

BYU RELIGIOUS EDUCATION WINTER 2014

REVIEW

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



*Joseph Fielding
McConkie* }
No Compromise with Truth



"We're All on the Same Team"



AT OUR ANNUAL RELIGIOUS EDUCATION COLLEGE meetings this past fall, I introduced a theme for the conference (and perhaps the theme of my deanship): "We're All on the Same Team." Not only did I address that theme in my inaugural address as dean, but the faculty and staff sported matching softball shirts printed with the phrase. Perhaps that was a bit too "cheesy" (a word my grandchildren use a lot), but the theme reflects my own appreciation for the impact that the BYU Religious Education team has had on my life and family through the years. It is truly a privilege to be part of such a winning team.

My position on the team changed somewhat with the appointment to serve as the thirteenth dean in the history of Religious Education at Brigham Young University. I feel like I was called up from the end of the bench and inserted into an important game without being fully ready. Yet, as I look at my team, my own apprehensions about these new responsibilities are diminished. I am surrounded by great teammates in Religious Education—faculty, staff, and students who are women and men of great ability and faithfulness—each with something important to

contribute to the overall success of the work. I express appreciation to each of them, particularly the former deans and directors of the Religious Studies Center. In addition, I am particularly grateful for the generous friends of Religious Education who have helped fund so many of our endeavors. Each of them is a valuable member of our team. Likewise, we are grateful for our "teammates" who subscribe to the *Religious Educator* and purchase the books published by the Religious Studies Center. We're all on the same team. Thanks to each of you for your own contributions to our work. With teamwork and your continued support, I am confident that the best is yet to come.

Sincerely,

Brent L. Top
Dean of Religious Education

BYU

Religious Education

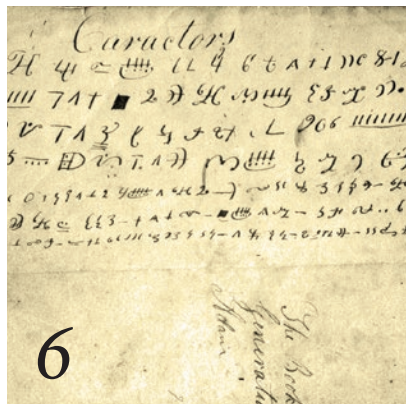
REVIEW

BYU Religious Education Review
A Publication of the Religious Studies Center

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by Michael Hubbard MacKay



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Cover photo: On November 13, 1990, Joseph McConkie (eleventh from left) hosted a mission presidents' seminar for the United Kingdom/Ireland Area under the direction of Elder Neal A. Maxwell of the Twelve and Area President Jeffrey R. Holland (center back). The goal was to honor the 150th anniversary of Elder Orson Pratt's dedicatory prayer over Scotland. The group is shown in front of Edinburgh Castle. Photo courtesy of Brenda McConkie.

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DISCOVERIES AND DIALOGUE

This issue of the *Review* features some of the excellent work being done by the faculty in Religious Education as well as the enduring contribution of the part-time faculty members who teach courses for Religious Education. Within these pages you will see the breadth of scholarship that is currently under way: research on the history of Liberty Jail and the Church's presence in Missouri; research into the translation process of the Book of Mormon; and two recent conferences, one on the Dead Sea Scrolls and one at the University of Notre Dame. These are, however, but a small sampling of the many great and exciting projects currently under way in Religious Education.

As the RSC publications director, I have the opportunity to see many of these projects firsthand and to receive reports on their progress. In December 2013 I had the opportunity to participate in the interfaith dialogue that was held at the University of Notre Dame. Our meetings were successful, well attended, and most of all encouraging that those

of other faiths are willing to reach across the aisle and discuss with us some of the pertinent issues facing all Christians in the twenty-first century. It was refreshing to hear from those who have wrestled with modernity for two thousand years.

I was most encouraged by how well informed our Catholic neighbors are about The Church of Jesus Christ of Latter-day Saints and equally how well we are informed about Catholics.

We discussed the recent expansion of the missionary work, the growth of both churches into Third World areas, the efforts of Catholics to build peace networks that promote inner country stability, and areas of joint interest in US politics. As Latter-day Saints step into the floodlight on the public stage, we are being carefully scrutinized and assessed.

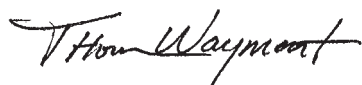
One unexpected difference emerged in the discussions, one that I



The Notre Dame Catholic and Latter-day Saint Conference, December 5–6, 2013. Pictured from left to right: Thomas Wayment, Peter Huff, Taylor Petrey, and Phil Barlow. Photo courtesy of Jennifer Smith.

found rather surprising and one that I have reflected upon since the conference. In a public survey, Latter-day Saints, more than any other religious denomination, had an overwhelmingly positive opinion of themselves and their faith. They also had a strong sense of community and shared identity. That positive self-identity is reflective of a healthy religion, one that is thriving and growing and not on the precipice of decline. Galatians 5:22 came to mind: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith."

I hope you will enjoy the new insights and discoveries that are documented in this issue of the *Review* and that you will find insights that promote faith, encourage further reflection, and cause the excitement of the Restoration to grow within you. ✂



Thomas A. Waymont
Publications Director
BYU Religious Studies Center

upcoming events

Open to the campus community and the general public

APRIL 2014

Friday, April 11, 2014

BYU EASTER CONFERENCE

BYU's annual Easter Conference will be at 7:00 p.m. on April 11, 2014, in the Joseph Smith Building (JSB) auditorium on BYU campus. This year's conference will feature three speakers. Sister Elaine S. Dalton (keynote speaker), former Young Women general president of the Church; Lloyd D. Newell, announcer for the Mormon Tabernacle Choir and a professor of Church history and doctrine at BYU; and D. Kelly Ogden, distinguished author, speaker, and educator. Each speaker will talk about certain aspects concerning the Savior's life, his mission, the Atonement, and his influence in our lives today. There will also be musical presentations to enhance the evening. Attending the BYU Easter Conference is an ideal way to prepare for the Easter season. For details, visit rsc.byu.edu/conferences.

OCTOBER 2014

Friday and Saturday, October 24–25, 2014

SIDNEY B. SPERRY SYMPOSIUM

The title of this year's symposium is "The Ministry of Peter, the Chief Apostle." The symposium will shed important light on the mission of the man whom Jesus himself referred to as "the rock." Presentations will treat Peter's cultural background, his role in the apostolic church, many of his noted teachings, and his important legacy in early Christianity and the Restoration. Peter is one who overcame his own weaknesses to become one of the most powerful witnesses of the divinity, mission, and Resurrection of Jesus Christ. The keynote speaker will be Elder Bruce C. Hafen. For updated information, please visit rsc.byu.edu/symposia/sperry.

MARCH 2015

Thursday and Friday, March 5 and 6, 2015 (tentatively)

BYU CHURCH HISTORY SYMPOSIUM

Throughout the history of this symposium, presenters have included notable General Authorities of the Church, historians, scholars, educators, and authors. This symposium was established to annually explore a topic of special interest in the history of the Church. Historians and scholars meet to share the fruits of their research with each other and a general audience of interested Latter-day Saints and friends. Selected papers from previous symposia have been printed in books copublished by the Religious Studies Center and Deseret Book. For details and updated information about this symposium, visit rsc.byu.edu/conferences.

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-and-symposia or contact Brent Nordgren at 801-422-3293.



Faculty Highlight: Amy Easton-Flake

AMY EASTON-FLAKE (amy_eastonflake@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



AMY EASTON-FLAKE RECEIVED her PhD in American literature (with an emphasis in nineteenth-century women's polemical fiction and narrative theory) from Brandeis University in 2011. She also holds an MA in women's studies from Brandeis, an MA in English from BYU, and a BA in American studies and marriage, family, and human development from BYU. Her research interests include nineteenth-century women's reform literature, nineteenth-century women's biblical hermeneutics, Latter-day Saint women's construction of self and place through print,

Latter-day Saint "Home Literature" in relation to the larger print culture, the Book of Mormon through a narrative lens, and reception history of the Book of Mormon. For the past ten years, she has taught writing and literature courses at Brigham Young University, Arizona State University, Framingham State University, and Brandeis University as well as many seminary and institute courses on the Book of Mormon and New Testament. She and her husband, Merrill, are the parents of two children. ✂

Faculty Highlight: Charles Swift

CHARLES SWIFT (charles_swift@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



CHARLES SWIFT IS ORIGINALLY FROM DALLAS, TEXAS. HE JOINED THE Church of Jesus Christ of Latter-day Saints on Christmas Day during his freshman year of college. A year later, he served in the Japan Kobe Mission. Before coming to BYU to teach in Religious Education, he earned his BA, MA, and PhD, attended Columbia Law School, worked several years at WordPerfect Corporation, and worked for five years as a full-time seminary teacher. He has published a number of articles and book chapters, with his research centered on scripture as sacred literature. He was awarded the Outstanding Faculty Member by the BYU chapter of Phi Eta Sigma for excellence in teaching freshmen. He holds the Teaching Fellowship in Religious Education and was awarded the Alcuin Fellowship by BYU for his efforts in General Education. He is married to the former Denise Fry, a returned missionary who served in the Japan Tokyo South Mission. They are the parents of three children and have two grandsons. ✂

Faculty Highlight: Brad W. Farnsworth

BRAD W. FARNSWORTH (brad_farnsworth@byu.edu) IS AN INSTRUCTOR OF ANCIENT SCRIPTURE AT BYU.



