

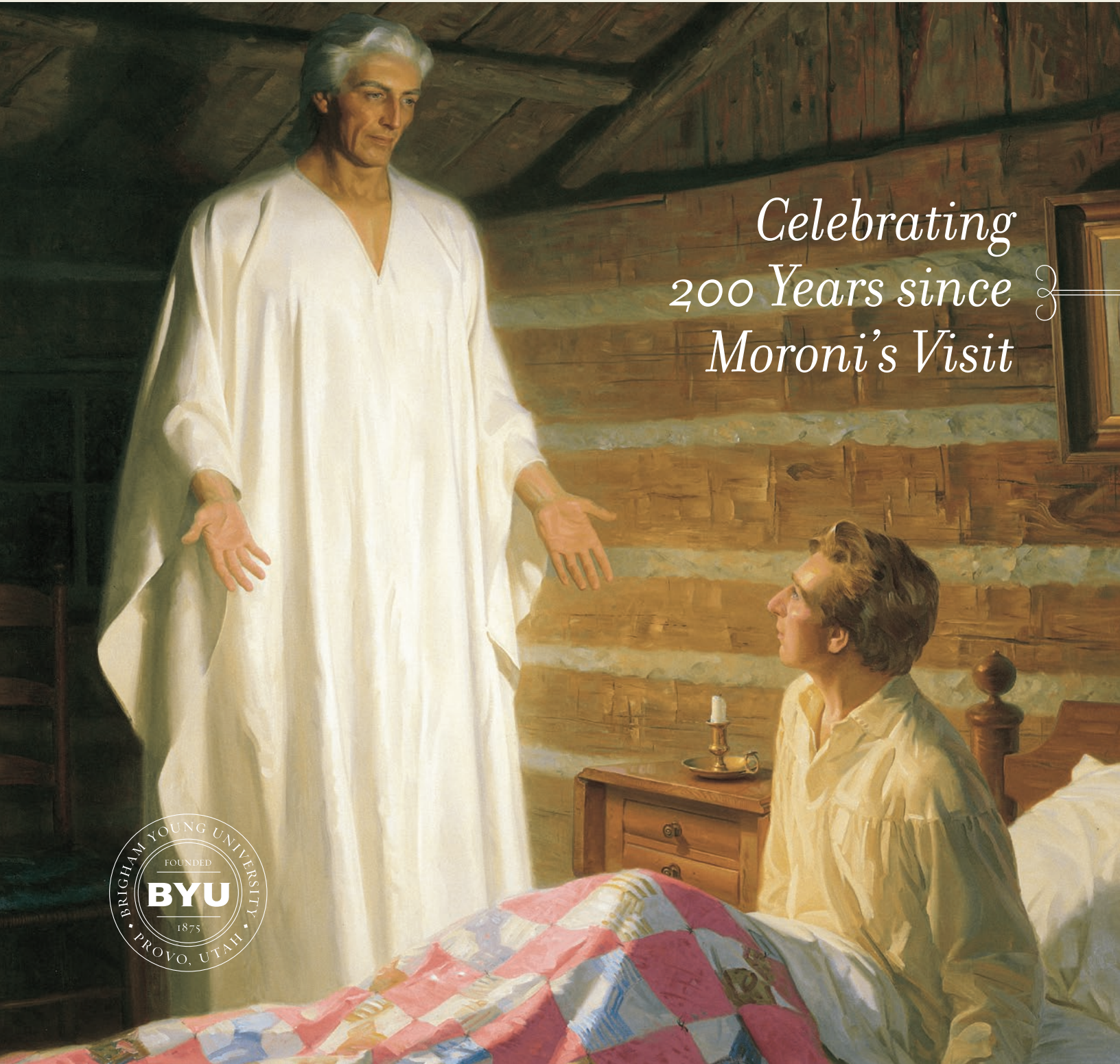
BYU RELIGIOUS EDUCATION

FALL 2023

REVIEW

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

*Celebrating
200 Years since
Moroni's Visit*



Our Covenantal Mandate to Care for Those in Need



Elder Jeffrey R. Holland taught, “Down through history, poverty has been one of humankind’s greatest and most widespread challenges. Its obvious toll is usually physical, but the spiritual and emotional damage it can bring may be even more debilitating.”¹ Scriptures identify our covenantal opportunity and responsibility to help those in need (Leviticus 19:9–18; Amos 2:6–7; Mosiah 4:26). “Caring for those in need” is one of “four divinely appointed responsibilities” of the work of salvation and exaltation.²

At BYU and in Religious Education we seek to “advance faith-based, high-quality teaching and learning”³—both inside and outside the classroom. This summer I accompanied two colleagues, Drs. Andrew C. Reed and Michael H. MacKay, and a group of ten students from Religious Education’s Interfaith Student Association on a trip called “Alleviating Poverty through Scholarship and Service.” The previous winter semester, Andy and Mike taught an Interfaith Leadership class aimed at studying and applying scriptural and prophetic teachings regarding faith interactions and serving God’s children. One of the students’ assignments was to plan the trip. Because of their efforts, we met with civic, interfaith, and government leaders to learn about their efforts to address issues of poverty. In addition, we served at food pantries in urban and rural areas and at homeless shelters.

I went on this trip as an observer and saw the impact it had on students as they wrestled with the economic, spiritual, social, and emotional realities of poverty. As I reflect on this experience, I remember again the value of learning that takes place outside classroom. And it isn’t just students who are changed in these learning environments. I began the trip feeling comfortable about my efforts to help the poor and needy. I came away realizing that there was much more that I can and should be doing.

Gaye Strathearn

Gaye Strathearn

Associate Dean, BYU Religious Education

Notes

1. Jeffrey R. Holland, “Are We Not All Beggars?,” *Ensign* or *Liahona*, November 2014, 40.
2. *General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*, 1.2, ChurchofJesusChrist.org.
3. “Mission & Aims of BYU,” <https://aims.byu.edu>.

BYU

Religious Education

REVIEW

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HISTORIAN’S CORNER

Creating BYU’s “Foundations of the Restoration” Course

By *Kenneth L. Alford and Anthony R. Sweat*



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By *Steven C. Harper*



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<p>RELIGIOUS STUDIES CENTER Founded in 1975 by Jeffrey R. Holland Director Scott C. Esplin Associate Director Gaye Strathearn</p>	<p>Publications Director Jared W. Ludlow Associate Publications Director Michael A. Goodman</p>	<p>REVIEW MAGAZINE Editor Jared W. Ludlow Managing Editor Brent R. Nordgren</p>	<p>Editors Don L. Bruggen Alaina Dunn R. Devan Jensen Publications Coordinator Leigh Ann Copas</p>	<p>Photographers Brent R. Nordgren Richard B. Crookston Student Editors Adi Marshall Annalyn Sorensen Alyssa Stevens Emma Taylor</p>	<p>DESIGN & PRODUCTION Hales Creative, LLC Design Director Kelly Nield</p>
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200 YEARS SINCE MORONI'S VISIT

JARED W. LUDLOW (jared_ludlow@byu.edu) IS THE PUBLICATIONS DIRECTOR OF THE BYU RELIGIOUS STUDIES CENTER.

The appearance of God the Father and Jesus Christ to Joseph Smith in 1820 opened a new era of the most significant spiritual experiences since the atoning sacrifice and resurrection of Jesus Christ and the miracles of the early Apostles. The subsequent bringing forth of new scripture and the restoration of teachings and authority advanced God's salvation history for his children here in mortality. An

intermediate step between the First Vision and the coming forth of the Book of Mormon was Moroni's visit to Joseph Smith on September 21, 1823. The ancient prophet began preparing a new prophet to receive and translate sacred records. In the bicentennial commemoration of this event, Steve Harper reviews the impact this visit had on young Joseph Smith as he began maturing in his

spiritual role as God's instrument of the initial Restoration.

In this issue, we highlight the publication of the first of several planned volumes of Brigham Young's journals. The first volume preserves the journal entries by Brigham Young himself (rather than by church historians or secretaries, as later happened) and includes helpful descriptions of people and places named.



Bradley Hales Clark, *Moroni and Joseph Smith*. Courtesy of Intellectual Reserve, Inc.



We review the development and growth of several BYU activities that help teach and expand our knowledge of the gospel and restored church. Ken Alford and Anthony Sweat discuss the formation of one of the cornerstone required religion courses: “Foundations of the Restoration” (Rel C 225). Anthony Sweat shares how the *Y Religion* podcast came about and its efforts to share research by Religious Education faculty. Devan Jensen showcases a new book on religious liberty and the Latter-day Saints. And Adi Marshall examines efforts to help mentor students in their textual

and artistic interactions with scripture and religious doctrines with the Student Symposium and Visualizing Learning Student Art Exhibit. Truly we are blessed to have the opportunity to live in these days of the Restoration with expanded knowledge and additional scripture to

aid and inspire us along the path back to our Heavenly Father! ✝

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

Free Events

Come, Follow Me Symposium in Honor of Sidney B. Sperry Friday and Saturday, January 19–20, 2024

Jesus Christ is the central figure in the Book of Mormon. Ancient prophets in the Western Hemisphere consistently pointed to his life and atoning sacrifice. For example, Nephi wrote, “I glory in my Jesus, for he hath redeemed my soul from hell” (2 Nephi 33:6). After his resurrection, Jesus Christ personally ministered to the Nephites and taught them. This symposium shares important reminders about how to focus on Jesus Christ in the Book of Mormon. Beginning in January 2024, the Sperry Symposium will be renamed the “Come, Follow Me Symposium in Honor of Sidney B. Sperry.”

For more information, visit rsc.byu.edu/conferences/sperry.



BYU Easter Conference Friday, March 29, 2024

The BYU Easter Conference will be held in the Joseph Smith Building auditorium on March 29 beginning at 7:00 p.m. The speakers will be Andrew C. Skinner, Lincoln H. Blumell, and Krystal V. L. Pierce. 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.

These events are free of charge, and registration is not required. Some event details are subject to change. For more details, please visit us online at rsc.byu.edu/conferences or contact Devan Jensen at 801-422-9304.



Faculty Highlight: Ty R. Mansfield

TY R. MANSFIELD (ty_mansfield@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE.



Ty Mansfield received degrees in Asian studies and business and went on to get master's and doctoral degrees in marriage and family therapy. For the last fifteen years, he has had a clinical practice specializing in marital and sexual health, an integration of Western and Eastern principles of human thriving and identity synthesis for faith-based sexual and gender minorities. His research interests include healthy and sustainable life paths for sexual and gender minorities and applications of contemplative spiritual traditions to Latter-day Saint faith and worship. In addition to his academic and clinical work, Ty is a certified mindfulness meditation teacher and a coauthor with Jacob Hess, Carrie Skarda, and Kyle Anderson of the recent book *The Power of Stillness: Mindful Living for Latter-day Saints*. He and his wife, Danielle, have five children and live in Spanish Fork, Utah. ✂

Faculty Highlight: Brian Mead

BRIAN MEAD (brian_mead@byu.edu) IS AN ASSISTANT TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE.



Brian Mead was raised in the sprawling town of Mountain Green, Utah, and served as a missionary in the Italy Milan Mission. After completing a bachelor's degree from BYU in neuroscience and minoring in English, Brian accepted a position in Seminaries and Institutes of Religion and taught seminary and institute in Utah Valley while completing a PhD in applied social psychology from BYU. Brian transferred to the Church Office Building and focused on many topics that are near and dear to his heart such as disability, mental and emotional health, suicide prevention, LGBTQ+, poverty, and many others. His focus has always been on helping to strengthen and build the body of Christ and making all who walk the covenant path feel that they are seen and valued and belong (see 1 Corinthians 13). Brian and his wife, Annie, are a BYU success story. They reside in Salem, Utah, with their four children. Brian enjoys running, skiing, golfing, and reading. ✂

Faculty Highlight: Travis Searle

TRAVIS SEARLE (travis_searle@byu.edu) IS AN ASSISTANT TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE.



