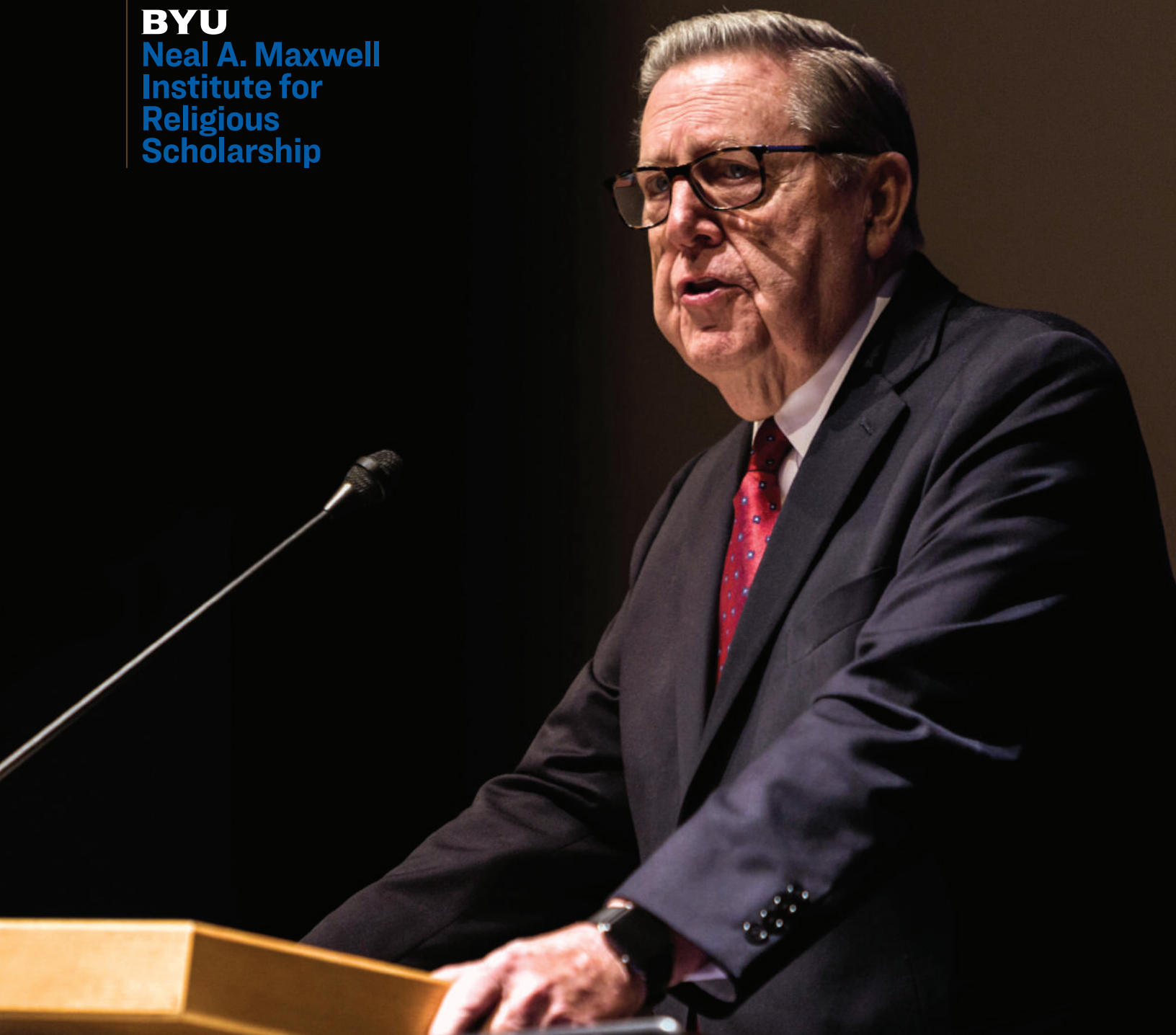


2018

# ANNUAL REPORT

**BYU**  
Neal A. Maxwell  
Institute for  
Religious  
Scholarship



**BYU Maxwell Institute**





# Contents

## **2 PERSONNEL ROSTER**

### **4 LETTER FROM THE EXECUTIVE DIRECTOR**

*A New Maxwell Institute Mission*

*by J. Spencer Fluhman*

### **9 2018 NEAL A. MAXWELL LECTURE**

*The Maxwell Legacy in the 21st Century*

*by Elder Jeffrey R. Holland*

### **22 ESSAY**

*A Scholar's Knowledge, a Disciple's Virtues:*

*Insights from the Life of Elder Neal A. Maxwell*

*by Cory H. Maxwell*

### **30 ESSAY**

*Forgiveness, Reconciliation, Activism, Apathy,  
and the Government We Deserve*

*by Mpho Tutu van Furth*

## **40 2018 INSTITUTE SCHOLARS**

### **61 STUDENT STAFF**

### **62 ACADEMIC PROGRAMS & EVENTS**

*Conferences, Symposia, & Seminars*

*Lectures*

*Cosponsored Events*

*Brown Bag*

### **68 PUBLICATIONS**

*Periodicals*

*Books*

*The Maxwell Institute Study Edition of the  
Book of Mormon*

*by Blair Dee Hodges*

### **75 MEDIA OUTLETS**

*Maxwell Institute Podcast*

*Social Media*

# BYU Maxwell Institute

## EXECUTIVE DIRECTOR

J. Spencer Fluhman, *Associate Professor of History, Brigham Young University*

## ADVISORY BOARD

### EXECUTIVE COMMITTEE

Kathleen Flake, *Richard L. Bushman Professor of Mormon Studies, University of Virginia*

Terryl L. Givens, *Jabez A. Bostwick Chair of English, University of Richmond*

Marlin K. Jensen, *Emeritus General Authority, The Church of Jesus Christ of Latter-day Saints*

Neylan McBaine, *CEO, Better Days 2020*

Rosalynde Welch, *Independent scholar, Ladue, Missouri*

### BOARD MEMBERS

Sheri L. Dew, *Executive Vice President, Deseret Management Corporation*

Thomas B. Griffith, *United States Court of Appeals, District of Columbia Circuit*

George B. Handley, *Associate Dean of the College of Humanities, Brigham Young University*