BRAD W. FARNSWORTH WAS BORN AND RAISED IN A MILITARY FAMILY, LIVING in California, Minnesota, Missouri, Virginia, and eventually Provo, Utah, after his father retired. After completing a mission to Argentina, he continued his studies at BYU and received both bachelor's and master's degrees in accounting in 1979. He worked for an international accounting firm for eleven years. He returned to BYU in 1994 as administrative vice president after spending two years at BYU–Hawaii. He taught Book of Mormon classes as a transfer faculty for nine years before serving as president of the Spain Madrid Mission in 2006. Since his return, he has received full-time teaching assignments in Book of Mormon, New Testament, and missionary preparation. He currently serves in the presidency of the Utah Provo Mission. Brad is married to Deborah Hulme Farnsworth, and they have five children and ten grandchildren. ✂

Faculty Spotlight: Kerry Hull

KERRY HULL (kerry_hull@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



KERRY HULL WAS BORN IN Honolulu, Hawaii, where he grew up with a surfboard in his hand. He served a mission in Queensland, Australia, and then attended Utah State University. There he earned a BA in French and a BA in Spanish. He received a master's degree in applied linguistics from Georgetown University and a PhD in linguistic anthropology from the University of Texas at Austin. Before coming to BYU, he taught at the University of Texas at Austin, Southwestern

University, Reitaku University, Hosei University, and the Tokyo University of Foreign Studies. His research focuses primarily on the languages and cultures of ancient and modern Mesoamerica, Polynesian linguistics, and literary studies. He met his wife, Asa, in Japan in 1994, where they lived for eleven years. They have been married for seventeen years and have three children. His passions are skiing, riding motorcycles, surfing, and reading. ✂

THE JOSEPH SMITH PAPERS



THE JOSEPH SMITH PAPERS, THE BOOK OF MORMON TRANSLATION PROCESS, AND MORE

BY MICHAEL HUBBARD MACKAY

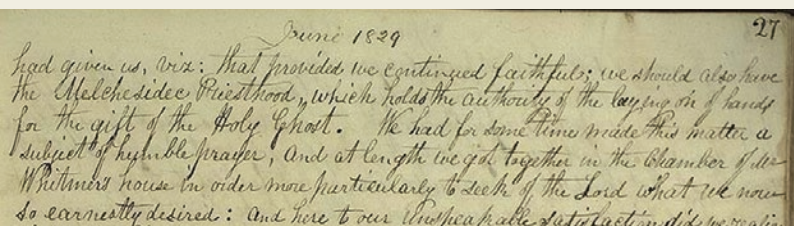
MICHAEL HUBBARD MACKAY (michael_mackay@byu.edu)

IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

AS A FORMER HISTORIAN FOR THE JOSEPH SMITH Papers Project, I have been working for several years with a team of academics at the Church History Department in Salt Lake City. The Church Historian's Press has recently published our work on the earliest foundational events of the Restoration, *Documents, Volume 1: July 1828–June 1831*,

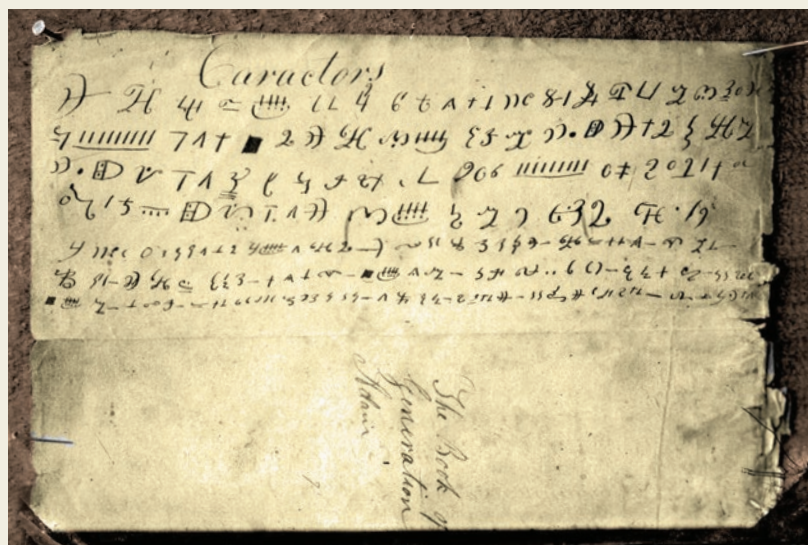
which has been peer reviewed by dozens of scholars, including Steven Stein and Harry Stout. From this research I have developed several book projects that I am now working on at BYU.

Funded by the Neil A. Maxwell Institute and the Religious Studies Center at BYU, my first project is



Joseph Smith's experience in the chamber of Father Whitmer, June 1829 (D&C 128:21). Joseph Smith, History, Vol. A-1, p. 27.

Right: Glass plate negative of the "Caractors" document by Jacob H. Hicks, 1886. Characters copied from the gold plates. Photo courtesy of Clay County Museum and Historical Society, Liberty, Missouri.



finishing a book, *Joseph the Seer*, about the translation and publication of the Book of Mormon. Though the translation of the Book of Mormon has been analyzed by academics for decades, this book places the translation into its individual context of place, space, and time instead of forming an overarching theory about the translation. For example, Joseph Smith's experience of translating the plates was idiosyncratic to each scribe and done at differing locations. The book also uncovers his secular attempt to translate the plates. It also reveals a whole new narrative about how the Book of Mormon was published. Based upon the new dating of Doctrine and Covenants 19, found in *Documents, Volume 1*, the negotiations with printers and Martin Harris's role is further explored and redefined.

My second book project, *Endowed with Power*, focuses upon the restoration of priesthood authority and will be published through the Religious Studies Center at BYU. This book explores where and when the priesthood restoration took place through a careful examination of accounts describing the earliest angelic visits to Joseph Smith between 1827 and 1830. It expands our understanding of authority by uncovering where and when Smith became a prophet and by careful analysis of a June 1829 commandment from Christ about the power to give the gift of the Holy Ghost. It also adds new documentation for when Peter, James, and John appeared to Joseph Smith and Oliver Cowdery and what it was that they restored. It also untangles several historical knots pertaining to the establishment of the Church and its location.

I also have four other projects that are in their formative or completion stages. First, I am developing a book for the Religious Studies Center about the coming forth of the Book of Mormon. Second, I have formed a conference with sixteen scholars to present papers about

THIS BOOK PLACES THE TRANSLATION INTO ITS INDIVIDUAL CONTEXT OF PLACE, SPACE, AND TIME INSTEAD OF FORMING AN OVERARCHING THEORY ABOUT THE TRANSLATION.

Joseph Smith's translation projects; namely, the Book of Mormon, Doctrine and Covenants section 7, the Bible, the Adamic language, the Book of Abraham, Hebrew studies, the Kinderhook plates, the Greek Psalter, and so forth. The proceedings of the conference will be edited and published. Third, I have recently received a MEG grant to fund a documentary editing project, which will reproduce journals and letters from the first Japanese mission. Finally, I am editing my PhD dissertation on the history of surgery, which will be published with Pickering & Chatto Publishers in their Social History of Medicine series.

It is truly a blessing to be working for Brigham Young University. My stewardship is intended to build the faith of students and the membership of the Church, through my publications and testimony in the classroom. As faculty members of Religious Education, we have the privilege and burden of speaking to both the academy and the Church membership. I am enthralled by the amount of resources and support Religious Education offers its faculty. The support that is granted to the faculty creates an environment where our growing research can clarify gospel truths in a world of expanding information and allow our faculty to offer courses in religion that will inspire students and build faith. ✂

Religious Education and Missionary Training

RICHARD O. COWAN (*richard_cowan@byu.edu*) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.

MISSIONARY PREPARATION HAS been a major focus in the Lord's work since the beginning.¹ As early as May 1829, the Lord instructed Hyrum Smith, "Seek not to declare my word, but first seek to obtain my word" (D&C 11:21). In 1832, the Lord directed Joseph Smith to organize a school of the prophets so that elders could "teach one another" in gospel and other subjects that they might "be prepared in all things" for their callings (see D&C 88:77–80, 118). The Lord expected the elders to "study and learn, and become acquainted with all good books, and with languages, tongues, and people," for he declared, "It shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power" (D&C 90:15, 11). This school opened at Kirtland in January of the following year.

Missionary training was important during the early days of Brigham Young Academy (BYA). In 1883 "missionary meetings" were added to the offering of the Theological Department, a forerunner to today's Religious Education. Returned missionaries and even General Authorities addressed the young men.



The announcement by President Monson that changed the ages missionaries are eligible to serve caused a wave of enthusiasm among Church members. Photo by Cody Bell, © Intellectual Reserve Inc.

By 1894 missionary classes at BYA were being well attended.

In 1899 the academy's president, Benjamin Cluff Jr., noted, "It is often asserted by missionary presidents that many of our young men who are called to preach the gospel are wholly, or in part, unprepared, not because they have not a strong testimony, but because they are ignorant of the principles of the gospel and of the scriptures." He therefore offered to organize a program at Brigham Young Academy at no additional charge to the Church. These classes included instruction in theology, public speaking, vocal music, language, penmanship, correspondence, and the conducting of meetings. Mission

presidents enthusiastically praised the results, believing that young men who had received this training were far superior to those who had not.

In 1925 the Church opened its own Missionary Home and Preparatory Training School in Salt Lake City. The home of one of Brigham Young's daughters on State Street, just north of the Beehive House, was remodeled to accommodate the new program. Because at this time missionaries typically had responsibility for promoting Church activities in addition to proselyting, their weeklong orientation featured presentations by the auxiliary organizations, as well as genealogy.