Travis Searle is excited to join Religious Education as a full-time faculty member. He was raised in Enoch, Utah, where riding horses, camping, and trying to play football made for an unforgettable childhood. After serving a mission in Dublin, Ireland, he attended BYU, where he completed a bachelor's degree in sociology. The day after graduation and a short courtship of four years, he married his college crush, Lori Allred. He worked for Seminaries and Institutes of Religion for sixteen years, most recently in the Church Office Building as a curriculum writer, researcher, and assessment manager. After completing a master's degree in curriculum and instruction, he received his doctoral degree in human science with an emphasis in leadership studies from the University of Nebraska–Lincoln. As a doctoral student he taught undergraduate classes and loved to see students develop their potential. He has taught online as an adjunct instructor for BYU–Hawaii. Travis and Lori are parents of four children. In his free time, he loves traveling with his family, cycling, watching college football, and smoking meat for his family to enjoy. ✂

Staff Highlight: Traci Wright

TRACI WRIGHT (traci_wright@byu.edu) IS THE ADMINISTRATIVE ASSISTANT FOR THE DEPARTMENT OF ANCIENT SCRIPTURE.



Traci Wright joined Religious Education as the administrative assistant in the Department of Ancient Scripture in June 2022. She was born and raised in Moreno Valley, California. She received her BA and MA degrees in American studies from California State University, Fullerton. Since graduating, she took on a few internships, including at the NMAH—Smithsonian Institution, taught US history courses as an adjunct at Utah Valley University, and was an elementary school librarian. Traci and her husband, Mark, have a ten-year-old daughter named Annika, whom they love to laugh and spend time with. Traci also enjoys playing and composing music as well as working on her first historical novel. ✂

Creating the “Foundations of the Restoration” BYU Online Course

By Kenneth L. Alford and Anthony R. Sweat

KENNETH L. ALFORD (*kenneth_alford@byu.edu*) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE.

ANTHONY R. SWEAT (*anthony_sweat@byu.edu*) IS AN ASSOCIATE TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE.

In 2015 Brigham Young University’s Board of Trustees announced a new Religious Education curriculum for students. It was the first time the core set of required religion classes had changed in several decades. Once the new requirements were phased in, all students would complete four cornerstone courses—REL C 200 (“The Eternal Family”), REL C 225 (“Foundations of the Restoration”), REL A 250 (“Jesus Christ and His Everlasting Gospel”), and REL A 275 (“Teachings and Doctrine of the Book of Mormon”).¹

least fifteen hours of credit online before graduation.”²

In fall semester 2016, Alex Baugh, then chair of the Department of Church History and Doctrine, asked us to create a BYU Online version of the “Foundations of the Restoration” course. We began researching best practices of online education and soon met with the administrators of BYU Online: Carolyn Andrews and Dane Rigby. We asked BYU Online to create eighteen original context videos. That number was later adjusted to fifteen original videos.

Figure 1 shows one of the initial visuals we created laying out Unit 2—its four learning goals (pink), various learning activities that align with and help accomplish those goals (blue), and potential assessments to evaluate the learning goals (gray).

Shortly after the Board of Trustees announced the four new cornerstone courses in 2015, our department chair appointed a committee—consisting of Alex Baugh, Rachel Cope, Gerrit Dirkmaat, J. B. Haws, and Anthony Sweat—to work with department faculty members to establish overall course learning outcomes, suggested units of study, and unit learning objectives. We followed that approved framework in developing the BYU Online Canvas version of REL C 225. We also requested and received curriculum materials (PowerPoints, assignments, readings, and so forth) from many of our Church History and Doctrine faculty who had been teaching face-to-face “Foundations of the Restoration” sections so that the online version of the course could reflect more of a collective faculty perspective.

The 2015 announcement was the first time the core set of required religion classes had changed in several decades.

Kevin J Worthen, then BYU president, announced a BYU Online initiative that would increase student enrollment without adding additional classroom space on campus. The change would be made possible by increasing the number of available online courses so that “by 2020, each BYU student will be able to take at

The next step was to meet with BYU Online course designers and website developers: Steve Mott and later Eric Orton. BYU Online had selected Canvas as their learning management system. Canvas allowed many of our course design ideas; others could not be supported. Some ideas were made possible with the addition of custom-written software.

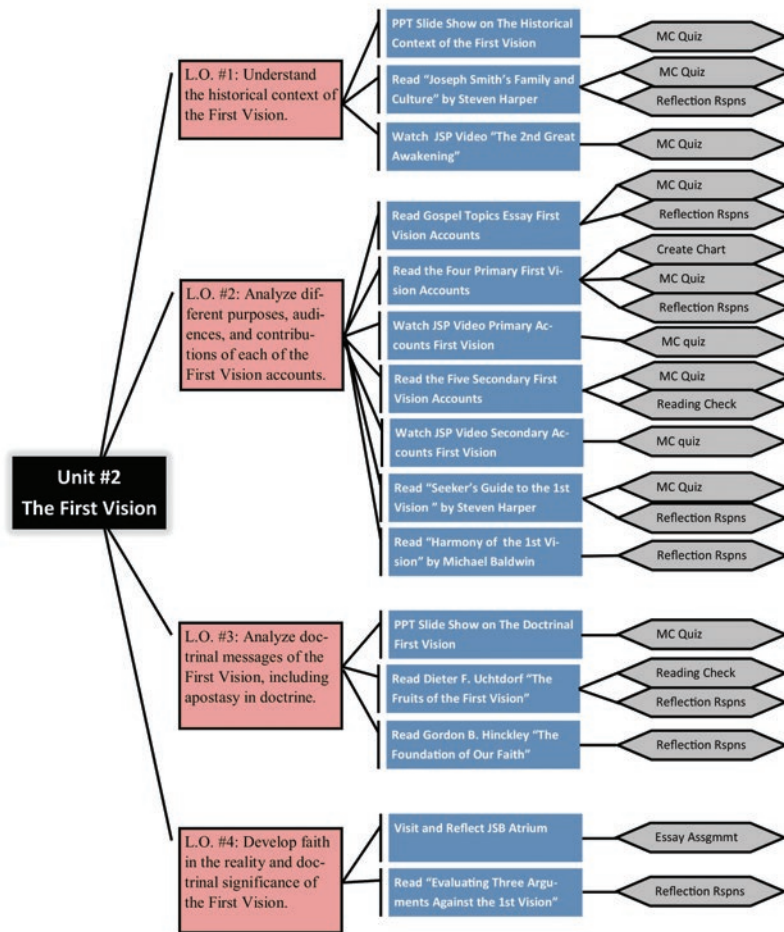


Figure 1. Initial visual laying out Unit 2 and its four learning objectives (pink), activities (blue), and assessments (gray).

Creating an online course like this gave us an opportunity to incorporate many teaching best practices. One of those was consistency in each unit's structure. Each of the fourteen content units in the course would have the same organization and look and feel. Each would have a high-quality video to provide context for the unit, a Gospel Topics essay reading, discussion board question, and an analysis assignment. Each would include a wealth of graphics, photos, pull quotes, and images to make the course content visually appealing.

A major advantage of an online course is that we can quickly and

easily send students to videos, websites, original Church history documents, general conference video clips, and scripture references by including weblinks. Each unit begins with an Introduction webpage with the following:

- *General Introduction*
- Three to five individual *Learning Objectives* for that unit
- *Learning Goal* questions from which questions on the midterm and final exam are drawn
- *Total Points* offered in that unit
- *Average Time* it takes students to complete that unit

Figure 2 is a screen shot of a finished Canvas webpage showing these aspects at the start of Unit 4 on priesthood and the founding of the Church.

Points are awarded to quizzes associated with reading assignments, video viewing, unit assignments, student discussion boards, class attendance, and so on.

The largest assignment in each unit is called an analysis assignment and is designed to help students reflect on and apply aspects of the unit material they have just completed. Each unit concludes with an Optional Resources section that provides links to many additional articles, books, and videos organized according to the Learning Outcomes in that unit.

With fourteen weeks in a semester and fourteen course content units, the BYU Online Foundations course enables professors to establish a weekly repeating schedule for students to follow throughout the semester.

A major contribution is the fifteen high-quality context videos. These REL C 225 course videos turned out wonderfully. The video scripts were written and peer reviewed by Church History and Doctrine faculty members. Glenn Anderson of BYU Video originally oversaw the production and direction of most of the course context videos, with Scott Gutke completing the last few after Glenn's retirement. Many videos include original digital animation (beautifully executed by Robin Conover and his talented team), original music, and original B-roll footage. Videos were hosted on screen by BYU student actors.

Unit 4 Introduction



Restoration of the Priesthood and the Founding of the Church

Figure 2. Canvas Introduction webpage for Unit 4.

The resulting set of videos has been shared with BYU–Idaho, BYU–Hawaii, Ensign College, and the Church’s Seminaries and Institutes program (for use in institute classes). We were able to take animation stills from many of the videos which we used as graphic labels to uniquely identify each of the fourteen units. (Examples are included in figures 2, 4, and 5.)

Scan the QR code (figure 3) to watch the REL C 225 BYU Online context video on “The School of the Prophets and the Kirtland Endowment.”

The BYU Online version of the “Foundations of the Restoration” course enables students to complete graded coursework online which turns out to be an extremely flexible and effective teaching medium. There are three different ways professors can teach this online course: (1) **Blended** (students meet once per unit in person in a physical classroom), (2) **Synchronous** (students meet on Zoom at the same time each week for live classroom sessions), and (3) **Asynchronous** (professors record their lessons and students watch them independently as an

assigned unit video). Synchronous and asynchronous instruction enables students to complete REL C 225 from anywhere in the world with an Internet connection. (Note that regular twice-per-week in-person sections are still offered each semester or term.)

The first sections of the completed “Foundations of the Restoration” BYU Online course debuted during spring term 2018 as the first of the BYU Religious Education cornerstone courses to have a BYU Online offering. Based on student and instructor



Figure 3. QR code to view the “The School of the Prophets and the Kirtland Endowment” context video.

feedback from the pilot term, we made a few tweaks that summer and then taught full schedules during fall semester 2018. The first blended sections debuted during fall semester 2018. When the pandemic began, BYU Online instructors quickly adjusted to campus being closed.



Figure 4. Artwork introducing Unit 7 (top) and Unit 8 (bottom).



1. What doctrines, revelations, and laws were received during this period?
2. What was the School of the Prophets, and why was it important?
3. What happened in the Kirtland Temple, and why was that significant?

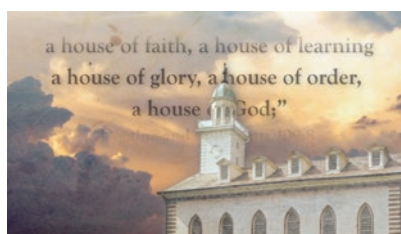
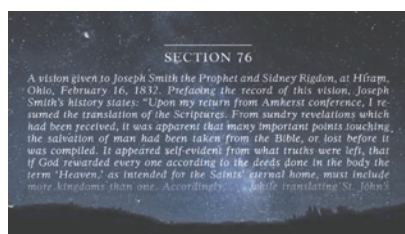
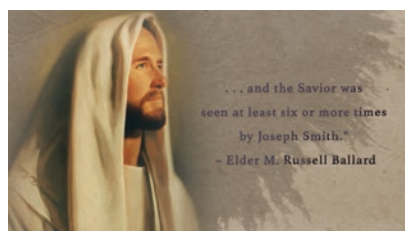


Figure 5. Video stills from the REL C 225 BYU Online context video on “The School of the Prophets and the Kirtland Endowment.”

Offering in-class, blended, synchronous, and asynchronous classes each semester/term provides needed flexibility for students, who are required to complete the “Foundations of the Restoration” course to graduate. The course also offers some flexibility to teachers who are assigned to teach the course. A master version of the course is copied for each new REL C 225 Online instructor who can then adjust readings, quizzes, and content to match his or her training and expertise, while keeping the same unit template structure to accomplish the unit learning objectives. This provides a flexible yet consistent experience, look, and organization for students who take the “Foundations of the Restoration” Online course.

Five years later, thousands of BYU students have successfully completed the “Foundations of the Restoration” Online course. BYU Online reported to us that many of the overall course standards, templates, and look and feel that was created for this course have become recommended templates and approaches suggested for later BYU Online courses to follow. “Foundations of the Restoration” Online has become a foundational course in more ways than one. ✂

Notes

1. Before the 2015 change, students were required to take Book of Mormon (REL A 121 and 122), Doctrine and Covenants (either REL C 324 or 325), and a New Testament course (either REL A 211 or 212).
2. Kevin J Worthen, “BYU: A Unique Kind of Education” (university conference address, August 28, 2017), <https://speeches.byu.edu/talks/kevin-j-worthen/byu-unique-kind-education/>.