Kate Holbrook, *Managing Historian of Women's History, The Church of Jesus Christ of Latter-day Saints*

Peter R. Huntsman, *President and CEO, Huntsman Corporation*

Melissa Wei-Tsing Inouye, *Lecturer in Asian Studies, University of Auckland*

Steven J. Lund, *Executive Chairman of the Board, Nu Skin Enterprises*

Cory H. Maxwell, *Director of Scriptures Coordination, The Church of Jesus Christ of Latter-day Saints*

Adam S. Miller, *Honors Institute Director, Collin College*

Reid L. Neilson, *Assistant Church Historian and Recorder, The Church of Jesus Christ of Latter-day Saints*

Thomas A. Wayment, *Professor of Classical Studies, Brigham Young University*

Miranda Wilcox, *Associate Professor of English, Brigham Young University*

## BYU ADMINISTRATION

Kevin J. Worthen, *President*

James R. Rasband, *Academic Vice President*

Brad L. Neiger, *Associate Academic Vice President—Faculty Relations*



## 2018 INSTITUTE SCHOLARS

Philip L. Barlow, *Utah State University, Visiting Neal A. Maxwell Fellow*  
Lincoln H. Blumell, *Brigham Young University, Visiting Fellow*  
Christopher James Blythe, *Brigham Young University, Research Associate*  
D. Morgan Davis, *Brigham Young University, Research Fellow*  
John Gee, *Brigham Young University, William (Bill) Gay Research Chair*  
Terry L. Givens, *University of Richmond, Visiting Neal A. Maxwell Fellow*  
Deidre Nicole Green, *Brigham Young University, Postdoctoral Fellow*  
Carl Griffin, *Brigham Young University, Senior Research Fellow*  
Brian M. Hauglid, *Brigham Young University, Associate Professor and Visiting Fellow*  
Kristian S. Heal, *Brigham Young University, Research Fellow*  
Janiece Johnson, *Brigham Young University, Research Associate*  
Josh Probert, *Brigham Young University, Affiliate Faculty*  
Catherine Gines Taylor, *Brigham Young University, Hugh W. Nibley Postdoctoral Fellow*

