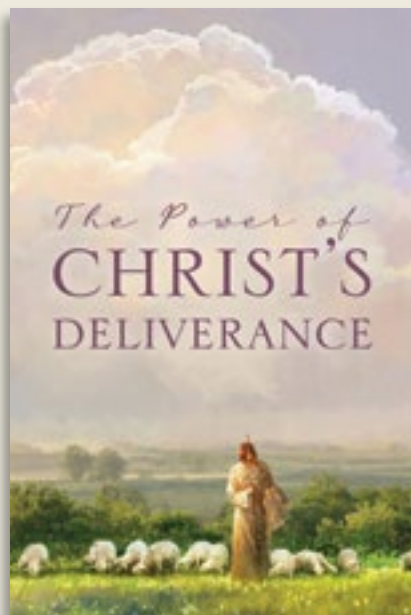
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## IN MEMORIAM

**Rex C. Reeve Jr.** died on January 19, 2022.

**Joseph Grant Stevenson** died on November 2, 2021.





### **The Power of Christ's Deliverance**

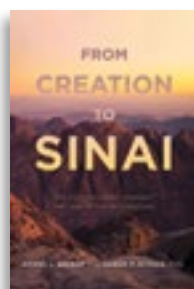
JAN J. MARTIN AND ALONZO L. GASKILL, EDITORS

Because mortality is a test, we will all experience some dark days that may include grief, illness, disappointment, disillusionment, temptation, confusion, unanswered questions, and pain. The good news is that Jesus Christ promises deliverance from all our mortal suffering and his promises are sure. While we wait for deliverance to come in his time and in his way, Christ's intimate understanding of our lives, our trials, our hopes, and our heartaches allows him to perfectly succor, strengthen, and refine us. Speaking from the annual Brigham Young University Easter Conferences in 2021 and 2022, authors Marie C. Hafen, Virginia Hinckley Pearce Cowley, Tyler J. Griffin, John Hilton III, Jan J. Martin, and Jennifer Reeder teach and testify of the power of Christ's deliverance.

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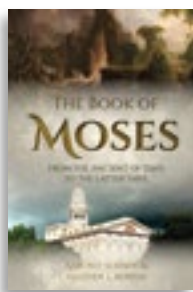
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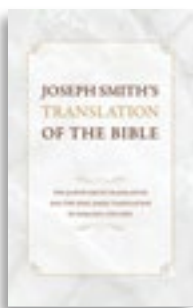


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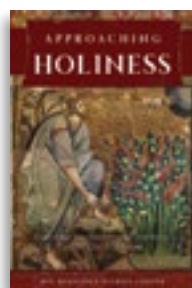
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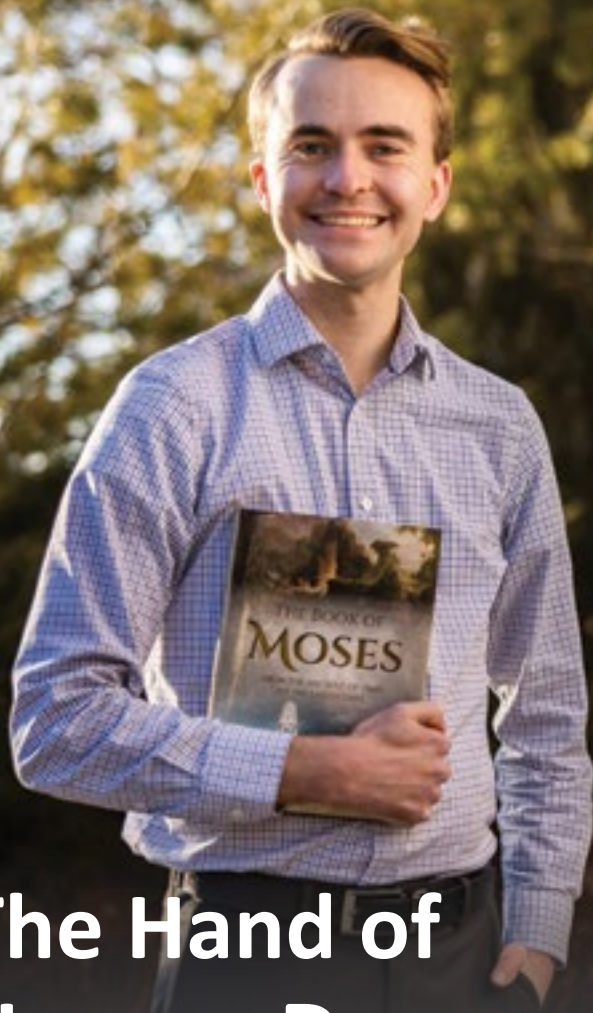