BOOK HIGHLIGHT:

Religious Liberty and Latter-day Saints

By R. Devan Jensen

R. DEVAN JENSEN IS THE EXECUTIVE EDITOR AT THE BYU RELIGIOUS STUDIES CENTER.

Seventy-five years ago, the United Nations adopted the Universal Declaration of Human Rights, which defined “freedom of thought, conscience and religion” as the right of humans to “change” and to “manifest” their belief “in teaching, practice, worship and observance,” whether “alone or in community with others,” both “in public or private.”¹ This landmark of human rights drew on earlier precedents, such as the First Amendment to the US Constitution, which barred the government from establishing a national religion or “prohibiting the free exercise” of religion. Defining the meaning and scope of these promises requires ongoing negotiation at local, national, and global levels.

Like other religious minorities, Latter-day Saints have sometimes struggled to secure such freedoms. Committed believers sometimes wonder why they should support the freedoms of those they differ with. They may also wonder about the value of interfaith connections. For context, consider this story. A man set fire to three chapels of The Church of Jesus Christ of Latter-day Saints

in St. George, Utah. These fires were set early in the morning on August 31, 2021. The arsonist fled in a silver minivan, and police caught him after the van crashed and caught fire. Hours later, Sharon Eubank, director of Latter-day Saint Charities, the humanitarian organization of the Church, began receiving emails of condolence from her friends in the Middle East. They expressed sorrow for the damage to the churches. She didn’t know how they had received news about southern Utah, but she realized they had also experienced intolerance and wanted to express solidarity when tragedy struck and religious freedom was harmed. She concludes, “When religious freedom works really well, we are building relationships that will help shape society years from now.”² So Church members can help protect religious freedom by forming friendships with members of other faiths and working with governmental agencies to preserve it.

Religious Liberty and Latter-day Saints: Historical and Global Perspectives is published by the BYU Religious Studies Center and

Deseret Book. This volume features fifteen essays selected from the 2022 Church History Symposium focused on historical and global views of religious liberty and the Latter-day Saints. It offers perspectives on how Latter-day Saints’ understanding of religious freedom has been forged through the crucible of their experience.

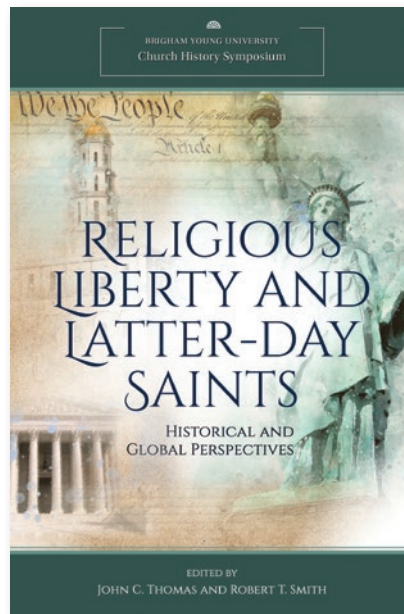
In 1842 Joseph Smith published a sketch of “Church History” that included two core ideals: “We claim the privilege of worshipping Almighty God according to the dictates of our own conscience” and “We believe . . . in obeying, honoring and sustaining the law.”³ These statements occasionally stand in tension with one another as Church members seek to ensure free exercise of religion while upholding the law. The history of The Church of Jesus Christ of Latter-day Saints amply illustrates the challenge its members have faced to freely exercise their deeply held religious convictions when those convictions were condemned by law.

Elder Gerrit W. Gong notes in his keynote address that religious liberty is vitally important in both

the United States and throughout the world. Some people mistakenly view religious liberty as “current, American, and political.”⁴ However, he suggests that “the depth and scope of Latter-day Saint concern for religious liberty are wider, deeper, and more long-standing”⁵ than many suppose because a commitment to religious liberty is rooted in the Church’s understanding of God’s plan of happiness for his children everywhere.

Exploring this premise, a distinguished panel addressed how Latter-day Saints can be anxiously engaged in supporting religious freedom at home and abroad. The panelists included Sharon Eubank; Michael O. Leavitt, former governor of Utah and cabinet member in the George W. Bush administration; Elizabeth A. Clark, an associate director of the International Center for Law and Religion Studies at BYU and an expert on religious freedom in Eastern Europe and comparative law and religion; and W. Cole Durham Jr., an emeritus professor of law at the J. Reuben Clark Law School at BYU and the founding director of the International Center for Law and Religion Studies. The moderator was Gary B. Doxey, an associate director of the International Center for Law and Religion Studies, who also teaches in the History Department at BYU.

Editors John C. Thomas and Robert T. Smith grouped remaining essays into two sections: “Challenges in the American Arena” and “Challenges on the World Stage.” These essays delve into the religious



These essays delve into the religious experiences of Latter-day Saints that demonstrate the need for religious freedom among all people.

experiences of Latter-day Saints that demonstrate the need for religious freedom among all people. Latter-day Saints experienced religious intolerance, discrimination, and persecution from neighbors and public officials in Jackson County, Missouri, culminating in their forced expulsion from the county in late 1833. Later, thousands of Saints were driven from the state of Missouri. These experiences and later tensions in Illinois prompted Joseph Smith to run for US president, in part to defend religious liberty for all citizens. After his murder in 1844, the Saints moved beyond US borders in search of religious freedom, but the country soon expanded to include

them. New tensions arose about the law and religious freedom, most notably in connection with plural marriage. Authors explore Church members’ responses to conflicts then and now, including their efforts to resolve important questions in the courts.

Global developments have deeply affected religious liberty. Wars and the Cold War restricted Church activities in missions and congregations, as did debates about religious, racial, and political hierarchies in various nations, ranging from the United States to South Africa and from the South Pacific to Europe.

As a result of Church doctrine and lived experiences, Church leaders and members have emerged as powerful advocates of religious freedom both at home and abroad. It is hoped that the essays in this book will provide perspective and encouragement to continue the quest for religious freedom among all people. ✂

Notes

1. UN General Assembly, Universal Declaration of Human Rights, Article 18.
2. Sharon Eubank, “‘Anxiously Engaged in a Good Cause’: Panel Discussion of Religious Freedom at Home and Abroad,” in *Religious Liberty and Latter-day Saints: Historical Perspectives*, ed. John C. Thomas and Robert T. Smith (Provo, UT: Religious Studies Center; Salt Lake City: Deseret Book, 2023), 35.
3. “History, 1838–1856, volume C-1 [2 November 1838–31 July 1842],” *The Joseph Smith Papers*.
4. Gerrit W. Gong, “Religious Liberty in Historical and Global Perspective,” in Thomas and Smith, *Religious Liberty and Latter-day Saints*, 1.
5. Gong, “Religious Liberty,” 17.



CELEBRATING

200 YEARS SINCE MORONI APPEARED TO JOSEPH SMITH

By Steven C. Harper

STEVEN C. HARPER (steven_harper@byu.edu)
IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE.

When Joseph left the grove after seeing the Father and the Son, he was not a prophet. He had no calling and no idea that he ever would have. The calling came three and a half years later. Joseph's journal tells the story. "When I was about 17 years," it says, "I had another vision of angels; in the night season, after I had retired to bed; I had not been asleep, but was meditating on my past life and experience. I was well aware I had not kept the commandments, and I repented heartily for all my sins and transgressions, and humbled myself before him, whose eye surveys all things at a glance. All at once the room was illuminated above the brightness of the sun; An angel appeared before me," Joseph said, and declared, "I am a Messenger sent from God."¹ The angel said his name was Moroni and that God had vital work for Joseph to do. September 21, 2023, marks two hundred years since that historic night.

Opposite: Tom Lovell, *Moroni Appears to Joseph Smith in His Room*. Courtesy of Intellectual Reserve, Inc.

That is the night Moroni began mentoring Joseph Smith through a probationary period in which Joseph became the choice seer he was prophesied to be (2 Nephi 3). Joseph did not simply pass the time until he received the Book of Mormon plates. Historical records show clearly that obtaining the plates was contingent on his growth and choices. According to Joseph's mother, Moroni told him "he could not take them [the plates] from the place wherein they were deposited, until he had learned to keep the commandments of God—not only willing, but able to do it."²

Moroni had Joseph in mind in his mortal lifetime, around AD 400. He seemed concerned that Joseph might not grow, learn, and choose to become a choice seer. He could, after all, cave to his temptations and potentially hinder all Moroni and his ancestors had done to prepare the Book of Mormon for latter-day readers. Writing to a young Joseph, chosen to translate the sacred records but potentially covetous of the wealth embedded in the plates, Moroni said, "No one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless" (Mormon 8:14).

When Joseph prayed that September evening, he "had full confidence" that he would obtain a "divine manifestation" (Joseph Smith—History 1:29). His certainty stemmed from his reassuring vision in the grove three and a half years earlier. Joseph wrote,

I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of the most exquisite whiteness. . . . His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The

Moroni had Joseph in mind in his mortal lifetime, around AD 400. He seemed concerned that Joseph might not grow, learn, and choose to become a choice seer.

room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was *a messenger sent from the presence of God to me*, and that his name was Moroni; that God had a work for me to do; and that my name should be . . . both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. (Joseph Smith—History 1:30–34; emphasis added)³

Joseph's characteristic straightforwardness in reporting these facts, or our familiarity with this story, might dull our amazement at the message and the messenger. As Terry L. Givens has written, Moroni's words seem "almost calculated to combine shocking novelty with a kind of wry nonchalance. He might as well have said the record affirmed those same ten commandments that God delivered to Atlantis."⁴ This was a messenger from God's presence with a wonderful (that is, wonder causing) message that got more interesting as it continued. Buried with the plates, Moroni said, were "two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim . . . and the possession and use of these stones were what constituted 'seers' in ancient or former times; and that God had



Arnold Friberg, *Moroni Bids Farewell to a Nation*. Courtesy of Intellectual Reserve, Inc.

prepared them for the purpose of translating the book” (Joseph Smith—History 1:35).

Moroni “commenced quoting the prophecies of the Old Testament,” first from Malachi, including these words, which Joseph recognized as being different from the King James Version:

“The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch,” meaning that soon the wicked will be left without ancestry or posterity, burned as stubble and eternally alone. Then Moroni made Malachi’s distant prophecy proximate: “I will reveal unto you,” Joseph, “the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises

made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.” (Joseph Smith—History 1:36–39; emphasis in original)

Joseph knew he needed forgiveness. He had no idea that the purpose for which earth was created was about to be null and void unless Elijah came soon and things would take a dramatic turn. President Russell M. Nelson captured the consequential gist of Moroni’s teaching in these words: “Eternal life, made possible by the Atonement, is the supreme purpose of the Creation. To phrase that statement in its negative form, if families were not sealed in holy temples, the whole earth would be utterly wasted.”⁵

How much Joseph Smith understood that night is not clear, but over time he learned that Moroni meant that God had chosen him to restore the Savior’s powerful priesthood ordinances in which solemn covenants could

bind families to God and, by leading them to eternal lives, fulfill the plan of redemption for which earth was created and Jesus Christ came. That was heady stuff for a seventeen-year-old. And there was more. Moroni quoted from Isaiah 11, which foretells that Christ will come in glory, might, and vengeance to separate the righteous from the wicked. But not before setting “his hand again the second time” to gather “the outcasts of Israel” by setting up an “ensign for the nations” (Isaiah 11:11–12) or, in other words, a church with a commission to preach the gospel to the whole world.