## SHORT-TERM RESEARCH GRANT RECIPIENTS

Cory Crawford, *Ohio University*  
Fiona Givens, *Independent scholar, Richmond, Virginia*  
Benjamin E. Park, *Sam Houston State University*

## STAFF

Blair Dee Hodges, *public communications*  
Jeremy King, *Institute administrator and controller*  
Sandra Shurtleff, *staff assistant to the executive director*



# A New Maxwell Institute Mission

**J. SPENCER FLUHMAN**  
**EXECUTIVE DIRECTOR**

---

In February 2018 the Brigham Young University Board of Trustees approved a new mission statement for the Neal A. Maxwell Institute for Religious Scholarship: *“The Maxwell Institute both gathers and nurtures disciple-scholars. As a research community, the Institute supports scholars whose work inspires and fortifies Latter-day Saints in their testimonies of the restored gospel of Jesus Christ and engages the world of religious ideas.”*

That historic approval marked the culmination of nearly two years of collaboration within and outside the Institute. After my appointment in May 2016, we undertook an aggressive institutional assessment program with recommendations from an external review completed in 2014. Aided by our talented and dedicated advisory board, faculty, and staff (see pages 2–3 of this report) and guided by supportive university administrators, we asked ourselves tough questions about what we do, how we do it, and perhaps most importantly, why. The distilled results appear in those two italicized sentences above.

I confess to being a longtime skeptic regarding mission statements. They had long struck me as corporate importations that risk draining the vitality from the vivid exchange of ideas that, for me, defines academic life. In our case, however, I must also confess to being a recent convert. Our new mission *works*. By that, I mean that it forms the web of ideals and aspirations that give our efforts direction and focus. It helps us pass by efforts that are best pursued by others. It organizes our resources of time, talent, and treasure around a few precious priorities. Perhaps most importantly, the mission reflects our collective sense that intellectual work at Brigham Young University must always be pursued within the bright light of God’s love for his children. Elder Maxwell, our namesake, perhaps put it best: “The redeeming presence of our loving Father-God in the universe is the grand fact pertaining to the human condition. It is the supernal truth which, along with His plan of happiness, reigns preeminent and imperial over all other realities.”<sup>1</sup>

Our new mission has prompted restructuring and change, but it also breathes new life into our work. We find ourselves fully integrated within Brigham Young University and on the cusp of a more central place in it. In November 2018, university administration announced plans to relocate the Maxwell Institute to a new campus building called the West View Building, to stand where the Faculty Office Building has long stood, adjacent to the beautiful Joseph F. Smith Building, sometime in 2020 (see page 7). (As an interim transition during construction of the new building, the Maxwell Institute relocated in November 2018 to temporary



---

space in the Clyde Building.) In that new space, the Institute will be poised for a significant campus role long into the future. Close to our colleagues in the Humanities and Religious Education and near the Harold B. Lee Library and other important campus locales related to our work, the Institute will bring interested campus members together more easily and more regularly to pursue disciple-scholarship together. Our new space itself will reflect in its very design our new mission and priorities.

An apostolic namesake helps form our core identity, and continued apostolic direction continues to shape our future. Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles provided a vision for our institutional future when he gave our annual Maxwell Lecture on November 10, 2018. Before a standing-room-only crowd, he declared: “The missions of the Church and BYU are not identical, but their missions certainly can never be at odds with each other. And in the case of the Maxwell Institute, they must come as close together as an ecclesiastical sponsor and an academic recipient of that sponsorship can be. So if the university is to reflect the best the *Church* has to offer by way of a world-class academic endeavor, no apologies to anyone, the Neal A. Maxwell Institute must see itself as among the best the *university* has to offer as a faithful, rich, rewarding center of faith-promoting gospel scholarship enlivened by remarkable disciple-scholars.”

In order to accomplish this, Elder Holland urged each Institute scholar, “Your soul must be one—integrated, intact and whole—even as your voice may speak in different languages to different audiences. This is a daunting thing we are asking of you, but we see the Maxwell Institute as a rarified training ground where gospel athletes stretch their abilities to speak in grace and truth to *all* of our Father’s children.”