LeRoi C. Snow, son of the late President Lorenzo Snow and the home's first director, believed the greatest good accomplished by the home was in "helping the missionaries obtain the missionary spirit." He was convinced that the elders' concentrating their minds on the work of the Lord, visiting the temple, seeing prayers answered, and having to express themselves before their associates "all increase faith, strengthen testimony, and increase eagerness to preach the gospel and bear testimony."² As the number of missionaries coming for training increased during later decades, this program moved into larger facilities nearby.

When elders going to Mexico and Argentina experienced lengthy delays in obtaining visas, the Missionary Language Institute was launched at Brigham Young University in 1961. It provided important language instruction while the missionaries were waiting to enter the field. Two years later this program gained mission status and became known as the Language Training Mission. German, Portuguese, and many other languages were eventually added to the curriculum. In 1978 the missionary home in Salt Lake City was closed and all missionaries came directly to Provo for their orientation. At this time the name Missionary Training Center was adopted.

Meanwhile, missionary preparation classes continued to be an important part of the curriculum at BYU. Typically, the outline of the class included a review of basic gospel principles taught by missionaries, as well as a consideration of the



The growing interest in missionary service has significantly impacted the demand for "mission prep" courses. Brad Wilcox, a former mission president, is pictured here teaching one of the missionary preparation classes at BYU. Photo by Brent R. Nordgren.

history and beliefs of major Christian and other religious bodies. During the early 1980s, Church and MTC officials were increasingly concerned about the quality of preparation received by Latter-day Saint youth prior to their missionary service. MTC personnel worked closely with BYU religion faculty members in developing a new missionary preparation course to be taught throughout the Church Educational System.

By the early twenty-first century, twelve sections of Religion C 130 (Missionary Preparation) were being offered, typically taught by former mission presidents. The university catalog states that this course "focuses upon the purpose, skills, and doctrines of missionary work and prepares prospective missionaries for a more meaningful MTC and mission experience."

At the general conference in October 2012, President Thomas S. Monson announced that young men would be eligible for missionary service at age eighteen rather than nineteen, as long as they had graduated from high school. Young women could enter the mission field at age nineteen rather than twenty-one. These changes immediately

caused a wave of enthusiasm among Church members. At the time of the announcement, fifty-eight thousand missionaries were serving, and a year later, their ranks had increased to eighty thousand.

This growing interest in missionary service had a significant impact on the demand for "mission prep" courses at BYU. As a result, during winter semester 2013, six additional sections were added. Whereas in the past, most students had been young men, young women now typically represented more than half the enrollment. Religious Education leaders anticipate that this trend will continue as an increasing number of young men will have completed their missions even before coming to BYU. Teaching missionary preparation classes will continue to be a favorite assignment of Religious Education faculty and will surely help to prepare thousands of future missionaries as the Lord hastens his work. ❧

1 For a more complete history of missionary training, see the author's "Called to Serve": A History of Missionary Training," in *Go Ye Into All the World* (Provo, UT: Religious Studies Center, 2012), 23–44.

2 LeRoi C. Snow, "The Missionary Home," *Improvement Era*, May 1928, 552–54.



NO COMPROMISE WITH TRUTH

• A PERSONAL TRIBUTE TO JOSEPH FIELDING MCCONKIE •

BY ROBERT L. MILLET

ROBERT L. MILLET (robert_millet@byu.edu) IS A PROFESSOR EMERITUS OF ANCIENT SCRIPTURE, BYU.

THE PASSING OF JOSEPH FIELDING MCCONKIE ON October 10, 2013, is a great loss to the Church and the Church Educational System (CES) in general. If he was anything—and he was many things—Joseph was a religious educator, a superb one. His death is also a great personal loss, creating an empty space that I do not anticipate will ever be refilled. He was one of a kind, and I will miss him.

I first came in contact with Joseph and his teachings through the written word. In 1977 my wife and family and I relocated to Tallahassee, Florida, where I served as the director of the institute of religion adjacent to Florida State University. Within a year I was called as bishop of

the Tallahassee First Ward. I was invited to accompany the stake president, Richard Chapple, and his second counselor, Charles Madsen, to general conference in 1978. The day before conference began, the three of us went into the downtown store of Deseret Book to browse. In sorting through the newest publications, I noticed a book by Joseph Fielding McConkie entitled *Seeking the Spirit*, which I purchased primarily to occupy my mind in the Tabernacle the next day prior to the start of the Friday morning session. As I had anticipated, my colleagues and I entered the Tabernacle on Friday at about 8:00 a.m. and thus had two hours to wait. I stood and stretched

and scoped out the place for any persons in attendance that I might know and eventually opened the book and began to read. I first glanced at the title page. Of course I recognized the name of the author and knew something of his background in the CES and that he was now a member of the Religious Education faculty at Brigham Young University. I seemed to have remembered that he had written a brief biography/tribute to his grandfather Joseph Fielding Smith and also a short book on teaching, *Teach and Reach*, which I had read as a very inexperienced seminary teacher in Salt Lake City.

I was immediately drawn into *Seeking the Spirit*, captured by the penetrating message it delivered—that it is the spiritual right, and even responsibility, of every Latter-day Saint to seek after and receive personal revelation. Several times during the next hour and a half I interrupted my friends in whatever they were doing to read aloud something I had come across in the book. I was also impressed by Joseph’s style of writing. He was obviously the son of Elder Bruce R. McConkie, and he wrote with the boldness and fearlessness of a McConkie, but I noticed that he made his points more quickly, more directly than his father, yet was no less profound in his pronouncements. He wrote as one having authority, one who had paid a significant price in gospel study to be able to elucidate sacred principles and to do so with spiritual persuasiveness.

A few years later I traveled to Provo to participate in the CES Religious Educators’ Symposium on the Book of Mormon. I attended a presentation by Joseph McConkie on the Gathering of Israel and the Second Coming of Christ. This time I was stunned, not by the power of the presentation alone, but by *what* he was teaching. Joseph put forward an approach to the gathering of Israel, including the gathering of the ten tribes, that I had not encountered before. He didn’t speak of the lost tribes in the center of the earth or on the North Star or another planet, but rather as a people scattered among the nations who would be gathered just like everyone else is gathered—through receiving the testimony of the Book of Mormon, accepting the restored gospel, and joining The Church of Jesus Christ of Latter-day Saints. And then, of all things, to substantiate his most unusual claims, he quoted extensively from the Book of Mormon and then at length from a book by his father yet to be published by Deseret Book. The book, of course, was

The Millennial Messiah. I can still remember looking around to see if anyone else was as intellectually startled as I was, and I noticed across the room that George Horton was engaged in an animated conversation with Gerald Lund about these things. I enjoyed the symposium very much, as I always did, and took many things home with me on which to reflect. When *The Millennial Messiah* was released, I devoured it and was once again quite startled by Elder McConkie’s rather unusual teachings about the gathering of Israel. I phoned Robert J. Matthews, BYU’s dean of Religious Education, and asked him what he thought about the whole thing, what he made of Joseph’s teachings and of Elder McConkie’s book. Dean Matthews calmly explained that he agreed completely with Joseph’s conclusions and then added humorously, “Now, Bob, if you will read and study this book [*The Millennial Messiah*] carefully, then put it under your pillow at night, you will be exalted in the celestial kingdom!” I have often wished that it was that easy.



Above: Called to preside over the Scotland Edinburgh Mission, Joseph and Brenda McConkie, June 1989.

Opposite page, left to right: Bruce R. McConkie with Joseph about 1942. Joseph Fielding McConkie, professor of ancient scripture at BYU. Captain and chaplain Joseph F. McConkie, Vietnam, 1968. Photos courtesy of Brenda McConkie.



Institute director in Seattle, Washington, 1973–77.

I joined the BYU religion faculty in the summer of 1983, and, as fate would have it, my office was right across the hall from Joseph's in the old Joseph Smith Building. He roamed over to my place one day soon after I arrived, introduced himself, and we struck up a conversation. Before long we began to talk about where we had worked, and in particular our experiences with anti-Mormon propaganda, he having encountered it in full force in Washington state, and I in Florida and Georgia. He looked at me and said, "Maybe we ought to do a book together." Many months later we submitted a manuscript to Bookcraft, and sometime after that our first coauthored book, *Sustaining and Defending the Faith*, was released. It was, as they say, the beginning of a beautiful friendship. Over the next eleven years we coauthored ten books and edited each other's works.

People who know Joseph and me quite well have often asked how we worked together so harmoniously, given that we had two very different teaching and writing styles. Over the years I have had a number of people say, for example, that they could easily tell which chapters of a book he had written and which I had done. Our answer to the query was simple: we believed in and taught the same doctrine and were not persuaded that it had to be

presented in exactly the same way to be effective. I came to appreciate Joseph's most distinctive teaching style. For example, the two of us were invited to be the two presenters at an all-day Book of Mormon symposium at the stake center adjacent to the Washington D.C. Temple, where several hundred people assembled. As Oliver Cowdery might have said, it was a day "never to be forgotten" (see *Messenger and Advocate*, October 1834, 14). While I cannot remember the exact order in which the classes took place, but the day went something like this:

The Nature of Fallen Man (Millet)
Redemption through the Holy Messiah (McConkie)
Ye Must Be Born Again (Millet)
The Destiny of the House of Israel (McConkie)

And so forth, for eight hours. I recall being rather surprised at the end of the day how quickly the day seemed to have passed and also how energized we both felt at 5:00 p.m. It was an invigorating experience, both spiritually and physically. We did this on a number of occasions. In addition, among my fondest memories are the times the two of us served as tour guides to the Holy Land, to the British Isles, and to Church history sites. In the latter example, I will go to my grave rejoicing in the supernal experience we had as a group to be able to be in the Kirtland Temple for a three-hour period, courtesy of our friend Lachlan Mackay of the Reorganized Church (now Community of Christ). We sang a number of the hymns that had been written and sung at the dedication of that temple in 1836, I spoke for a little over an hour on the *Lectures on Faith*, and Joseph then waxed eloquent about the first day of dedication and the coming of Moses, Elias, and Elijah a week later. There were many tears of joy and testimony shed that day, including those of our host.