Moroni then quoted Acts 3:22–23, prophesying that all who failed to hear the Lord’s warning voice and gather to his ensign would “be destroyed.” He then cited Joel 2:28–32: “I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” Moreover, cataclysms and terrible judgments awaited. In the end, Zion builders alone would be delivered. Moroni told Joseph “that the fulness of the Gentiles was soon to come in,” meaning that the large-scale spread of the gospel to all nations loomed imminently in the future. Then Moroni “quoted many other passages of scripture, and offered many explanations which cannot be mentioned here” (Joseph Smith—History 1:41).⁶

Moroni explained that Joseph could not have the plates or seer stones then and warned that if he showed them off when he got them, Joseph would be destroyed. By the gift of God, Joseph envisioned the hillside on which Moroni had himself deposited the plates over a millennium earlier. Then the light gathered around the messenger, and he ascended through a conduit “right up into heaven,” leaving Joseph in a dark, still room, “marveling greatly at what had been told to” him “by this extraordinary messenger.” “I lay musing on the singularity of the scene,” Joseph remembered, “when in the midst of my meditation,” Moroni reappeared. He “again related the very same” message, then added more detail on the “great judgments which were coming upon the earth” before ascending again. “Sleep had fled from my eyes,” Joseph wrote, “and I lay overwhelmed in astonishment at what I had both seen and heard” (Joseph Smith—History 1:43–46).⁷



Upper level or garrett of the Smith Palmyra home. Photo by Brent R. Nordgren.

Moroni reappeared again, relayed the same message, and cautioned Joseph “that Satan would try to tempt me (in consequence of the indigent circumstances of my father’s family), to get the plates for getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and *must not be influenced by any other motive than that of building his kingdom*; otherwise I could not get them” (Joseph Smith—History 1:46; emphasis added). Terryl Givens wrote that “the angel had warned him against” seeking fame or fortune, “the twin temptations he would face. . . . He was neither to exhibit the plates to anyone nor think of alleviating his family’s acute impoverishment by selling them.”⁸

When Moroni ascended again, Joseph “was again left to ponder on the strangeness of what I had just experienced” but was interrupted by a rooster announcing “that day was approaching.” Joseph arose and, “as usual, went to the necessary labors of the day” (Joseph Smith—History 1:47–48). Joseph, his older brother Alvin, and their father began harvesting together, but Joseph seemed preoccupied. “Joseph, we must keep to work or we shall not get our task done,” Alvin told him.⁹ Joseph Sr. sent Junior home when it became clear that he was too weak to work at his usual pace. “I started with the intention of going to the house,” Joseph later remembered, “but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground.” The

next thing Joseph saw was “the messenger” whom he had seen the night before (Joseph Smith—History 1:48–49).

Joseph’s mother said that Moroni added “a few words of caution and instruction: thus, that he must beware of covetousness; and he must not suppose the record is to be brought forth with the view of getting gain; for this was not the case; but that it was to bring forth light and intelligence, which had for a long time been lost to the world: and, that when he went to get the plates, he must be on his guard, or his mind would be filled with darkness. The angel then told him to tell his father all which he had both seen and heard.”¹⁰

Joseph did not tell his father. “Why?” the angel asked. According to Lucy, Joseph said he was afraid his father would not believe him. “He will believe every word you say to him,” Moroni promised.¹¹ “I obeyed;” Joseph wrote, tellingly. “I . . . rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do

as commanded by the messenger.” Joseph reported to the hill we call Cumorah because of the Book of Mormon, but which the Smiths knew simply as “a hill of considerable size.” There, near the top, on the west side, Joseph found the stone which concealed the box in which the plates were deposited. “I obtained a lever,” Joseph wrote, “which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate” (Joseph Smith—History 1:50–52).

“I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate.”
—Joseph Smith



A re-creation of Joseph Smith viewing the golden plates. Courtesy of Intellectual Reserve, Inc.



Bradley Hales Clark, *Moroni and Joseph Smith*. Courtesy of Intellectual Reserve, Inc.

Here Joseph’s Manuscript History is terse: “I made an attempt to take them out, but was forbidden by the messenger” (Joseph Smith—History 1:53). That account was composed after a high tide of persecution and “many reports . . . put in circulation by evil-disposed and designing persons” (Joseph Smith—History 1:1). Perhaps because of that opposition, Joseph minimized in his Manuscript History parts of the story that could be weaponized against him, including the covetousness Moroni warned him about. According to his brief 1832 autobiography, Joseph “cried unto the Lord in the agony of my soul why can I not obtain them [the plates].” Moroni appeared and answered,

You have not kept the commandments of the Lord which I gave unto you therefore you cannot now obtain them for the time is not yet fulfilled therefore thou wast left unto temptation that thou mightest be made acquainted of with the power

of the advisory therefore repent and call on the Lord thou shalt be forgiven and in his own due time thou shalt obtain them for now I had been tempted of the advisory and saught the Plates to obtain riches and kept not the commandme[n]t that I should have an eye single to the Glory of God therefore I was chastened and saught diligently to obtain the plates.¹²

Moroni then gave him “instruction and intelligence” at the plates’ hillside repository (Joseph Smith—History 1:54).

Joseph’s mother and Oliver Cowdery were not there but both left accounts including details they learned from Joseph. According to Lucy Mack Smith, Moroni said to Joseph, “Now I will show you the distance between light and darkness, and the operation of a good spirit and an evil one. An evil spirit will try to crowd your mind with every evil and wicked thing to keep every good thought

and feeling out of your mind, but you must keep your mind always staid upon God, that no evil may come into your heart.”¹³ Oliver Cowdery added that Moroni taught Joseph, “All this is shown, the good and the evil, the holy and the impure, the glory of God and the power of darkness, that ye may know hereafter the two powers and never be

In September 1827, Joseph Smith, still far from perfect, had become not only willing but also able to make his eye single to God’s glory and to become a choice seer and a great benefit to his fellow beings.

influenced or overcome by that wicked one.”¹⁴

So Joseph returned home from the hill on September 22 chastened and without the plates but filled with knowledge and a growing understanding of what it meant to make his eye single to God’s glory.

In his Manuscript History, Joseph chose to render the story more matter-of-factly, and said simply that he learned on that first visit to the hill “that the time for bringing them forth had not yet arrived, *neither would it, until four years from that time*; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews” (Joseph Smith—History 1:53–54; emphasis added).

It is easy to misread that passage to mean that Joseph knew from the outset that it would take him four years to receive the plates. But the italicized words tell what Joseph knew only after the fact. The rest of the passage is all he knew at the time. It did not have to take four years. And it was not inevitable that Joseph would ever receive the plates. In September 1826, according to Joseph Knight, Moroni told Joseph that if he did not “do right according

to the will of God” within the next year, “he never would have them.”¹⁵ Everything depended on how well Joseph responded to the messages God sent him through the messenger named Moroni.

In September 1827, Joseph Smith, still far from perfect, had become not only willing but also able to make his eye single to God’s glory and to become a choice seer and a great benefit to his fellow beings. Through sore temptations, difficult decisions, and repeated chastening by an angel, he had reached a turning point in his prophetic life. President Dallin H. Oaks described this process: “Line upon line, young Joseph Smith expanded his faith and understanding and his spiritual gifts matured until he stood with power and stature as the Prophet of the Restoration.”¹⁶

Joseph had to choose whether to keep God’s commandments and shun Satan’s temptations. Moroni chastened him repeatedly through this process, but the messenger knew what Joseph was prophesied to become. He blessed and mentored Joseph. Moroni did not expect perfection in either himself or Joseph, just a total commitment to bringing forth the marvelous work by the gift and power of God. ✕

Notes

1. “History, 1834–1836,” The Joseph Smith Papers, 121.
2. “Lucy Mack Smith, History, 1845,” The Joseph Smith Papers, 85.
3. See “History, 1838–1856, volume A-1 [23 December 1805–30 August 1834],” The Joseph Smith Papers, 5.
4. Terry L. Givens, *By the Hand of Mormon* (New York: Oxford, 2002), 12.
5. Russell M. Nelson, “The Atonement,” *Ensign*, November 1996, 35.
6. See “History, 1838–1856, volume A-1 [23 December 1805–30 August 1834],” The Joseph Smith Papers, 6.
7. See “History, 1838–1856, volume A-1 [23 December 1805–30 August 1834],” 6.
8. Givens, *By the Hand of Mormon*, 13.
9. “Lucy Mack Smith, History, 1844–1845,” The Joseph Smith Papers, 11.
10. “Lucy Mack Smith, History, 1845,” The Joseph Smith Papers, 82.
11. “Lucy Mack Smith, History, 1845,” The Joseph Smith Papers, 82.
12. “History, circa Summer 1832,” The Joseph Smith Papers, 4–5.
13. *History of Joseph Smith by His Mother*, 109.
14. *The Messenger and Advocate*, October 1835, 198. See Moses 1.
15. Dean C. Jessee, “Joseph Knight’s Recollection of Early Mormon History,” *BYU Studies* 17, no. 1 (1977): 32.
16. Dallin H. Oaks, “Recent Events Involving Church History and Forged Documents,” *Ensign*, October 1987, 69.

New Annotated Edition of Brigham Young's Personal Journals

By Don L. Brugger

DON L. BRUGGER IS SENIOR EDITOR AT THE BYU RELIGIOUS STUDIES CENTER.

A Publishing Milestone in the Making

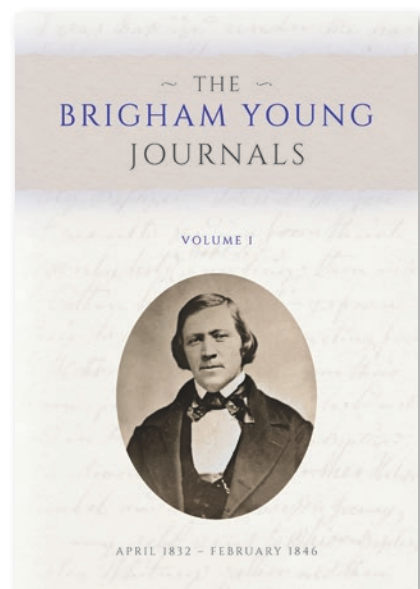
As the magnificent *Joseph Smith Papers* (JSP) volumes were rolling off the press to high praise, history enthusiasts wondered about the much vaster trove of papers amassed during the three decades of Brigham Young's tenure as President of the Church (1847–77). Would major portions of that massive archive be published too, including Young's personal journals? Could such a project uphold the same high academic standards as the JSP volumes from the Church Historian's Press?

Readers of the just released maiden volume of *The Brigham Young Journals* (BYJ), covering the years 1832 to 1846 and bearing the BYU Press imprint, will be pleased to see those questions answered in the affirmative. Like its JSP forerunner, this latest tour de force follows the same rigorous documentary editing standards and protocols and is the creation of a select team of JSP historians. As such it marks a milestone in Latter-day Saint historical studies and bodes well for its companion volumes in the years ahead.

Young's public activities in Utah are amply documented in office journals, meeting minutes, administrative records, civic records, letters, sermons, and more—a written legacy filling *tens of thousands of pages!* That vast corpus has tantalized admirers and critics alike seeking the sum of the man who saved the splintering Church from collapse, vigorously sought to continue the restoration begun by Joseph Smith, and exerted an outsize influence on western US governance, settlement, and economic expansion.

Despite all the scrutiny, Young, like his beloved prophet Joseph Smith, remains a figure of perennial interest, even an enigma, but one whose private contours obscured by the distance of time are now coming into sharper focus with the publication of his personal journals.