I invite you to read Elder Holland’s full address in the pages that follow. To continue to aspire to such lofty ideals and to doggedly pursue them as fundamental to the best kinds of religious scholarship forms the essence of disciple-scholarship at the Neal A. Maxwell Institute.

#### NOTE

<sup>1</sup> Elder Neal A. Maxwell, “From Whom All Blessings Flow,” *Ensign*, May 1997, 12.



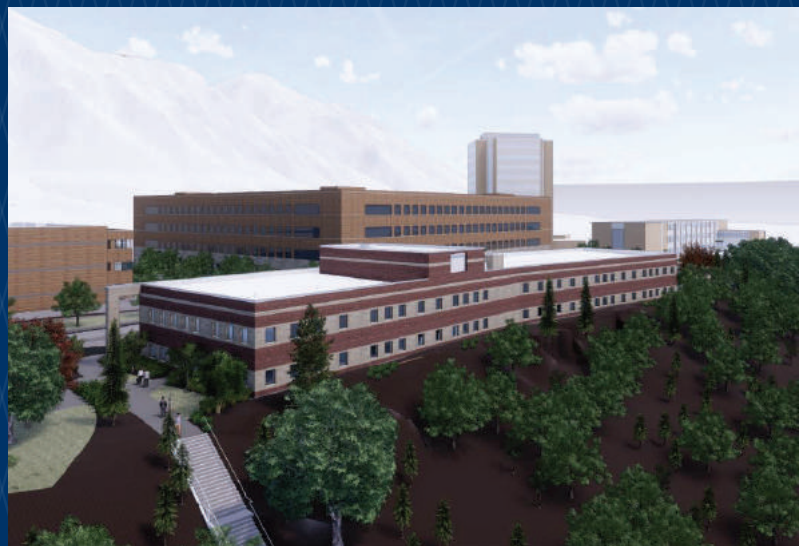
---

# Significant Activities and Developments at the Maxwell Institute

- We invited another excellent cohort of visiting scholars to the Institute in 2018, including Dr. Josh Probert as affiliate faculty, Dr. Christopher Blythe as a research associate, and Dr. Catherine Taylor as our inaugural Hugh W. Nibley postdoctoral fellow. In addition, Drs. Deidre Green and Janiece Johnson were renewed for additional terms at the Institute. See their reports, and those of other Institute scholars, on pages 40–59.
- In 2018, the Institute hosted two major conferences, six public lectures, over forty brown bag lunch presentations, and cosponsored three scholarly seminars. Through these events, our campus community and the interested public had access to some of the most prominent Latter-day Saint and non-Latter-day Saint scholars of religion. Several thousands more have watched event videos or followed via social media. See pages 62–67. Individually, a number of Institute scholars addressed nearly two dozen Latter-day Saint audiences on topics ranging from Church history to scripture.
- The Maxwell Institute published five books in 2018, including *The Book of Mormon: Another Testament of Jesus Christ, Maxwell Institute Study Edition*. This landmark edition was edited by Grant Hardy and includes original woodcut illuminations by Latter-day Saint artist Brian Kershnik. See pages 68–73 for a full list of Institute publications. Also see our personnel reports on pages 40–59 for notices of books and articles published by Institute scholars in other academic and popular presses.
- Dr. Philip Barlow announced his retirement from Utah State University, where he was Leonard Arrington Chair of Mormon History and Culture, and joined the Maxwell Institute as a Neal A. Maxwell Fellow and research associate. In addition, Dr. Barlow was named associate director of the Maxwell Institute, effective upon his retirement from Utah State University at the end of 2018.
- Dr. Carl Griffin, a specialist in early Christianity, was promoted to senior research fellow.
- We've maintained a steady stream of gifted BYU students who work in the Institute as office staff, research assistants, public communications interns, or editorial assistants (see list on page 61). Over forty student employees worked with us at some point in 2018. We continue to believe our involvement of undergraduates in research makes us unique among prominent research institutes. Their work with our disciple-scholars ranks among the richest mentoring experiences on campus.