I want to say something more specifically about him as a teacher. I know of no one who could engage a scriptural text as tenaciously and rigorously as Joseph Fielding McConkie. He was born to be a scriptural exegete! On several occasions philosophy majors at BYU shared with me that it had been recommended strongly by their academic advisers that they enroll in classes taught by Joseph McConkie. Why? Because he taught from and stayed with the scriptural text. I can remember the two of us speaking to a large group on doctrinal themes of the

Pearl of Great Price. Joseph assigned himself the topic of the Abrahamic covenant. He worked with Abraham 2:8–11; four verses, for fifty-five minutes, and still didn't finish what he wanted to say at the time the session ended! He also spoke at that same gathering on the preeminence of Christ and drew upon Abraham 3 to demonstrate how all things bear witness of the Redeemer.

I recall the day, during the time when I was serving as dean of Religious Education, that President Merrill J. Bateman said to the deans of the various colleges, essentially, "We need to find ways to get the blessings of Brigham Young University out to the greater Church; this is their university too." I came back to my office, did some prayerful thinking, spoke with my associate deans Don Cannon and Larry Dahl, and decided to move forward with an idea: we would essentially set up a religion course for the KBYU television audience. These came to be known as the Scripture Roundtables, where four or five of the religion faculty would discuss a section of scripture and share their respective insights into the passages under consideration. We decided to start with the Pearl of Great Price, and we determined in those early days of the filming to hold fifty-five minute segments. Joseph was never more animated and colorful than when he was a participant in

the roundtables. Many of those who were involved can still remember a fairly heavy conversation going forward, only to have it punctuated now and then by the following from Joseph: "Now hold on. Let's think for a moment. *Let me teach you something.*" And he would proceed to do so. He was not only inspiring; he was entertaining to watch.

When his missionaries in the Scotland Edinburgh Mission, where he and Brenda presided for three years, began to return home, a goodly number of them enrolled in my classes. I say without hesitation that these returned missionaries were distinctively different: they had a love for and a devotion to the Restoration that was obvious in the way they spoke and the manner in which they responded to questions. In addition, they had a familiarity with and commitment to the Restoration scriptures that was contagious. It was clear to me and to other members of the faculty that these young people had, in both zone conferences and in private interviews, been privileged to sit at the feet of a master teacher.

There is so much more I could say, so many occasions where I saw the power of God resting upon him as he read from and expounded the scriptures. Much like his father, Joseph never left anyone wondering where he stood on important matters. That didn't always win friends to his



On May 9, 1984, Joseph, Robert J. Matthews, and S. Kent Brown visited the Great Pyramid of Giza (also known as the Pyramid of Khufu or the Pyramid of Cheops). This pyramid is the oldest of the Seven Wonders of the Ancient World and the only one to remain largely intact.

cause, and sometimes listeners went away offended by his certitude. But with Joseph there was no compromise when for him truth was at stake.

For some of us who have been around for a while, there's a particular melancholy associated with the passing of some of the great religious educators, especially those who were irreplaceable doctrinal giants, great redwoods in the theological forest, men who were fearless and peerless defenders of the faith: Daniel Ludlow, Robert Matthews, Truman Madsen, and now Joseph McConkie. We will all

miss our association with our beloved colleague Joseph but rest secure in our knowledge that the restored gospel is being preached with great power in the postmortal spirit world and that Joseph Fielding McConkie may now enjoy the sweet association of his great-grandfather Joseph F. Smith; his grandfathers, Joseph Fielding Smith and Oscar W. McConkie; and his father, Bruce R. McConkie. What a reunion! What a classroom! And, oh, what testimony is now being borne on the other side! ✂

THE FINAL WORD

THOUGHTS FROM JOSEPH FIELDING McCONKIE

INTERVIEW BY PAUL HOSKISSON

JOSEPH FIELDING MCCONKIE (1941–2013) WAS A PROFESSOR EMERITUS OF ANCIENT SCRIPTURE AT BYU. PAUL Y. HOSKISSON (paul_hoskisson@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU. THIS INTERVIEW WAS HELD IN FEBRUARY 2013.

ONE OF THE THINGS THAT MOST OF US OLD GUYS FEEL is something of an urge or responsibility to do before we leave this frail existence is to write a little personal history or at least some kind of collection of memories or counsel or instruction or whatever that we would like to pass on to our family. So that's one of the projects I've been working on during the course of the winter months.

In my personal history, I have taken the occasion to talk a little bit about my feelings about what a teacher is and what it means to be a teacher since my life has essentially been spent in classrooms. Well, I wouldn't inflict that on anybody, but there are a few one-liners that I wouldn't be offended to have preserved. . . . I would like this expression to be remembered: teaching is a sacred trust. This includes the decision as to what you teach and what you do not teach. No teacher has succeeded who has not helped instill in the hearts of those he has taught a testimony of the restored gospel. The ability to teach is a spiritual gift, and all have not the same gift. It was not intended that we all be teachers. To every man is given

his own genius. To suppose that everyone is equally adept at teaching is no different than supposing that we are all equally gifted as artists, musicians, or any other of a thousand things.

Most of what enriches our lives comes from those who are not teachers. Yet it is the privilege of the teacher to aid others in the use of the gifts that God has given them. And as a personal part of my teaching philosophy, notes have no place in the classroom. There is not a teacher alive who would not be well served to be more dependent on the Spirit and less dependent on their outline or, worse still, on someone else's outline. Most talks and lessons would be greatly improved if those giving them would spend less time searching the Internet and more time searching their souls. Every member of the Church has been given the gift of the Holy Ghost so that God can reveal things to them and through them.

A teacher is simply a servant of truth, and a friend of those who seek it. All truth edifies, and thus the role of the teacher is to lift and build. ✂

NOTRE DAME CONFERENCE SPEARHEADS A NEW LDS–CATHOLIC DIALOGUE

BY MAURO PROPERZI

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ON DECEMBER 5–6, 2013, SEVERAL Catholic and Latter-day Saint scholars from various colleges and universities met at the University of Notre Dame in South Bend, Indiana, for a two-day conference entitled “Catholics and Mormons: A New Dialogue.” It was jointly sponsored by Brigham Young University and the University of Notre Dame. Its purpose was to function as a “conversation starter” for scholars who have a general interest in the intersection of Mormonism and Catholicism. For this reason, the conference did not have a specific subject focus. The presentations ranged widely from theology and history to the social sciences.

The conference was hosted by the Rooney Center for the Study of American Democracy at Notre Dame, which is directed by David Campbell. David, a political science professor and the only LDS faculty member at Notre Dame, was one of the organizers of the conference alongside Thomas Wayment and myself (both BYU Religious Education faculty).

The group of twenty presenters was almost evenly divided between

Catholic and LDS scholars with Mark Noll, a renowned professor of history at Notre Dame, as a very welcome evangelical “outsider.” Understandably, the Catholic contingent was, for the most part, based at Notre Dame, with Peter Huff (Centenary College of Louisiana), Matthew Wilson (Southern Methodist University), and Stephen Webb (retired professor of Wabash College) being the exceptions. On the other hand, the LDS group of scholars varied extensively in geographical provenance. It included all three Mormon Studies chairs in US universities (Patrick Mason, Claremont; Phil Barlow, Utah State; Kathleen Flake, Virginia), nationally renowned scholars Richard Bushman and Terryl Givens, young LDS professors from institutions in Virginia and Michigan, and BYU Religious Education faculty. In addition to the twenty presenters, a group of about twenty or thirty interested observers, both Catholic and LDS, brought the attendance to a total of about fifty individuals.

The first session of the conference, on Thursday night, began with



Kathleen Cummings, Terryl Givens, and David Campbell. Photos courtesy of Jennifer Smith.

my introductory remarks aimed at framing interfaith dialogue in a broad context of personal encounter, authenticity, and disagreement between trustworthy interlocutors. I concluded with some comments on the word *new* in the title of the conference and explained it in the context of the increasing number of Latter-day Saints who are being trained at Catholic universities, often in subjects directly related to religion. The highlight of this session was the keynote address by Professor Terryl Givens, who spoke with his usual finesse about the need to deepen our understanding of the Mormon

concepts of apostasy and restoration in order to open the door of conversation with Catholicism. Through the use of the “woman in the wilderness” image found in the book of Revelation, Givens highlighted Joseph Smith’s view of apostasy as temporary exile rather than disappearance. He further spoke of restoration as a process (at times tentative), which makes use of light and truth found in Christian churches to expand rather than reset the doctrinal clock. Givens also highlighted the centrality of authority to any Mormon understanding of the Apostasy and rejected the view that Reformation theology is, as a whole, closer to LDS teachings than Catholic doctrine is. Professor Kathleen Cummings, director of

of Mormons and Catholics. He also compared Mormon and Catholic views of each other, highlighting the fact that Mormons feel more warmth towards Catholics than toward any other group and that Catholics feel more warmth towards Mormons than do black, evangelical Protestants and the “nones” (religiously unaffiliated), but less than what Jews and mainline Protestants feel. Matthew Bowman’s remarks juxtaposed the Second Vatican Council and the LDS establishment of correlation in the sixties as similar but also different ways of addressing the challenges of modernity and the question of meaning of “the Church.” Matthew Wilson presented a picture of American Catholicism as a wide spectrum of

parishes, one liberal and one conservative. She stressed the difference in emphasis by the two groups in relation to the meaning of their Church identity.