"Brigham Young has long been a person of intrigue and a subject of biographies, exposés, and scholarship," says historian Brent M. Rogers, who along with Gerrit J. Dirkmaat and Andrew H. Hedges is one of the volume's editors. "For all that has been written on and about him by others, nothing gives better insight



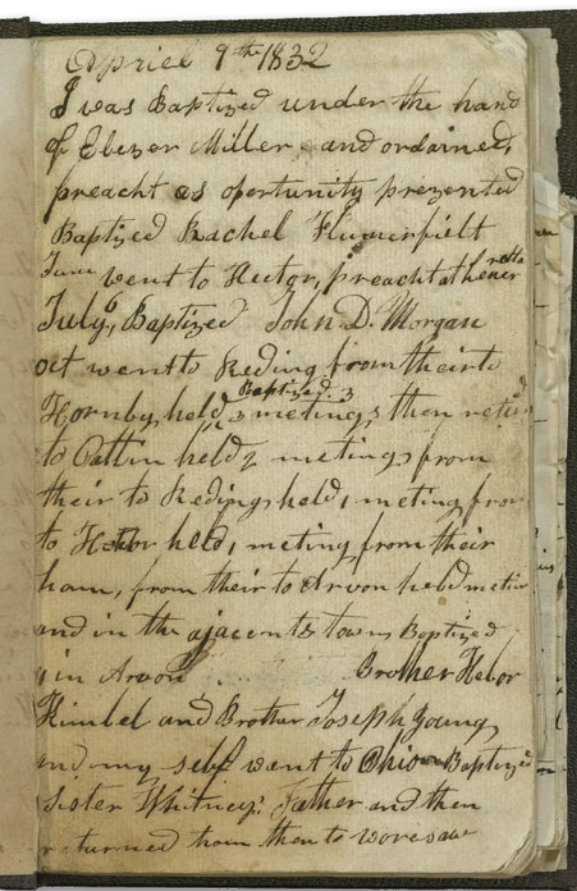
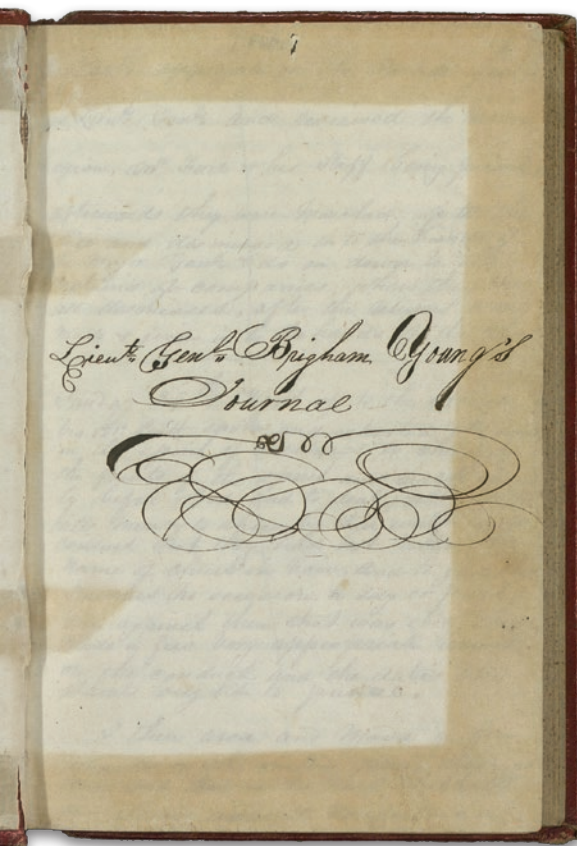
Above: The first volume of *The Brigham Young Journals* features the most accurate transcripts to date of Young's four pre-Utah journals.

Opposite, top: Interior title page of Young's first office journal, inscribed by clerk John P. McEwan.

Opposite, bottom: Page of earliest journal entries written by Young.

into the life and character of the man than his own writings, of which his personal journals are arguably the most important."

The general editors are Ronald K. Esplin, who helped conceive and shape the volume, and Dean C. Jessee,



whose substantial earlier work on Young's journals was reworked and expanded by the volume editors (a role entailing considerable research and writing responsibilities).

The result of those labors is the most accurate transcripts to date of Young's four pre-Utah journals. Three written in his own hand cover the years 1832–45, with the fourth being his Nauvoo office journal kept by secretaries for the period 1844–46.

As Young's first and most extensive effort at personal journal keeping, these journals give readers rare entrée into Young's early life and experiences. "Soon after his baptism, the uneducated carpenter 'preacht as oportunity presented,' keeping a record of his missionary travels," Rogers explains. "Over the next thirteen years, he jotted down entries (often with creative, phonetic spelling), documenting his travels, ministry, and life. In this volume, readers will see Young's life experiences unfold chronologically following his life-changing baptism in April 1832 until he was prepared to lead Church members west from Nauvoo in February 1846."

Young's personal journals mark his development from earnest young preacher to capable and indomitable leader of Latter-day Saint movement. Readers will relish priceless entries related to his fire-in-the-belly missionary zeal, his family life, temple building, his British mission, the succession crisis, his leadership amid growing mob violence, and preparations for the exodus from the United States.

Demanding the Best Effort

This volume was produced in cooperation with the Brigham Young Center, a nonprofit foundation established in 2017 to make Young's papers easily available online. The center works closely with the Church History Department, where the bulk of the Brigham Young corpus resides.

This initiative is breathless in scope—Young's papers exceed those of Joseph Smith by a magnitude of ten (keep in mind that the JSP series exceeds two dozen volumes)! Given the daunting size of the corpus, the center will steadily be adding more curated documents online while preparing print volumes of the most important materials.¹

In a 2018 interview, Hedges noted a driving impulse behind the center's initiatives: "The vision of the center is to get into the mind of Brigham Young as much as possible, which we can do through his holographic diaries. That's where we see what he's thinking. That's where we see how he expresses himself. That's where we see the unfiltered Brigham." He goes on to note that people "think they know who he is, what he said, what he taught, and things like that. But once you get into his personal papers, an entirely different Brigham Young starts to emerge that differs from the assumptions people make."²

Extensive efforts were made to produce accurate transcriptions of Young's journal entries, a task often complicated not only by his poor spelling and terse style but also by occasional chronological gaps and entries penned in different parts of his journals for needed space.

Without the guidance this volume affords, readers would struggle to stay oriented in time and place and to make sense of obscure references and allusions.

“The nature of the documents themselves makes this volume important if not essential,” says Esplin. “Without help, even experienced scholars often labor to understand Young’s handwritten diaries, but this edition allows all readers to follow his travels and learn, year by year, about his life, character, and early ministry.”

“Even with many eyes on the text, some entries remain illegible,” Gerrit Dirkmaat says. “After the creation of the transcript, the historians begin the process of outlining what historical research can be undertaken to help readers make sense of the text. There are many questions raised for which there are no definitive answers. With others, the examination of contemporary sources sheds light.”

Esplin explains that at each stage extensive feedback is often incorporated into successive drafts. The independent scholars who then read the mature draft are not associated with the volume but know the relevant history. “They generate additional feedback—and an even better final product. Source checking helps catch remaining errors and verifies that the sources are not misrepresented. An honest, careful scholar working largely alone often produces quality work. But this collaborative process that produced this volume leads to a product better than any scholar could do alone.” Indeed, it is here where the BYJ historical team shines.

The volume’s annotations include numerous sectional overviews that provide historical context, bridge chronological gaps in Young’s journal entries, and offer other instructive background. Editorial notes and footnotes add a further layer of textual analysis and clarification so readers can better understand the journal text. While the comprehensive textual apparatus is a scholar’s delight, especially for specialists in early Latter-day Saint history and American religious history, it will guide the general reader to greater understanding of Young’s life and times than can be gleaned from reading his journal entries unassisted.

The new volume draws on original sources whenever helpful and feasible, featuring them in the annotation. The journals of Wilford Woodruff are a prime source for additional details and clarifying or corroborating information, as are journals, letters, and other documents from other Church leaders and contemporaries of Brigham Young. Secondary sources are used when they bring together key primary sources and distill useful contextual information.

Once a section of transcriptions and the accompanying annotations are complete, the editorial overviews are written from a position of improved understanding resulting from the rigorous preparatory work.

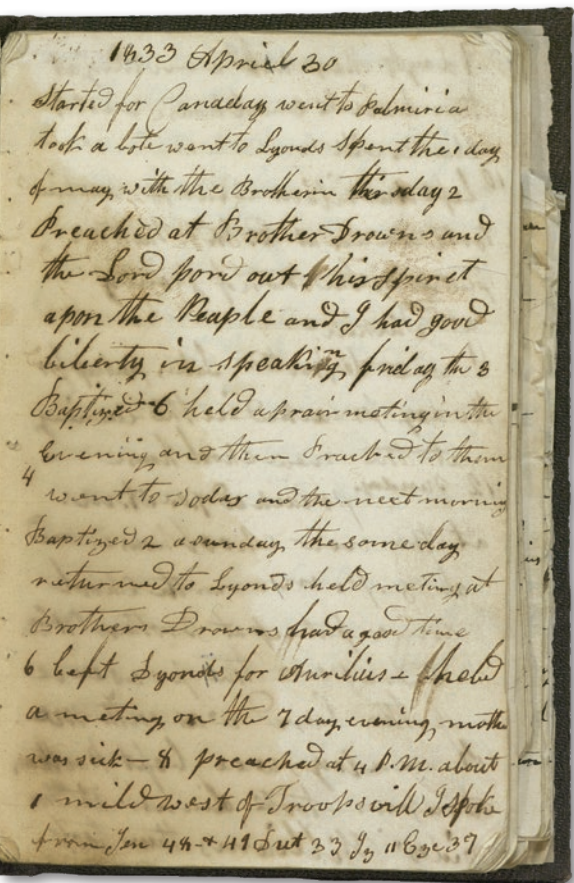
One example of meticulous research is an entry on Charlotte Bond’s baptism on May 6. The journal entry does not specify a year but appears after an entry dated to 1833,

presumably indicating that Bond was baptized that year. But not so fast: the upshot of analysis in the footnote is that modes of transportation and travel times would make a round trip on the same day to the places listed nearly impossible. The facts argue for May 6, 1832, the entry likely being a retrospective one, a tendency that appears elsewhere in Young’s journaling.

Another example of cogent footnoting involves a rather bare entry from September 1845: “Sept 5 went [to] the big field and took dinner with the proprietors.” The footnote conveys the importance of the event: “The Big Field Association was a joint farming cooperative that had pooled resources to farm 3,840 acres outside Nauvoo. The recent harvest had been a spectacular one, boasting 30,000 bushels of corn and 30,000 bushels of wheat, as well as many other crops raised on the land. A celebratory dinner was held by the trustees of the association to which the Twelve and many others were invited. Willard Richards placed the attendance at 616 adults and an unspecified number of children.”

Other obscure journal entries are clarified through maps and reference to water routes, railroad lines, and other historical findings, showing the editors’ attention to detail and distrust of facile analysis. For the BYJ team, this project deserves utmost attention to accuracy—even the most reasonable surmises and conjectural emendations must be subjected to rigorous examination and then cross-examination by multiple experts in what is termed “third-level

verification.” This is an exceptionally high standard, but one consistent with world-class documentary editing and historiographical practice.



This journal page showing Young's idiosyncratic spelling notes the start of another mission to Canada (via Palmyra, New York) and subsequent preaching and baptizing.

“Documentary editing done well involves great attention to detail—to the details of the documents and to the details of history,” Esplin says. “Editors of *The Joseph Smith Papers*, including those who produced the Brigham Young journals, added to a working knowledge of historical research and writing the skills of documentary editing. Leaders of other nationally acclaimed

documentary editing projects visited our offices in Salt Lake City and conducted workshops with us.” The JSP historians also traveled back East to learn from other established projects. That preparation led the JSP Project to achieve accreditation by the National Historical Publications and Records Commission (NHPRC).

“The almost obsessive attention to detail and insistence on going back to the best original sources that is a hallmark of *The Joseph Smith Papers* is also evident in this volume of the Brigham Young journals,” Esplin affirms.

*“The almost obsessive attention to detail and insistence on going back to the best original sources that is a hallmark of *The Joseph Smith Papers* is also evident in this volume of the Brigham Young journals.”*

—General editor Ronald K. Esplin

Insights and Gems

As might be expected, the scholars who devoted so much time to this project came away with rich insights and perspectives. For Esplin, the holograph journals show that long before Young rose to high offices in the restored Church, he proved to be a stalwart disciple and follower:

“Young’s baptism brought with it a powerful impulse to preach. The ‘fire in his bones’ burned so intensely that he felt that if he did share the message—open his mouth and preach the glad tidings of the Restoration—he would be consumed. In the pages of these journals one can share

the journey of a dedicated disciple willing to do his duty no matter the cost, and who gained strength and power through diligence and sacrifice. Though lacking formal training or education, he was filled with the Spirit and learned by doing because he believed with his whole soul in the message of the Restoration.”

“In 1832, Brigham has no idea that he will eventually be called to be an apostle or that he will become the second president of the Church,” Dirkmaat says. “He was just another recently baptized believer desperately trying to help others accept the

gospel. It is telling that his first entry includes his first baptism, Rachel Flummerfelt. His next entry describes the baptism of Charlotte Bond and his fourth the baptism of John D. Morgan. Readers will gain an appreciation of not only Young’s devotion to preaching the gospel, but his tireless efforts in doing it.”