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In general conference, President Russell M. Nelson spoke about poverty and other humanitarian concerns, declaring, "As members of the Church, we feel a kinship to those who suffer in any way. . . . We heed an Old Testament admonition: 'Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy' (Deuteronomy 15:11)." President Nelson's linking of Old Testament law with modern social concerns highlights the continued relevancy of the Old Testament for confronting modern challenges, including poverty, ethnocentrism, and the world's growing refugee crisis.

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Sam worked on two donor-funded research projects, gaining valuable experience. Then during

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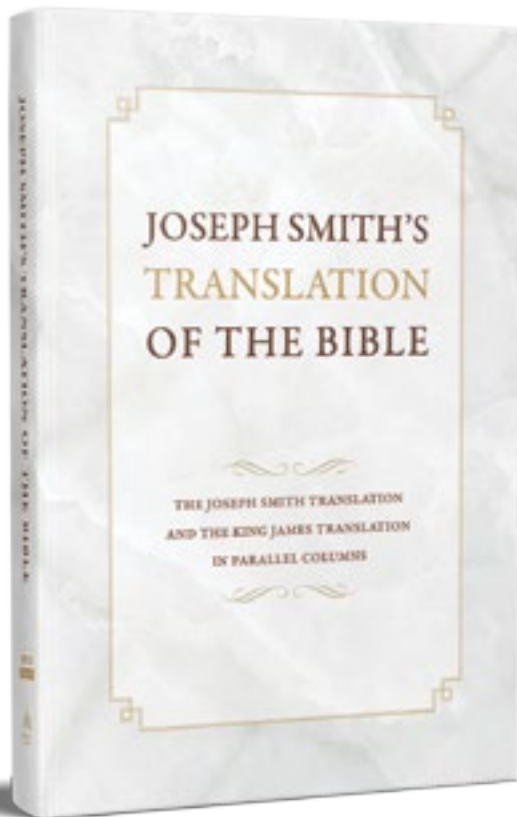
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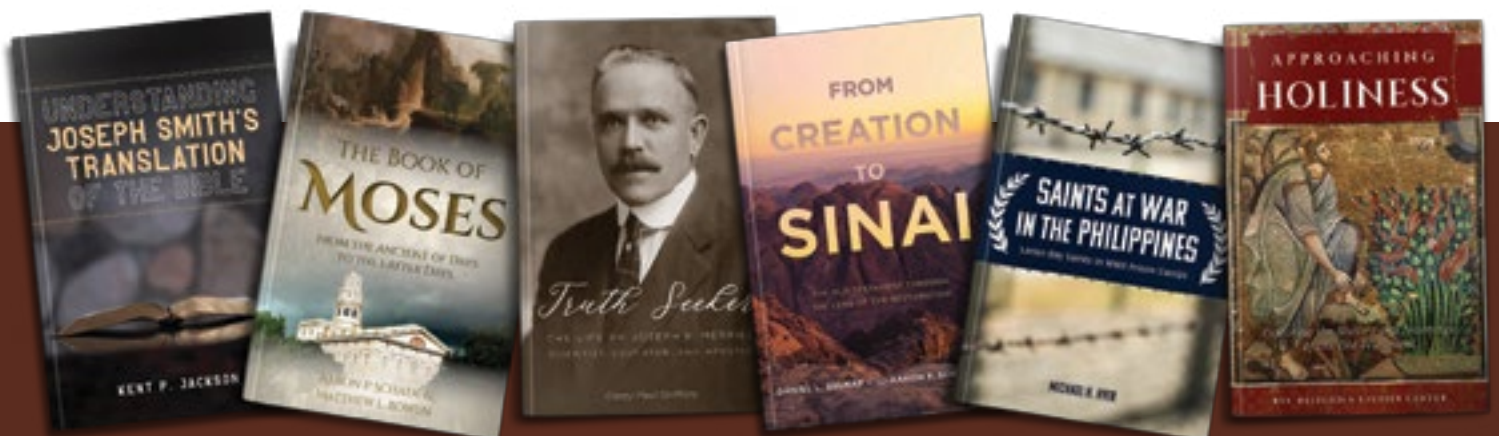


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*See page 3 for more information.*