The second morning session began with Kathleen Flake’s exploration of the theological meaning of marriage in Mormonism, particularly in its eschatological (with reference to the end of times) significance. A recently discovered historical document recording a plural marriage celebrated by Newel K. Whitney was used as an illustration of her analysis. Mark Noll followed Flake with a historical overview of nineteenth-century American perceptions of Mormons and Catholics as well as of LDS-Catholic mutual perceptions in the same time period. He brought to light several similarities but also two significant differences. Scott Appleby then concluded the session by acknowledging that both Mormons and Catholics have historically recognized the role of the state in bringing about the common good but that Mormonism has a unique stress on being “a people,” which is often manifested in the “taking care of our own” approach to welfare policies.

After lunch, Phil Barlow began by highlighting four possible areas of concern that are likely shared by Catholics and Mormons, including crises of faith, the nature of prophetic authority, the role of the Bible, and religious pluralism. Barlow suggested that perhaps the two traditions could learn something from the other when addressing these difficulties. Thomas Wayment drew some parallels between the early Christians’ construction of their religious identity vis-à-vis a different group, namely the

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the Cushwa Center for the Study of American Catholicism at Notre Dame, concluded the session by briefly responding to Givens’s paper and by suggesting that a possible area of dialogue between Catholics and Mormons may be found in exploring the concept and experience of holiness in both traditions.

The main day of the conference began with two morning sessions. In the first, David Campbell spoke about some of the findings that emerge from surveying the political views

political and theological views, where age, church attendance, and Latino versus Anglo ethnic identity play a defining role in the existing differences. However, he also stressed that Catholic institutional teachings are more significant than the diverging views of individual Catholics gathered through surveys. Mary Ellen Konieczny concluded the session by further highlighting how polarized American Catholics can be on issues related to the family through a report of her study of two very different



Conference presenters at the Notre Dame LDS–Catholic Dialogue, December 5–6, 2013.

Jews’ and the Mormons’ historical construction of their identity “on the backs” of Catholics. Wayment then argued that Mormonism does not have the need to define itself against another religion anymore. Taylor Petrey moved the focus to the topic of feminism, highlighting the existence of parallel strands of conservative (“complementarity”) and liberal (“oppositional”) feminisms in both Catholic and LDS traditions, whereas Peter Huff spoke about the need to transform potential obstacles to LDS–Catholic dialogue into bridges. Huff’s presentation drew attention to the ecumenical Mariology (the theological study of Mary) of Vatican II and to Nephi’s vision of Mary in the Book of Mormon concluding the session with a call to explore this interesting topic in comparative fashion.

The second afternoon session started with two presentations by LDS Notre Dame alumni Patrick Mason and Jeremiah John. Mason and John addressed the question of Mormon involvement, or lack thereof, in social justice and conflict resolution endeavors in comparison to Catholicism’s visible efforts in this

direction. They suggested as possible factors for this disparity the historical youth of Mormonism, a history that moved from conflict with, to accommodation to the US government, and an LDS tendency for eschatological political thinking. Timothy Matovina, Notre Dame professor of theology, then spoke about Catholicism’s historical attempts to find unity in diversity by highlighting the historical mileposts of the Edict of Milan and Vatican II as moments of deep introspection about this very question. Stephen Webb concluded the session with a discussion of nineteenth-century Protestant associations of Mormonism with Catholicism particularly as evident in such accusations as the use of magic, an excessive sense of place, and sexual deviancy.

The conference was then brought to a conclusion with a keynote address by Professor Richard Bushman, who spoke about Mormon loneliness and the Mormon desire to connect with other religious groups in the world after a history of both imposed and self-imposed isolation. Bushman suggested that Catholics can help Mormons find their place in history as

LDS interfaith dialogue moves beyond a conversation with Evangelicals to include Catholics. Brad Gregory, Notre Dame professor of history, responded to Bushman’s address by pinpointing what he identified as key theological differences between Mormonism and Catholicism, thus wanting to curb excessive enthusiasm about the parallels between the two traditions. His remarks were followed by a lively Q&A discussion and by a closing dinner in a unique location: the press box room of the Notre Dame football stadium.

The conference was undoubtedly a success as well as a memorable experience. Several of the participants have already provided suggestions on future directions for additional conferences with more focused themes. It is certainly my hope that interest in LDS–Catholic dialogue will be expanded in both Mormon and Catholic circles and that one day we will be able to look at the Notre Dame conference as the inaugural meeting of an ongoing and fruitful conversation. For the time being, as they would say at Notre Dame, “we have got the first down.” ✂

Q&A

Reflections on the Mormon Experience in Clay County, Missouri, and the Liberty Jail

By Alexander L. Baugh and Rachel Ishoy

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Q: Professor Baugh, could you tell me about some of the history of the area of Clay County, Missouri?

A: When many Latter-day Saints think about Liberty or Clay County Missouri, they generally think about Liberty Jail. And they should, because it was the location where Joseph Smith and five others were incarcerated from December 1, 1838 to April 6, 1839 (127 days). But many Latter-day Saints are rather surprised to learn that Clay County was the main place of Mormon gathering in Missouri from November 1833 to the latter part of 1836. During this time, a great deal of history took place in Clay County. For example, Zion's Camp went there in the summer of 1834; the Saints eventually established fourteen settlements; and by 1836, there were probably about 1,500 Latter-day Saints living there, which probably represented about twenty percent of the county's population. The Church



Alexander L. Baugh, BYU professor of Church history and doctrine, speaking at the fiftieth anniversary commemoration of the Historic Liberty Jail Visitors' Center, Liberty, Missouri, October 12, 2013. Photo courtesy of Valerie Anderson.

was fully organized in Clay County during those years, presided over by the Missouri presidency with David Whitmer as president, W. W. Phelps and John Whitmer as counselors, and a high council.

I think it is significant to note that the citizens in Clay County

were much more hospitable to the Saints than Jackson County's citizens. Following the expulsion of the Mormons from Jackson County in late 1833, the citizens living in Clay County took the Saints in; they provided shelter, homes, jobs, and employment. It's interesting to note

that Clay's citizens who were kind to the Mormons were even nicknamed "Jack Mormons." When I was young, the old-timers in my ward sometimes called those who were less active in the Church "Jack Mormons," but the term originated in the early 1830s and was first applied to the residents of Clay County who were friendly toward the Mormons.

Significantly, today there are several places of interest in Clay County where visitors can learn more about the early history of the Latter-day Saints in the area. For example, in 2012, a beautiful monument, located about three and a half miles southwest of Liberty, was dedicated to commemorate the establishment of the Church in Clay County. The monument is situated in a beautiful park-like setting and is located on the former property of Michael Arthur, a non-Mormon who befriended the Mormons. The monument also includes information about Christian Whitmer and Peter Whitmer Jr. (two of the Eight Witnesses to the Book of Mormon who died in Clay County and are buried on the Arthur property), the organization of the Missouri presidency and high council, and the disbanding of Zion's Camp. Other places of interest include Alexander W. Doniphan's grave, the Clay County Courthouse, the Liberty Jail Visitors' Center, and, of course, the Kansas City Missouri Temple.

Q: Could you tell me about your experience speaking in October 2013 at the 175th anniversary of Joseph Smith's imprisonment?

A: The year 2013 actually marked two anniversaries. First, on December

1, 1838, Joseph Smith, Hyrum Smith, Sidney Rigdon, Caleb Baldwin, Alexander McRae, and Lyman Wight began their incarceration in the Liberty Jail, so 2013 marked the 175th anniversary of that event. In addition, in September 1963, the LDS Church completed and dedicated the Liberty Jail Visitors' Center, which included a reconstructed cut-away model of the original jail, so 2013 marked the 50th anniversary of the facility. Early in 2013, Elder Douglas Brenchley, the director of the Independence Visitors' Center and the Liberty Jail Visitors' Center, began planning and organizing a special 50th anniversary commemoration of the visitors' center and contacted me to be one of the speakers. Most of the activities for the two-day event (October 12–13, 2013), cosponsored by the Liberty Missouri Stake, were held in the rotunda of the building, with overflow accommodations provided in various rooms throughout the visitors' center. Besides me, Susan Easton Black, BYU professor emeritus of Church history and doctrine, and Daniel C. Peterson, BYU professor of Islamic studies and Arabic, also spoke. The commemoration included a reader's theater and special musical numbers. On Sunday afternoon, October 13, Elder M. Russell Ballard of the Quorum of the Twelve and Elder Robert C. Gay of the Seventy were the featured speakers. A number of local dignitaries, including Liberty's mayor, Lyndell Brenton, also shared remarks. Later that evening, Elder Ballard, Elder Gay, and Donald J. Keyes, president of the Missouri Independence Mission, spoke at a fireside at the Liberty Stake Center adjacent to the Kansas City temple.

The fireside was broadcast to six or seven stake centers in Missouri and Kansas. I'm guessing there were probably several thousand people who had the opportunity to participate in the commemoration. So it was a wonderful event. I hope in twenty-five years when we celebrate the 200th anniversary of the Liberty Jail that I'm still around and maybe I can go back and speak again. I'll be eighty-one years old, but I'd love to go back.

Q: Could you tell me more about the other prisoners in Liberty Jail? Why they were there?