Curiously, Young’s journal does not ruminate on the martyrdom of Joseph and Hyrum Smith, the situation being so distressful that Young, away on a mission in the East, could only collect himself (“I felt as tho my head wo[ul]d crack,” he later recalled) and hasten back to Nauvoo.

designations that appear at the top of several journal pages. Because some of the dates are associated with plural marriages that can be documented, researchers surmise that the abbreviations stand for “marriage for eternity” and “marriage for time.”

The next BYJ volumes will include all his Utah journals. The office journals will make up the bulk of those volumes, but documents containing other daily entries of Brigham’s life, such as brief travel journals, will be included.

Esplin’s enriched perspective includes Young’s evolving understanding of the centrality of the temple in the unfolding Restoration: “The restoration of priesthood keys and authority and the related knowledge were vital steps, but they had to be received, valued, implemented, brought into action. Young’s later Nauvoo journals underscore how central these things were to him, and how central his commitment to them and oversight of them in connection with the Nauvoo Temple was to the whole enterprise of the Restoration and establishing Zion.”

What’s in Store

Part 1 begins by describing the journals and narrates significant events in Young’s life from his marriages, conversion, and missions to many pivotal events in early Church history in which he was prominently enmeshed: Zion’s Camp, the calling of the Twelve Apostles, the Mormon-Missouri War, the mission to England, the martyrdom of Joseph and Hyrum Smith, temple building, and preparations to move the Saints west from encroaching mob violence in Nauvoo.

Following a précis of the editorial method are the featured verbatim transcripts of the four journals with full annotation as well as photographs, prints, and maps to enrich the presentation. As a readerly convenience, the general editors opted to limit the use of transcription symbols and to prize cogent annotation and historical overviews as means of elucidating the text and clarifying how Brigham Young’s travels and experiences fit into the stream of early Church history.

Part 2 examines the journals as physical artifacts, specifying their dimensions and distinctive characteristics. Included here are miscellaneous items such as random notations, statements, and documents that Young inscribed into his journals, generally without dates and having no obvious chronological purpose. Reference material provides a chronology of Brigham Young’s life through 1846 and an impressive list of places he visited in his tireless missionary efforts, including travel itineraries.

The next BYJ volumes will include all his Utah journals. The office journals will make up the bulk of those volumes, but documents containing other daily entries of Brigham’s life, such as brief travel journals, will be included.

“After the journals, letters may be the most important documents,” says Esplin. “With more than ten thousand outgoing and thirty thousand incoming letters, annotating and publishing all of them would not be possible. But we will publish volumes of selected letters. We also plan, as resources permit, to publish selections of other documents such as sermons, minutes, and unusually important or interesting ‘standalone’ documents.”

“This volume should be the first work consulted on any project involving Brigham Young’s early life before the exodus,” says Dirkmaat. “The subsequent journal volumes will likewise be the most important source to both scholars and Church members wanting to understand Brigham’s life, teachings, personality, and daily activities.”

The Brigham Young Journals, Volume 1: April 1832–February 1846 is available wherever Latter-day Saint books are sold. ✂

Notes

1. For more on the Brigham Young Center’s purposes and the massive amount of material it contemplates processing and making available online and through printed volumes, see Gerrit J. Dirkmaat, Andrew H. Hedges, and Thomas A. Wayment, “The Brigham Young Papers,” *BYU Religious Education Review*, Fall 2018, 16–21. See also brighamyoungcenter.org.
2. Dirkmaat, Hedges, and Wayment, “Brigham Young Papers,” 19, 20.

STUDENT SYMPOSIUM AND VISUALIZING LEARNING STUDENT ART EXHIBIT

By *Adi Marshall*

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I expected my professor to jump straight into the day's lesson once class started. Instead, he pulled up a flyer for the Student Symposium. I could feel how excited he was about the prospect of students submitting and presenting their papers from their religion courses, and that energy compounded when he announced that there was a second component to the symposium: the Visualizing Learning Student Art Exhibit.

For the first time since the start of both events, the Student Symposium and the Visualizing Learning exhibit were going to be combined as one conference. These events have come a long way since their individual beginnings. For example, the Student Symposium has developed a mentor program, allowing professors to be involved in the publication process with the students. Dr. Mary Jane Woodger, the chair of the symposium, said that she enjoyed participating in the conference because it gives her and other faculty a chance to work one-on-one with students, an

opportunity that doesn't happen as often during an undergraduate degree in religious studies.

Changes have also been implemented in the Visualizing Learning exhibit. The art exhibit has seen an increase in submissions since moving to an online submission form initiated by students rather than faculty recommendations. Dr. Jan Martin, the chair of the exhibit, reported that the total number of entries jumped from eight to fifty-five in 2023. Dr. Martin said it was great to see the art being placed on the same level as the research. She emphasized, "We can't treat art like it's less important than academic scholarship, because there is a wide variety of learning styles that students use that are equally effective."

The goal of both the symposium and the art exhibit is to allow students to showcase that wider variety of learning, and it's clear that this goal has been achieved. Students have shared how their participation in the events has benefited their academic and spiritual learning. For example,

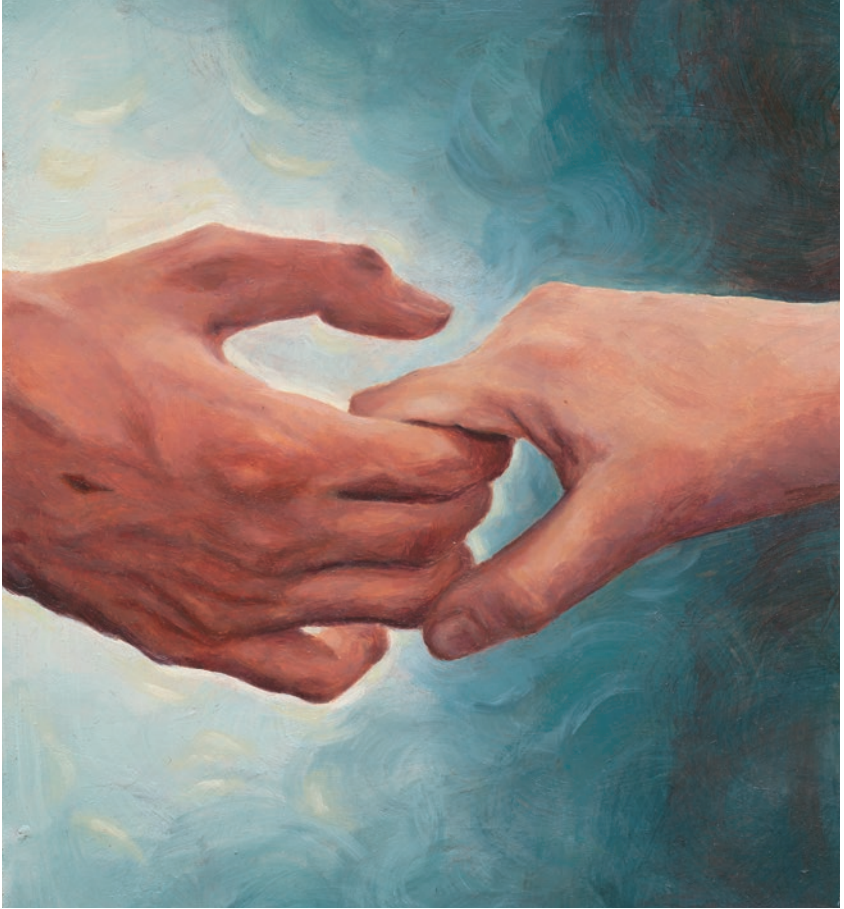


Marie Heder, *The Living Christ*.

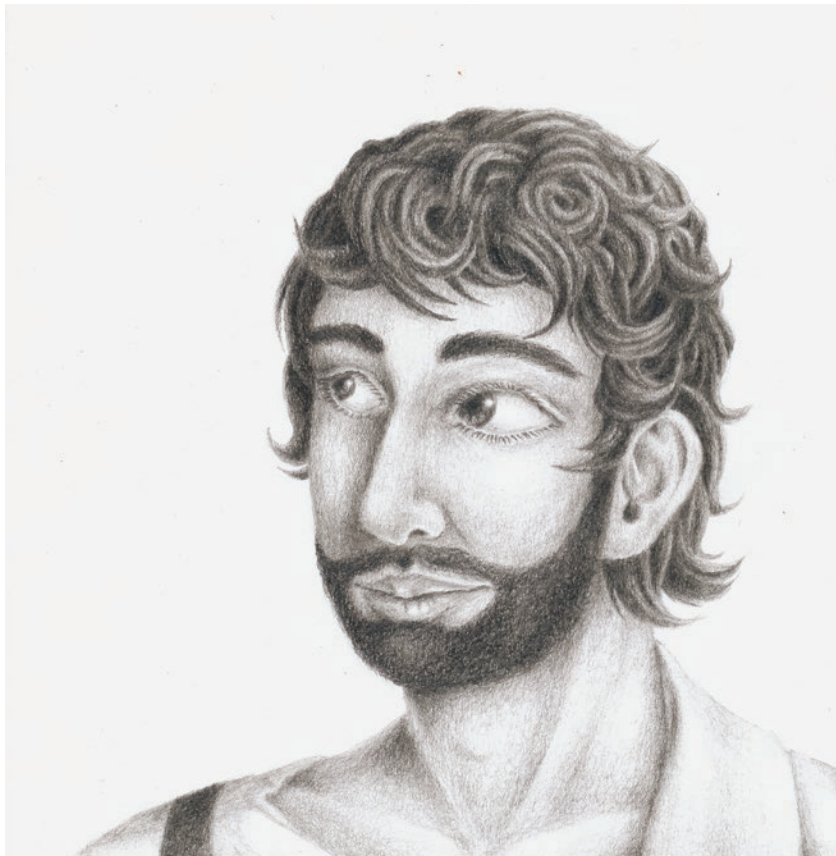
Brock Dowdle presented his paper on scrupulosity, a form of religious OCD, at the Student Symposium. Brock said, "I can do a really intense study of something I was passionate about that was gospel related but not just the scriptures. I used resources that I hadn't considered previously, like from the RSC website." Similarly, Marie Heder, one of the finalists in the Visualizing Learning exhibit, shared how her art piece gave her a chance to explore learning in a personalized way. She said, "Everyone has ways

that they worship. It's by divine design that God reaches his children in different ways, and this experience uncovered a window for me to see God in a new way."

Mentoring has played different roles across these student events. For the symposium, students receive a mentor as part of the presentation and publication process. These mentors provide feedback on the students' work and give pointers on where to look for more information. When asked about how his mentor changed the way he approached the gospel and his research, Brock shared, "There's a lot of research and scholarship out there. You can connect all sorts of things to the gospel, even connecting to other religions or religious institutions. There's truth in different places."



Hailey Louise Martin, "The Lord Shall Be Thy Confidence" (Proverbs 3:26).



Emily Ferkin, *Of Nazareth*.

On the other hand, art is a more personalized form of learning and expression that cannot necessarily be mentored in the same way as a research paper. But there are still ways of mentoring that help the students and their artwork take shape. Marie mentioned how her religion professor was influential in helping her get involved in the exhibit specifically, while her art professor inspired the method that she used for her piece. Marie said, "I love how this made a move toward different ways of learning. The education system has been pretty much the same for a long time, but this felt like a door to something that is so much more beneficial in the education process for an individual. It taught me as an individual rather than as part of a mass."

This individual mentoring, whether through a project in a

Continued on page 33.

Bringing Religion to the People: The *Y Religion* Podcast

By Anthony R. Sweat

ANTHONY R. SWEAT (anthony_sweat@byu.edu) IS AN ASSOCIATE TEACHING PROFESSOR OF CHURCH HISTORY AND DOCTRINE.

In 1981 Jeffrey R. Holland, then president of BYU, presented BYU’s unique mission statement to “assist individuals in their quest for perfection and eternal life.” In explaining part of this mission, the document approved by the Board of Education encouraged BYU faculty to “make their service and scholarship available to The Church of Jesus Christ of Latter-day Saints,” particularly because so few Church members globally have the opportunity to attend BYU in person due to “limited enrollments.”¹ Related to this university mission, BYU Religious Education has as part of their mission statement to extend their religious teaching and research “to the larger community.”² Today technology is helping to enable this aspect of BYU Religious Education’s outreach to the

broader Latter-day Saint people. Although because of distance, opportunity, or time, most Saints can’t attend a BYU religion class or faculty presentation on a research subject; thanks to podcasts, now everyone can.

In 2020 BYU Religious Education launched its official podcast, *Y Religion*. The *Y Religion* podcast brings to the everyday Saint recent publications from full-time Religious Education faculty on subjects related to the Church in an engaging three-part format. Each episode discusses why the research was done, why the subject matters, and why the professor chooses to be both a disciple and a scholar. Each month two new podcasts episodes are released (on the first and the fifteenth) with links to the publication given in the show notes to help bring some of the diverse



publications and venues of Religious Education into one easily accessible, centralized podcasting place for the people.

The podcast's debut was coincidentally well-timed, as just a few months after it started, the world shut down due to COVID-19 restrictions. As COVID increasingly turned the world on its head, it also effectively turned on the world's ears. The pandemic shifted how people interacted, worked, consumed media, and were educated. In the process it introduced many more to the world of podcasting. Podcasting has been around since roughly 2004 (the word comes from sending an audio broadcast file to your iPod, hence a *podcast*³) and has had a steady increase of listeners over the past two decades. The last few years, however, have been notable. There was a 20 percent increase in the amount of podcast listening from 2021 to 2022. Average listeners in 2022 listened to almost six episodes and about four hours of podcasts per week.⁴ Although a niche genre just two decades ago, as of 2023 there were five million podcasts and over seventy million episodes available to choose from. It's estimated that in the US there are over a hundred million active podcast listeners now.⁵

In 2020 BYU Religious Education launched its official podcast, Y Religion. The Y Religion podcast brings to the everyday Saint recent publications from full-time Religious Education faculty on subjects related to the Church in an engaging three-part format.



BYU student Mitchell Bashford (left) audio mixed and engineered the high-quality sound of the podcast for more than three years until he graduated in 2023. Professor Anthony Sweat hosts and oversees the podcast's production.



Through 2023 the *Y Religion* committee included faculty interviewers Casey Griffiths, Jared Halverson, Ryan Sharp, and Brad Wilcox, with Hank Smith as interview editor, RSC employees Alaina Dunn on episode copy and Summer Knudsen on social media, and Faculty Support’s Beverly Yellowhorse on scheduling.

The *Y Religion* podcast has also seen continued increase in growth since its debut with extremely positive reception by its listeners. So far there have been 1.5 thousand reviews of the podcast on Apple Podcasts, with an average of 4.9 out of 5.0 stars. The podcast has been downloaded in the millions, with downloads in 153 countries over the world. Each individual episode roughly fills up the Marriott Center in terms of audio listens. With an estimated seventy-five thousand podcasts in the “Christianity” category,⁶ *Y Religion* has had multiple rankings in the top hundred podcasts in that category in America, peaking at number thirteen during one week of 2022. Based on metrics by Triton Digital (a media consumer company), *Y Religion* ranks somewhere in the top 5 to 10 percent of overall US podcasts downloaded each month,⁷ and in the top 1 percent of Christianity.⁸

While these numbers show a fantastic reception of the podcast, the goal is not to be the top-downloaded

or most popular podcast. The goal, back to BYU and Religious Education’s mission, is to bring great research

Based on metrics by Triton Digital (a media consumer company), Y Religion ranks somewhere in the top 5 to 10 percent of overall US podcasts downloaded each month, and in the top 1 percent of Christianity.

and writing to BYU students and the everyday Saint to assist them in their efforts to come unto Christ in their quest for perfection and eternal life. We seek to enlighten minds and strengthen faith by producing a high-quality, professional, engaging show on a variety of subjects.

Admittedly, *Y Religion* is a bit eclectic in subject matter, reflecting the unique training, expertise, and research of the many members of the religion faculty. For example, episode 76 was on commemorating Holy Week (Eric Huntsman), episode 77 on Cain’s rejected sacrifice (Shon Hopkin), episode 78 on critical text analysis of the Book of Mormon (Nick Frederick), and episode 79 on becoming like God (Daniel Becerra). Each of the episodes mentioned in this small sample covers different subject matters, time periods, books of scripture, and religious applications. This variety is part of the podcast’s strength and identity, opening some listeners up to subjects they otherwise may have never considered or learned. Listeners also get to know the religion faculty better not only by learning from their training and expertise on various subjects, but also by hearing them express their faith in the restored gospel of Jesus Christ. The podcast also helps contribute to BYU’s emphasis on student mentoring as BYU students are involved in the production of each episode.

Many comment that listening to *Y Religion* helps them feel like they are attending a BYU religion class or listening to a religion faculty teach at a conference. One woman wrote a review saying, “I love this podcast. It brings back the feeling of being in the best kind of university lecture. What a treasure to be able to learn about these award-winning research papers while I go about my busy day.” Another man wrote, “This has become my new go-to for faith-based scholarly insight.” And a mother wrote, “I’m a relatively new listener, but I have loved dovetailing these podcasts into my scripture study. I love the wide range of topics and the bright, enthusiastic minds who give me enough education to fuel my curiosity without flooding me with too many facts. . . . As a busy mom of six, I don’t have a lot of options for going to symposiums or educational events. This podcast helps me find the inspiration I need, right when I need it.”

If you already listen and subscribe to the *Y Religion* podcast, we hope you feel the same way and are blessed by listening to the research publications of BYU religion faculty. If you’re not a subscriber or haven’t listened, well,

RELATED PODCASTS BY BYU RELIGION FACULTY

Although not official productions of BYU or Religious Education, some of our faculty also host other gospel-related podcasts such as the following:

- Gerrit Dirkmaat: *The Standard of Truth*
- Tyler Griffin: *Come Follow Me Insights* (Scripture Central)
- Casey Paul Griffiths: *Seek Learning*
- Jared Halverson: *Unshaken Saints*
- John Hilton III: *Seeking Jesus*
- Kerry Muhlestein: *The Scriptures Are Real*
- Hank Smith: *Follow Him*

why not? Go onto your podcast platform of choice (Apple, Spotify, Pandora, Google, or even now on YouTube!), type in “Y Religion podcast,” and start listening! It’s like having a religion class in your own pocket. Or, as one listener wrote in a review of the podcast, “I can’t be at school, but I am still getting an education!” ✂

Notes

1. Jeffrey R. Holland, “The Mission of Brigham Young University,” November 4, 1981, as cited in *Envisioning BYU: Foundations and Dreams*, ed. John S. Tanner, vol. 1 (Provo, UT: Brigham Young University, 2022), 65–66.
2. “Religious Education Mission Statement,” in *Religious Education Handbook*, 2022–23 (n.p.), 1.
3. Zeeshan Akram Jabeer, “A Brief History of Podcasting,” *Medium*, September 13, 2021.
4. Brad Adgate, “2022 Was Another Record Year for Podcasts,” *Forbes*, January 25, 2023.
5. Triton Digital, *Triton Digital’s 2022 Podcast Report: U.S. Podcast Landscape Year-End Recap, Trends, & Takeaways*, January 2023.
6. See James Cridland, “How Many Podcasts Are There in Each Category?,” *podnews*, February 9, 2021.
7. Triton Digital, *Triton Digital’s 2022 Podcast Report*.
8. This 1 percent is based on download metrics by Buzzsprout and the reported numbers of Religion and Spirituality/Christianity podcasts and charting *Y Religion* receives (there are seventy-five thousand podcasts in this category; podcasts ranked in the top two hundred are placed as the top 1 percent).

FACULTY AND STAFF

APPOINTMENTS

Philip Abbott was hired as a visiting assistant professor in the Department of Ancient Scripture. **Ross Baron** was hired as a visiting teaching professor.

Joshua M. Matson was hired as an assistant professor. **Robbie Taggart** was hired as an associate teaching professor.

Philip L. Allred and **Rob Eaton** were hired as visiting teaching professors in the Department of Church History and Doctrine. **Maclane Heward** and **Ty Mansfield** were hired as assistant professors. **Scott L. Howell** was hired as an assistant teaching professor. **Brian Mead** and **Travis Searle** were hired as assistant teaching professors. **Matthew O. Richardson** returns to the department after several years in administration and on Church assignment.

Derek Sainsbury was hired as an associate professor.

Jason R. Combs received continuing faculty status and advanced to associate professor.

W. Justin Dyer advanced to professor.

Mark D. Ellison received continuing faculty status.

Frank F. Judd Jr. was appointed associate chair of the Department of Ancient Scripture.

Jan J. Martin received continuing faculty status and advanced to associate professor.

Avram R. Shannon received continuing faculty status and advanced to associate professor.

Hank R. Smith received continuing faculty status and advanced to associate teaching professor.

Joseph Spencer received continuing faculty status and advanced to associate professor.

Krystal V. L. Pierce passed third-year review for candidacy for continuing faculty status.

Ryan H. Sharp passed the third-year review for candidacy for continuing faculty status.

Amy Easton-Flake and **Mark D. Ellison** began serving at the BYU Jerusalem Center for Near Eastern Studies.

AWARDS

Daniel L. Belnap received the Richard L. Anderson Research Award.

Alexander L. Baugh received the B. West Belnap Citizenship Award.

Alexander L. Baugh and **Gaye Strathearn** received BYU's

Creative Works Award for their work on the video roundtable discussions on the scriptures.

The Association for Mormon Letters gave their award for religious nonfiction to *Ancient Christians: An Introduction for Latter-day Saints*, edited by **Jason R. Combs**, **Mark D. Ellison**, Catherine Gines Taylor, and Kristian S. Heal.

Richard B. Crookston, Religious Education IT manager, was recognized for twenty years of service.

Robert C. Freeman, professor of Church history and doctrine, received the Robert J. Matthews Teaching Award.

Casey Paul Griffiths received the Ephraim Hatch Teaching and Learning Fellowship.

Steven C. Harper, professor of Church history and doctrine, received BYU Religious Education's Outstanding Citizenship Award.

Andrew H. Hedges, professor of Church history and doctrine, received the Outstanding Teaching Award.

Adam Hellewell, administrative assistant in the BYU Religious Education deans' office, received the Outstanding Service Award.

Continued from page 27.

Brent R. Nordgren, RSC operations and production supervisor, was recognized for fifteen years of service.

George A. Pierce received the Harvey B. & Susan Easton Black Outstanding Publication Award for his book edited with K. H. Keimer titled *The Ancient Israelite World*.

Aaron P. Schade received the Harvey B. & Susan Easton Black Outstanding Publication Award for *The Book of Moses: From the Ancient of Days to the Latter Days* (coauthored by Matthew L. Bowen).

RETIRING

Charles Swift retired on July 31.

David Whitchurch retired on July 1.



Above: Emily Clisby, *When I Fall*.

Below: Rachel Lopez, *Phantasmagoria*.

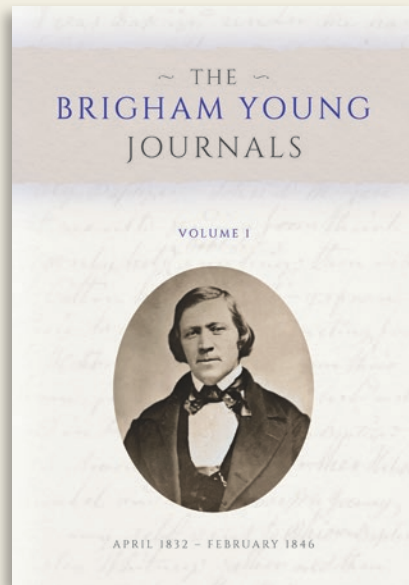
religion class, help from a professor, or support from family and friends, is what enables students to branch outside of what they initially thought was possible and gives them the confidence to explore their interests and talents. “Find a subject you enjoy,” Dr. Woodger advises. “Find someone with expertise in that subject, and then let them help you.”

Since initially seeing that flyer in my religion class, it has become increasingly clear how incredible of an opportunity the Student Symposium and the Visualizing Learning Student Art Exhibit can be for everyone involved. Combining the two events has given students and faculty a chance to coordinate in their individual learning and scholarship, and the surrounding community benefits from the students’ presentations at the conference. This last year, the thirty chairs that were set up filled faster than more chairs could be provided. People packed themselves in the available standing room as they came to hear the presentations and view the artwork that the students had prepared. Such a unique



opportunity of experiential learning and mentoring truly provides access to a wider variety of learning.