A: Following the Mormon surrender to Missouri militia authorities in late October 1838, Joseph Smith, along with six other prisoners, were taken to Independence, where they remained for a few days. Then they were transferred to Richmond in Ray County for a preliminary hearing conducted by Austin A. King, a circuit court judge for the state of Missouri. Eventually sixty-four Mormon men (including Joseph Smith) were arraigned before Judge King in a hearing that lasted from November 12 to 29. The hearing was held to determine if there was probable cause against the Mormon prisoners for any illegal activity they might have participated in during the Mormon War. At the conclusion of the hearing, King determined that there was probable cause against Joseph Smith, Hyrum Smith, Caleb Baldwin, Alexander McRae, and Lyman Wight for committing acts of treason in Daviess County, and probable cause against Sidney Rigdon for acts of treason committed in Caldwell County. In addition, Judge King ordered

Parley P. Pratt, Luman Gibbs, Norman Shearer, Morris Phelps, and Darwin Chase to stand trial for their involvement in the Battle of Crooked River. Because of the nature of the charges, none of the prisoners were permitted to post bail and be released until their hearings convened in March 1839, which meant that they would spend the entire winter in confinement. Since the Richmond Jail could not hold all eleven prisoners (it was also still unfinished), King ordered Joseph Smith and the other five men who were charged with treason to be confined in Liberty Jail, while the five who participated in the Crooked River engagement were ordered to be confined in the Richmond Jail. So that's the backdrop.

On December 1, Joseph Smith wrote a letter to Emma Smith indicating that they had arrived in Liberty that day and were confined in the Liberty Jail. Until about the middle of February 1839, the prisoners had a steady stream of visitors, who brought food, changes of clothing, and letters. We know Emma visited the prison on at least three occasions. The other prisoners' families and friends also came and went. On numerous occasions they visited with their attorneys and other visitors to set up their case and to negotiate how the Mormons should leave the state. After mid-February, when most of the Latter-day Saints had made their way out of Missouri, the number of visitors to the jail dropped dramatically.

Q: Are there any misconceptions about the experiences of the Mormon prisoners in Liberty Jail?

A: Yes, there are some misconceptions, or perhaps we could also say folklore, regarding the experience of Joseph Smith and the other Liberty Jail prisoners. First, there's a misconception that the prisoners could not even stand up in the jail. In 1888, Andrew Jenson, who later became the assistant Church historian, visited the jail and took measurements. He noted that the dungeon cell, or the lower chamber was six and a half feet high. Although Alexander McRae was the tallest of the Liberty Jail prisoners—family members report him being six feet six inches tall—neither McRae nor any of the other prisoners ever mentioned they could not stand upright. Significantly, historical sources indicate they actually spent most of the time during the day in the upper chamber, where they would entertain visitors and eat their meals. Andrew Jenson reported that room to be seven feet high, so the idea that they could not stand up is probably not accurate.

Second, there seems to be a misconception that the prisoners remained confined in the jail during their entire incarceration and were never allowed to go outside. However, we have good historical documentation showing otherwise. James H. Ford, a deputy sheriff at the time, said that on occasion he accompanied the prisoners on walks around the town to get some exercise and fresh air. He even allowed them to occasionally enjoy a good meal at a local tavern. But during these excursions they were probably kept under heavy guard and were maybe even chained. Alexander W. Doniphan, one of their attorneys, indicated the Prophet and

the others were allowed to visit with him at his office. William T. Wood, another Liberty lawyer, also recalled that the Mormon prisoners were permitted to visit him in his law office. So they were allowed some limited time outside the jail.

Finally, following their release, both Hyrum Smith and Lyman Wight gave statements to the effect that during their incarceration they were fed human flesh, which they referred to as "Mormon beef." Sometime later in Utah, Alexander McRae attested to the same thing. Although Clay County had its share of unruly characters, it's hard to imagine that those in charge of the Mormon prisoners could do something that gruesome and repugnant. There can be no question that their food was mundane and at times perhaps even unhealthy and inedible, and while they obviously believed that they were fed human remains, this was probably not the case. For one thing, the attorneys representing the Mormon leaders, particularly Alexander Doniphan and Peter H. Burnett, who were also charged with seeing to the welfare of their clients, would never have allowed such treatment. Years later when William T. Wood, a Liberty attorney, whom I mentioned earlier, consulted with the Mormon prisoners during their incarceration, and James H. Ford, who frequently had charge of the prisoners—both respected citizens—learned of such reports, both men emphatically dismissed them. Without question, Liberty Jail was dingy, dirty, unsanitary, unpleasant, and a miserable place to be confined, but they could move about inside, they were occasionally permitted to

leave the jail, and, although their food was course, they were probably never given human remains.

Q: Tell me more about the sections in the Doctrine and Covenants that Joseph Smith received while in the Liberty Jail.

A: Most Latter-day Saints are familiar that sections 121, 122, and 123 in the Doctrine and Covenants, came from a March 20, 1839, letter dictated by Joseph Smith from Liberty Jail to Church leaders in Quincy, Illinois. Portions of the twenty-nine-page letter contain some of the Prophet's most powerful teachings and expressions. In the 1870s, when Orson Pratt was preparing a new edition of the scriptures for publication, he reviewed the documents of Joseph Smith in the Church's possession, including earlier published extractions of the March 20, 1839, letter. Pratt selected some of the most moving and doctrinally significant passages, provided versification, and then arranged them into sections for publication in the 1876 edition of the Doctrine and Covenants. So today we can thank Pratt for reviewing that material and including the material which became D&C sections 121, 122, and 123. In addition, Joseph Smith wrote several additional letters from Liberty Jail which also provide some wonderful instructional teaching, but these have not been canonized.

Q: What kind of effect did the Liberty Jail experience have on Joseph Smith?

A: Liberty Jail was a life-changing experience for the Prophet. It helped him define who he was and what God



The Historic Liberty Jail Visitors' Center, Liberty, Missouri, October 2013. The visitors' center was dedicated on September 15, 1963, by President Joseph Fielding Smith. Photo by Alexander L. Baugh.

wanted him to become. When he left the jail in April 1839, he came out a different man. In a letter dictated by Joseph Smith from the jail to Presendia Huntington Buell, dated March 15, 1839, as he was nearing the end of his confinement, he wrote, "It seems to me that my heart will always be more tender after this than it ever was before." He then explained that he believed that much of what he was going through was because he understood there must be opposition in all things (see 2 Nephi 2:11). "It has been the plan of the devil to hamper me and distress me from the beginning," he wrote, "to keep me from explaining myself to them [the Latter-day Saints] and I never have had the opportunity to give them the plan that God has revealed to me." And finally, in the March 20, 1839, letter he received divine reassurance: "Thy days are known, and thy years shall

not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." So Liberty Jail was a refiner's fire for the Prophet. From these three statements—and there are many more—we learn just a few of the lessons he learned. He became more tenderhearted, he recognized the necessity of opposition, and he had complete confidence in God's promise of deliverance.

When a person visits the jail and ponders about some of the things that took place there, I hope they will be able to sense the significance of Liberty Jail in the Prophet's life. And although it was an extremely difficult, lonely, and painful experience, Joseph grew from it. He became a better individual, a better prophet, and a better leader with more compassion and confidence. I think we can gain similar understanding regarding the

trials and the opposition we each face in our own lives.

Q: How did the Liberty Jail Visitors' Center come to be?

A: The jail is quite a Mormon landmark, as with all of our visitors' centers, but the Liberty Jail Visitors' Center was really the first of the modern visitors' centers in the Church. It was constructed and dedicated in 1963, so it's been around for fifty years. Many Latter-day Saints and their families traveling east or west have taken the time to stop in Liberty to tour the historic jail. If you crunch the numbers, literally hundreds of thousands of people have visited the jail, as many as 30,000 to

50,000 visitors a year. So if you multiply that by fifty years, then it's easy to see that a lot of people have visited the site. I think most people who visit the jail experience some very powerful spiritual feelings. I know I did when I first visited the jail in June 1979, and I still do. Each time I visit, it's like stepping back in time. I try to imagine what the experience was like for Joseph Smith and the other prisoners, but I try to understand why it was necessary for him, and for us, to experience trials, and it's been very helpful.

Q: How would you summarize the significance of Clay County, Missouri, in Mormon history?

A: I hope from our conversation that it is evident that Clay County is rich in early LDS history. But that history continues today, not only with the growth of the Church in the area, but the fact that there are sites that serve as a reminder of our past—like the Liberty Jail Visitors' Center and the monument erected in 2012 to commemorate the Clay County period. In addition, the dedication of the Kansas City temple is the newest Mormon landmark, which stands as a symbol, not only of the present and the future, but also as a memorial to those Saints who established the Church in Clay County in the 1830s. ❧



Earliest known photo of Liberty Jail, date unknown, ca. 1878, glass plate photo by Jacob T. Hicks, courtesy of Clay County Historical Society and Museum, Liberty, Missouri. Inscription on photo: "Old Jail, Liberty, Mo., Jo Smith was incarcerated here in the year 1837. Photo by Hicks."

Historic Mormon Sites and Events in Clay County, Missouri

NOVEMBER 1833–AUGUST 1836

The Latter-day Saints establish fourteen settlements in Clay County. By 1836, approximately 1,500 Mormons live in the county.

JUNE 22, 1834

While camped on a branch of Fishing River about fourteen miles northeast of Liberty, Joseph Smith receives a revelation instructing the members of Zion's Camp to return to Ohio (D&C 105).

JUNE 24–29, 1834

While bivouacked on Rush Creek, two and one-half miles east of Liberty on the property of George Burkett and A. Sidney Gilbert, cholera breaks out among the members of Zion's Camp. Some sixty-eight Mormons contracted the sickness and fifteen die.

DECEMBER 1, 1838–APRIL 6, 1839

Joseph Smith, Sidney Rigdon, Hyrum Smith Lyman Wight, Alexander McRae, and Caleb Baldwin are incarcerated in Liberty Jail to await their formal hearing on the charge of

treason. With the exception of Rigdon, who secures an early release on February 5, 1839, the remaining five prisoners spend 127 days in the jail. Portions of a March 20, 1839, letter dictated by Joseph Smith are later canonized in the 1876 edition of the Doctrine and Covenants as sections 121, 122, and 123.