If you are looking to know more about the Student Symposium and Visualizing Learning Student Art Exhibit, contact Beverly Yellowhorse at 801-422-3611 or beverly_yellowhorse@byu.edu. She is a permanent member of the Student Symposium committee and a vital part of what makes these events run so smoothly. Her support and expertise provide a unique form of mentoring themselves, and Religious Education is indebted to her for her work. You can also find the art presented at the conference on display in the lobby of the Joseph Smith Building until the end of the year. ✂



The Brigham Young Journals, Volume 1: April 1832–February 1846

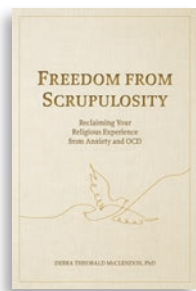
EDITED BY RONALD K. ESPLIN, DEAN C. JESSEE, BRENT M. ROGERS, GERRIT J. DIRKMAAT, AND ANDREW H. HEDGES

In April 1832, as Brigham Young sat wet after his baptism and ordination to the office of elder in the newly restored Church of Christ, a fire began to blaze within him. “I wanted to thunder and roar out the Gospel to the nations,” he recalled. “I had to go out and preach, lest my bones should consume within me.” The same impulse that spurred him to preach far and wide for years prompted him to begin a journal to preserve a record of those labors. This first volume of *The Brigham Young Journals* presents Young’s pre-Utah journals, which include three written in his own hand (1832–45) and his Nauvoo office journal kept by clerks (1844–46). Despite some substantial gaps, both records afford unique glimpses into Young’s life and ministry as well as matters of moment—both triumphant and turbulent—in early Church history.

US \$34.99

RECENT AND UPCOMING PUBLICATIONS

To purchase any of the following publications, please visit www.deseretbook.com and search by book title, or call the Deseret Book Store toll-free at 888-846-7302.



Freedom from Scrupulosity: Reclaiming Your Religious Experience from Anxiety and OCD

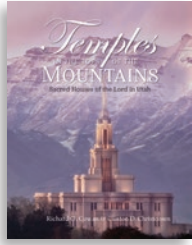
DEBRA

THEOBALD MCCLENDON

This book is a comprehensive examination of religious scrupulosity, with a focus on treatment. In part 1, the author describes basics about anxiety, OCD, and scrupulosity and how each is related and interconnected. Part 2 explores scrupulosity on a deeper level, including what researchers have learned about scrupulosity. In part 3, McClendon discusses treatment

considerations and presents a gold-standard, evidence-based approach to treatment. The interventions described can serve as a stand-alone self-help treatment for scrupulosity or as an adjunct to working with a mental health professional.

US \$27.99



**Temples in the
Tops of the
Mountains:
Sacred Houses
of the Lord in
Utah**

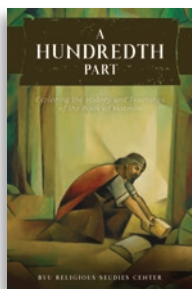
RICHARD O.

COWAN AND CLINTON D.

CHRISTENSEN

This volume shares the story of Utah’s temples, now numbering twenty-eight. Organized chronologically, this gorgeously illustrated book begins with the iconic pioneer-era temples and elaborates on each era of Utah temple building since, including temple remodels and renovations, tabernacles renovated into temples, and new temple designs that maximize efficiency and accommodate patrons in less-populated areas. The stories of the miracles behind the temples show the hand of God in the lives of the Saints and the faith and efforts that have built so many temples in the tops of the mountains in Utah.

US \$32.99



**A Hundredth
Part: Exploring
the History and
Teachings of
the Book of
Mormon**

EDITED BY

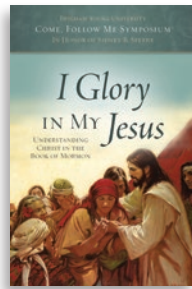
AVRAM R.

SHANNON AND KERRY HULL

This volume represents some of the more compelling articles on the Book of Mormon that have appeared in Religious Studies Center publications. Each has advanced the field of Book

of Mormon studies in unique and innovative ways and has provided insights into the doctrine, history, and message of the Book of Mormon.

US \$29.99



**I Glory in My
Jesus:
Understanding
Christ in the
Book of
Mormon**

EDITED BY

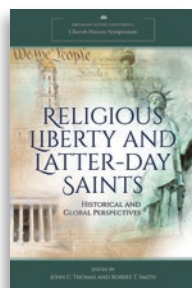
JOHN HILTON III,

NICHOLAS J. FREDERICK, MARK D.

OGLETREE, AND KRYSTAL V. L. PIERCE

Jesus Christ is the central figure in the Book of Mormon. Ancient prophets in the Western Hemisphere consistently pointed to his life and atoning sacrifice. For example, Nephi wrote, “I glory in my Jesus, for he hath redeemed my soul from hell” (2 Nephi 33:6). After his resurrection, Jesus Christ personally ministered to the Nephites and taught them. This volume shares important reminders about how to focus on Jesus Christ in the Book of Mormon.

US \$29.99



**Religious
Liberty and
Latter-day
Saints:
Historical and
Global
Perspectives**

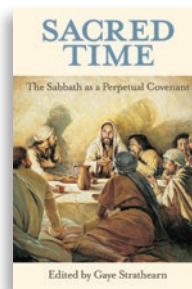
EDITED BY JOHN C.

THOMAS AND ROBERT T. SMITH

In 1842 Joseph Smith penned the Wentworth Letter that produced the eleventh and twelfth articles of faith,

in which Latter-day Saints “claim the privilege of worshipping Almighty God according to the dictates of our own conscience” and the duty of “obeying, honoring and sustaining the law.” These statements have occasionally been in tension: claiming free exercise of religion while pledging to uphold the law. This volume offers historical and global perspectives on how The Church of Jesus Christ of Latter-day Saints and its members have navigated this tension and attempted to uphold both ideals as a prelude to our modern time.

US \$31.99



**Sacred Time:
The Sabbath as
a Perpetual
Covenant**

EDITED BY GAYE

STRATHEARN

How does a
person live a

command to keep the Sabbath day holy in a world that is vastly different from its original context with Moses and Mount Sinai? Chapters in this volume will address the Sabbath throughout time, from both the Old Testament and the New Testament, the post–New Testament Christian Church from the second to the fourth centuries, the rabbinic teachings, and modern efforts including the Restoration and other Christian and Jewish efforts to keep the Sabbath relevant.

US \$27.99—EBOOK US \$13.99 ✕

TURNING “EVENT PLANNER” SKILLS INTO A SOCIAL MEDIA CAREER



Growing up in Highland, Utah, **Katie King** was definitely the party planner among her friends.

“I always had a proclivity for event management and social media marketing,” she says. So when it came time to go to college, she wanted to find a major related to event planning and digital marketing.

Katie’s family has always been big on BYU—her parents studied here—so she was delighted to find a degree at the BYU Marriott School of Business called Experience Design and Management.

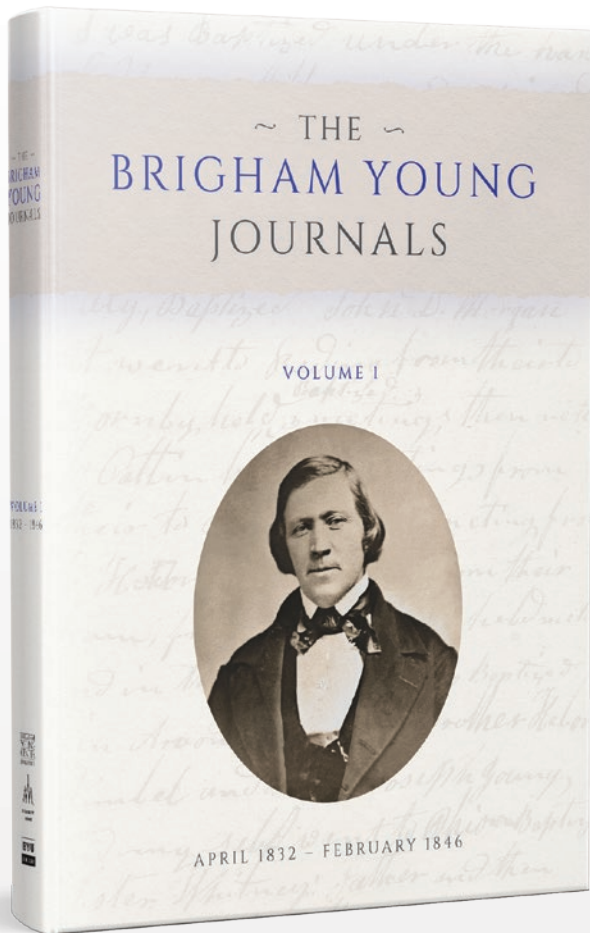
She says, “I’d never heard of it, but when I read the description—every sentence, every paragraph—I was thinking, ‘Yep, that’s me.’”

Katie soon learned that being an event planner required a lot of experience in online marketing. She started to look for a job that would give her a leg up. Because she had no car, her part-time employment options were limited. She found a posting for a social media and events specialist at the Religious Studies Center. It looked good on paper and turned out to be exactly what she needed. She was excited when she got the job. Her job would be to promote BYU Religious Education faculty and events and the *Y Religion* podcast.

“The experience I am getting here will certainly be valuable to me in my career,” she adds.

Katie knew that her scholarship and many of the facilities at BYU were provided by donors. She was surprised to learn that her job, like many other mentoring opportunities on campus, was donor funded as well. “At first I had no idea,” she says. “I realized that donors have played a part in the majority of my amazing experiences at BYU.”

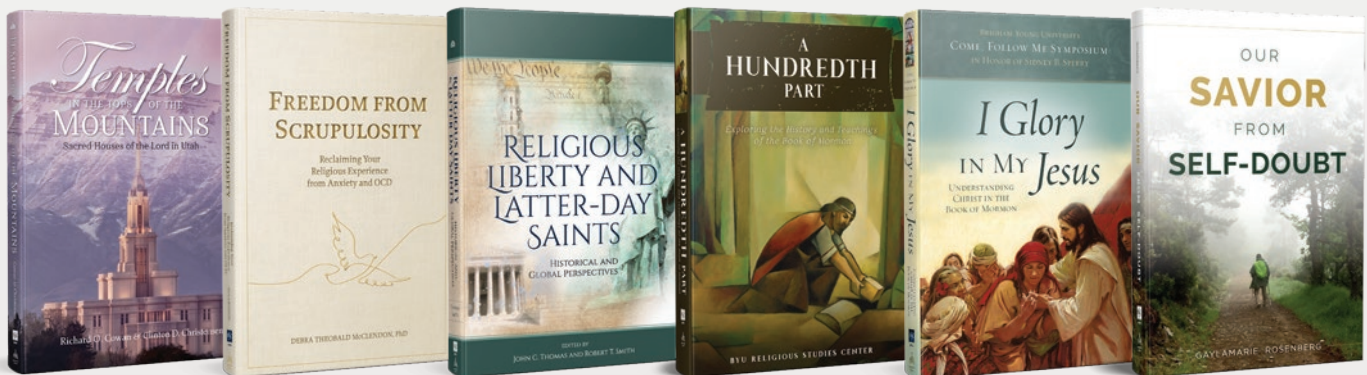
THE BRIGHAM YOUNG JOURNALS



Brigham Young has long been a person of intrigue and a subject of biographies, exposés, and scholarship. For all that has been written on and about him by others, nothing gives better insight into the life and character of the man than his own writings, of which his personal journals are arguably the most important. *The Brigham Young Journals* present the accurate transcripts of Young's personal, or holograph, journals and those kept by secretaries as he assumed the mantle of leading The Church of Jesus Christ of Latter-day Saints.

This first volume of *The Brigham Young Journals* presents Young's pre-Utah journals, which include three written in his own hand (1832–45) and his Nauvoo office journal kept by secretaries (1844–46).

These books are available in the BYU Store or wherever Latter-day Saint books are sold.



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Don't miss out!

Make time for these upcoming Religious Education events.

Come, Follow Me Symposium in Honor of Sidney B. Sperry January 19–20, 2024

BYU Easter Conference March 29, 2024

See page 3 for more information.