AUGUST 1842

From March 4 to December 13, 1843, Orrin Porter Rockwell is incarcerated for his alleged assassination attempt of former Missouri governor Lilburn W. Boggs. During his nine-month imprisonment, Rockwell spends most of his time in the Jackson County Jail in Independence. However, in late August the court agrees to a change of venue and he is taken to Clay County and put in the Liberty Jail, where he spends ten days before the court orders he be returned to Independence.

SEPTEMBER 15, 1963

Joseph Fielding Smith, President of the Quorum of the Twelve, dedicates the Historic Liberty Jail Visitors' Center. The center includes a cut-away replica of the original jail.

NOVEMBER 19, 2011

The Eight Witnesses Monument, located approximately three and one-half miles southeast of Liberty on land formerly owned by Michael Arthur, a non-Mormon who befriended the Latter-day Saints

during the early Clay County period, is dedicated by Donald D. Deshler, an Area Seventy. The monument pays tribute to Michael Arthur, in addition to the Eight Witnesses, two of whom, Christian Whitmer and Peter Whitmer Jr., are buried on the Arthur property. The monument also commemorates the July 3, 1838, organization of the Missouri presidency and high council by Joseph Smith, and the disbanding of Zion's Camp.

OCTOBER 4, 2008

LDS Church President Thomas S. Monson announces plans to build the Kansas City Temple in Clay County, Missouri.

APRIL 7–12, 2008

The Kansas City Temple open house is held. Over 92,000 visitors tour the temple, including Missouri governor Jeremiah (Jay) W. Nixon and Kansas governor Samuel D. Brownback.

MAY 6, 2012

The Kansas City Temple, the 137th operating temple, is dedicated by LDS Church President Thomas S. Monson.

OCTOBER 11–12, 2013

A historic commemoration and symposium is held celebrating the 50th anniversary of the Historic Liberty Jail Visitors' Center and also marking the 175th anniversary of the imprisonment of Joseph Smith and the other Church leaders. Elder M. Russell Ballard of the Quorum of the Twelve is the keynote speaker. ☒



Left: Eight Witnesses Monument, located approximately three and one-half miles southeast of Liberty, Missouri, July 25, 2013. The monument is located in a park-like setting on land formerly owned by Michael Arthur, a friendly non-Mormon. Photo by Alexander L. Baugh.



DEAD SEA SCROLLS COME TO UTAH

By Dana M. Pike and Donald W. Parry

DANA M. PIKE (dana_pike@byu.edu) IS ASSOCIATE DEAN OF RELIGIOUS EDUCATION. DONALD W. PARRY (donald_parry@byu.edu) IS A PROFESSOR OF THE HEBREW BIBLE IN THE DEPARTMENT OF ASIAN AND NEAR EASTERN LANGUAGES AT BYU. BOTH HAVE EXTENSIVELY RESEARCHED AND PUBLISHED ON THE DEAD SEA SCROLLS AND HEBREW BIBLE.

THE LEONARDO MUSEUM IN SALT Lake City is currently hosting a major exhibit titled “Dead Sea Scrolls: Life and Faith in Biblical Times” (<http://www.theleonardo.org/landing>). The exhibit runs through April 27, 2014. Fragments of the scrolls on display include some of the oldest biblical manuscripts, as well as fragments of Jewish religious texts not included in the Bible.

UNDERSTANDING THE DEAD SEA SCROLLS

The scrolls and fragments thereof were discovered in caves around Qumran, near the northwestern portion of the Dead Sea, about ten miles south of Jericho. The majority of the scrolls are written in Hebrew, the language of the ancient Israelites,

although some are in Aramaic and a few are in Greek. Discovered from 1947 to 1956, these documents have proven to be significant in several ways (some other texts were subsequently found in other caves in the Judean wilderness, south of Qumran, along the western side of the Dead Sea; these are sometimes included under the designation Dead Sea Scrolls).

The scrolls include the world’s oldest extant texts of books in the Hebrew Bible (what Christians call the Old Testament), which are more than 1,000 years older than the oldest complete traditional Hebrew Bible, called the Masoretic Text (from whence came the King James and other Bible translations). Although many of the biblical texts

from Qumran are similar to what became the traditional text of the Hebrew Bible, some of them preserve different readings for some passages. Modern Bible committees have employed several of these differences in new translations of the Bible. The scrolls also illustrate what biblical texts looked like during the century preceding the Christian era and help reveal how the Old Testament books were transmitted in earlier centuries.

The nonbiblical Qumran manuscripts are primarily religious texts. They provide a wealth of information about the variety of beliefs and practices of Jews living in the land of Israel shortly before and during the mortal ministry of Jesus Christ. Scholars label some of these texts “sectarian,” since they seem to

have been unique to the Jewish sect (Essenes) represented at Qumran (e.g., Community Rule, the War Scroll, Commentary on Habakkuk). Other texts preserved at Qumran circulated more widely among Jewish people of the time (e.g., Jubilees, 1 Enoch, Psalm 151). The scrolls are thus significant for individuals studying Jewish religion and literature during the latter portion of the Jewish Second Temple period, as well as for those interested in a better understanding of the Jewish background of Jesus' ministry. (There are no New Testament texts preserved among the Dead Sea Scrolls.)

Jewish scribes and copyists generally possessed a high level of competence as they transmitted religious texts from generation to generation. Various scribal conventions are evident in the scrolls. Some,

for example, contain various marks and notes indicating scribal corrections and other practices.

For these and other reasons, the Dead Sea Scrolls are considered one of the greatest manuscript discoveries of the twentieth century. The scrolls have been and continue to be the focus of thousands of books, articles, and dissertations; two academic journals are dedicated entirely to their study, and academic conferences continue to discuss their significance.

The community at Qumran considered itself God's covenant people who lived in the last days before the coming of the Messiah and the end of the world; thus the scrolls contain certain themes that resonate with Latter-day Saints. However, it is important to realize that there are no uniquely LDS doctrines purely preserved in the Dead Sea Scrolls.



The Dead Sea Scrolls are considered one of the greatest manuscript discoveries of the twentieth century. Photo courtesy of Darryl Moran of the Franklin Institute.



Visitors to the exhibit will see more than six hundred objects from Israel, most dating from about 700 BC to AD 200, some of which have never before been publicly exhibited. Photo by Darryl Moran of the Franklin Institute.

THE EXHIBIT

On display with the scroll fragments are more than six hundred objects from Israel, most dating from about 700 BC to AD 200, some of which have never before been publicly exhibited. Visitors will see a three-ton stone from Jerusalem's Western Wall (sometimes called the Wailing Wall), the remains of religious artifacts such as small altars and figurines, weapons of war, textiles, beautiful mosaics, and everyday household items such as jewelry and ceramics. The Leonardo Museum has agreed to cut the usual admission price in half for BYU students, faculty, and staff (they must show a current, valid BYU ID). The Leonardo Museum is located at 209 East 500 South, Salt Lake City.



Fragments of the scrolls on display include some of the oldest biblical manuscripts, as well as fragments of Jewish religious texts not included in the Bible. Photo by Darryl Moran of the Franklin Institute.

LECTURE SERIES

Scholars at BYU have helped translate, publish, and digitize the scrolls. A room near the entrance to the exhibit highlights BYU's involvement with the Dead Seas Scrolls during the past twenty-five years, including the work of professors Dana M. Pike, David R. Seely, and Andrew C. Skinner in Religious Education and professor Donald W. Parry in the Hebrew section of Asian and Near Eastern Languages. In connection with the exhibit, these and other professors are participating in a series of free public lectures on Thursdays at 7:00 p.m. at the museum.

Further Reading on the Dead Sea Scrolls

LATTER-DAY SAINT-ORIENTED PUBLICATIONS

Articles in *Studies in the Bible and Antiquity* 2 (2010) (available at <http://publications.maxwellinstitute.byu.edu/periodical/studies-volume-2-issue-number-1/>)

Holzapfel, Richard Neitzel, Donald W. Parry, Dana M. Pike, and David Rolph Seely. "The Dead Sea Scrolls: A Roundtable Discussion Celebrating the Sixtieth Anniversary of Their Discovery, Part 1."

Religious Educator 8, no. 3 (2007): 127–46; and "Part 2," *Religious Educator* 9, no. 2 (2008): 83–97 (available at <http://rsc.byu.edu/archived/volume-8-number-3-2007/dead-sea-scrolls-roundtable-discussion-celebrating-60th-anniversary> and <http://rsc.byu.edu/archived/re-9-no-2-2008/dead-sea-scrolls-roundtable-discussion-celebrating-sixtieth-anniversary>).

Parry, Donald W. *Illuminating the Dead Sea Scrolls: Mysteries of Qumran Revealed*. Provo, UT: Neal A. Maxwell Institute for Religious Scholarship, 2014.

Parry, Donald W., and Dana M. Pike, editors. *LDS Perspectives on the Dead Sea Scrolls*. Provo, UT: FARMS, 1997.

Parry, Donald W., and Stephen D. Ricks. *The Dead Sea Scrolls: Questions and Responses for Latter-Day Saints*. Provo, UT: FARMS, 2000.

RECENT, RELIABLE, ACCESSIBLE OVERVIEWS OF THE SCROLLS AND THEIR SIGNIFICANCE

Flint, Peter. *The Dead Sea Scrolls*. Nashville: Abingdon, 2013.

VanderKam, James C., and Peter W. Flint. *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity*. San Francisco: HarperSanFrancisco, 2002.

Vermes, Geza. *The Complete Dead Sea Scrolls in English*, rev. ed. New York: Penguin Putnam, 2004 (provides reliable translations of the nonbiblical texts).

ACADEMIC CONFERENCE

On **April 11–12, 2014**, toward the close of the exhibit at the Leonardo Museum, there will be an academic conference on the theme "The Prophetic Voice at Qumran and Contemporary Communities." Professors Emanuel Tov (Hebrew University), Eugene Ulrich (Notre

Dame), and James VanderKam (Notre Dame) will be the keynote speakers. Among other presenters are Religious Education professors Matt Grey, Shon Hopkin, Dana Pike, and David Seely, as well as Professor Donald W. Parry from Asian and Near Eastern Languages (see the Leonardo's website for further information). ❧

WHO DO WE TURN TO?

ANCIENT SCRIPTURE ADJUNCT FACULTY

By Jeanine Ehat

JEANINE EHAT (jeanine_ehat@byu.edu) IS SECRETARY OF THE DEPARTMENT OF ANCIENT SCRIPTURE AT BYU.

EVERY SEMESTER WE, THE Department of Ancient Scripture, turn to adjunct faculty to help teach the thousands of students who register for our classes. We are blessed with talented and committed teachers in this group and want to highlight three of them.

Sherrie Johnson has been teaching part time since 1999. In addition to being an excellent instructor, she is an example of lifelong learning. She earned a doctoral degree after mothering ten children. She also writes books, articles, stories, and poetry and has even been a writer for *Music and the Spoken Word*. She presents seminars, plays the piano, serves in the Church, and is often called upon to present at Women's Conference and Education Week. She is a "young thinker" who writes a blog and understands youth. Her blog captured some of her feelings about teaching: "I've encountered [former] students and seen them walking in the ways of the Lord and doing the things the Lord would want them to do. That has brought me a delight and joy that I can't even begin to put into words." Sherrie is retiring after winter

semester 2014. We appreciate the contribution she has made to our department and to the university.

It was a lucky day for BYU students when Jeanne Burgon first stood in front of a Book of Mormon class in the fall of 1996. She has taught in the Department of Ancient Scripture steadily since that time and has touched many lives through her inspired teaching. We were not surprised when Jeanne received BYU's Adjunct Faculty Excellence Award in 2010. Jeanne earned a bachelor's degree from BYU and a graduate degree from Utah State University. She stays current about the different modes of cognitive processing to enhance teaching and learning. Her goal is to engage her students in the scriptures so that they will know how to study them and can learn the gospel for themselves. She also enjoys writing, including text for hymns and other musical settings. She and her husband are the parents of four children and the grandparents



Sherrie Johnson



Jeanne Burgon



RoseAnn Benson

of three. We feel sincerely blessed to have her as a part of our faculty.

Our third teacher is RoseAnn Benson. She has a bachelor's degree from BYU in physical education (with minors in US history and biology), two master's degrees from BYU in ancient Near Eastern studies and exercise science, and a PhD from Southern Illinois University in community and school health education. We have appreciated her ability to teach a variety of courses since we hired her in the fall of 2001. She is also part of the adjunct faculty for the Department of Public and Community Health at Utah Valley University. She is active in research and publishing and enjoys a variety of sports: swimming, water-skiing, surfing, snowboarding, road biking, wakeboarding, wake surfing, and scuba diving. We are glad she continues teaching here. ✂

FACULTY AND STAFF

AWARDS AND HONORS

Kenneth L. Alford, Michael

Hubbard MacKay, and **Roger P. Minert** were each awarded a Mentored Environment Grant (MEG) for 2014.

Lincoln H. Blumell received the 2013 Frank W. Beare Award from the Canadian Society of Biblical Studies for most outstanding book in the area of Christian Origins/Post-Biblical Judaism and/or Graeco-Roman Religions. His book is titled *Lettered Christians: Christians, Letters, and Late Antique Oxyrhynchus* (Leiden: Brill, 2012).

Scott C. Esplin received the 2013 Nick Yengich Memorial Editors' Choice Award from Utah's Board of State History for his article "Saving Their School: The 1933 Transfer of Dixie College as an Indicator of Utah's Changing Church and State Relationships."

Brent R. Nordgren was honored for five years of service at the Religious Studies Center.

SELECTED RECENT PUBLICATIONS

Alford, Kenneth L., *Brigadier General David B. Haight* (October 11, 2013), *Clint Romesha* (September 9, 2013), *Lieutenant Colonel Marc "Dewey" Boberg* (June 25, 2013), and *Jeanne Tucker Sawyer* (June 13, 2013). BYU Special Collections Interview Series. CD/DVD. Provo, UT: L. Tom Perry Special Collections, HBLL, BYU, 2013.

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———. "Using *The Joseph Smith Papers* in the Classroom." *Religious Educator* 14, no. 2 (2013): 65–95.

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See copublications with **Griffin, Tyler J.**

Ball, Terry B. "I Can Do Hard Things: Lessons from the Old Testament." In *Armed with Righteousness: 2012 BYU Women's Conference*, 141–48. Salt Lake City: Deseret Book, 2013.

———. "The Hazards of Being a Religious Educator." *Religious Educator* 14, no. 1 (2013): 35–43.

Baugh, Alexander L. "Kirtland Camp, 1838: Bringing the Poor to

Missouri." *Journal of the Book of Mormon and Other Restoration Scripture* 22, no. 1 (2013): 58–61.

———. Review of Leland H. Gentry and Todd M. Compton, *Fire and Sword: A History of the Latter-day Saints in Northern Missouri, 1836–1939*. *Journal of Mormon History* 39, no. 4 (Fall 2013): 272–77.

———. Review of Terryl L. Givens and Matthew J. Grow, *Parley P. Pratt: The Apostle Paul of Mormonism*. *Mormon Historical Studies* 14, no. 1 (Spring 2013): 197–200.

See copublication with **Muhlestein, Kerry M.**

Belnap, Daniel L. "Introduction: Latter-day Saints and the Perception of Ritual." In *By Our Rites of Worship: Latter-day Saint Views on Ritual in History, Scripture, and Practice*, edited by **Daniel L. Belnap**, 1–12. Provo, UT: Religious Studies Center; Salt Lake City: Deseret Book, 2013.

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Bennett, Richard E. "Which Is the Wisest Course?: The Transformation in Mormon Temple Consciousness, 1870–1898." *BYU Studies Quarterly* 52, no. 2 (2013): 4–43.

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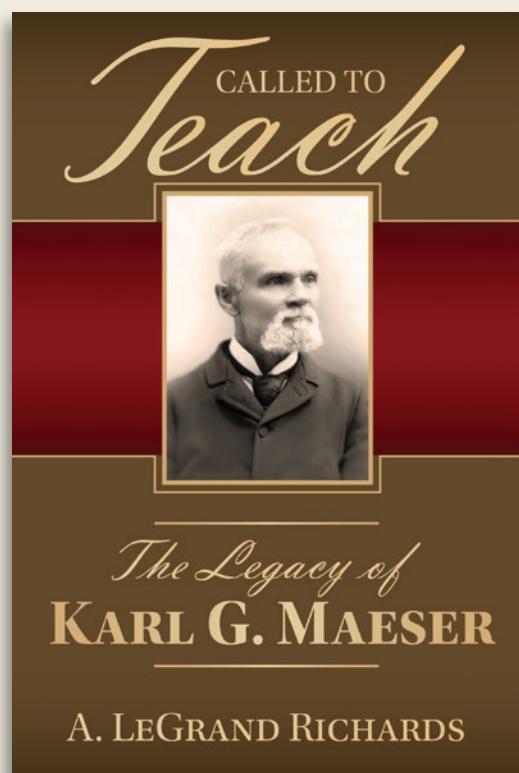
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Robert L. Millet (ancient scripture) retired in December 2013. ✂



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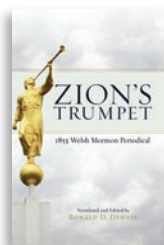
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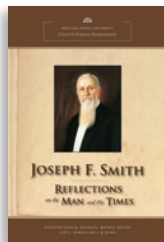
It was two days after
Christmas in 1852

that Dan Jones arrived back in Wales to serve his second mission, and in a year's time he would be called as president of The Church of Jesus Christ of Latter-day Saints in Wales in place

of William S. Phillips and as editor of *Zion's Trumpet* in place of John S. Davis. Something even more impactful in 1853 was the issue of polygamy. This practice among Latter-day Saints was publicly acknowledged on August 28, 1852, in Salt Lake City. The acknowledgment in Britain, however, came three and a half months later in the January 1, 1853, issues of *Zion's Trumpet* and the *Millennial Star*. Because of the anticipated impact the announcement of polygamy would likely have on Mormons in Wales, John Davis used the translated writings of Orson Pratt in its defense—these would occupy over 20 percent of the pages of the two *Zion's Trumpet* 1853 volumes.

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Thank you very much for giving me this opportunity. Working where I can practice my skills and pursue my career path has given me great experience that I am sure I will use in the future. I will always be grateful that I had the chance to work for the Religious Studies Center.

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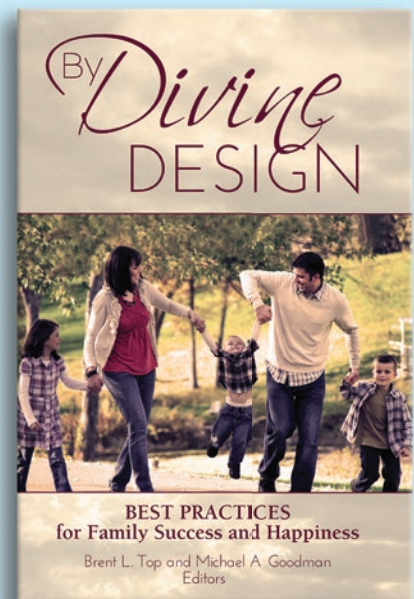
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