- 
- Volume 27 of the *Journal of Book of Mormon Studies* was produced in a new partnership with the University of Illinois Press (UIP) and appeared in fall 2018. The *Journal* is supported by the Laura F. Willes Center for Book of Mormon Studies and edited by Dr. Joseph Spencer, assistant professor of ancient scripture at BYU.
  - Announced in November 2018, the *Mormon Studies Review* will relocate to the University of Illinois Press. In 2019, UIP will take full ownership of the *Review* and J. Spencer Fluhman, editor in chief of the *Review* since 2013, will step down after six years at the helm. His final volume as editor, number 6, appeared at the end of 2018.
  - Our Maxwell Institute book series *Proceedings of the Mormon Theology Seminar* received the 2017 Special Award in Religious Nonfiction Publishing from the Association for Mormon Letters. Announced in 2018, future *Proceedings* volumes will appear with another press under direction of the Mormon Theology Seminar.
  - The Maxwell Institute Podcast, hosted by Blair Hodges, received a 2018 Praiseworthy Award in the Audio/Visual category from the Latter-day Saint Publishing & Media Association. Hodges was invited to discuss the show's success at "Sound Education," an educational podcasting conference hosted by Harvard Divinity School in November 2018.
  - BYU announced the construction of a new building—the West View Building—which will become the new home of the Maxwell Institute in 2020. In the meantime, we've moved to a temporary space in the Clyde Engineering Building.







# The Maxwell Legacy in the 21st Century

ELDER JEFFREY R. HOLLAND

---

*2018 Neal A. Maxwell Lecture given at the Joseph Smith Building Auditorium,  
Brigham Young University, on November 10, 2018*

I am honored by the invitation to address you tonight. I love you, I love this university, and I love Elder Neal A. Maxwell. His impact on my professional life has been immense, but in recent years, it is his apostolic life I revere so much. That will be evident in what I have chosen to say tonight and how I have chosen to say it.

I started preparing for this talk in a rather standard way, reflecting on our collective duty to learn, “even by study and also by faith,”<sup>1</sup> and noting that the Lord has always required “the heart and a willing mind.”<sup>2</sup> I read a sheaf of educational materials, and I mused over some of the issues we wrestled with during my time of service here. I even recalled dim, distant memories of my graduate work in fields not completely foreign to elements of the Maxwell Institute. But it was soon clear to me that these were not the matters I was to pursue.

What I realized is that while so many of the *issues* in academia had not changed much, *I* had changed. So with the humility incumbent upon anyone making such an assertion, I come tonight in my true identity as an Apostle of the Lord Jesus Christ. I ask for your prayers in making me equal to that responsibility.

As I begin, I offer four caveats.

First, although I accept sole responsibility for all inadequacies, limitations, errors, and missed opportunities in this message, I am here with not only the blessing but also the rather explicit expectation of the officers of the university’s board of trustees, whose executive committee I currently chair. In that sense, I speak for all of your governing advisers—not just for myself.

Second, because this lecture series is established as a tribute to Elder Maxwell, I have drawn heavily on his views of our challenges and opportunities. With the limits of time, I have not been able to use much of the magnificent material available from the pen and pulpit of other Church leaders. Fortunately, Elder Maxwell’s voice and teachings represent those other leaders wonderfully well.

Third, I am speaking only to the work of the Maxwell Institute tonight and not to the whole of BYU’s academic effort, though I hope that much I say will apply across the entire campus and beyond.

Last, I come with love, appreciation, admiration, and applause for every good thing you have ever done, are now doing, or—as our title suggests—will yet do to seek the truth, build faith, and illuminate the majesty of the restored gospel of Jesus Christ. For so much good done by so many for so long and who yet want to do more, I say, “Thank you for the gift of your ‘heart, might, mind and strength.’”<sup>3</sup> One cannot give more.

May I also offer a line or two of tribute to our honoree. I first heard of Neal Maxwell—or more properly, read of him—in June of 1970. My source was the *Church News*, an unerring link at that time between New Haven, Connecticut, and the Great Basin West. He had just been appointed commissioner of the Church’s educational system, and I was very impressed. Several months later, with my dissertation moving along and decisions arising such as “after this degree, what,” I called Elder Maxwell for advice. As I look back on it, that was a silly, embarrassing thing to do—some insipid graduate student Brother Maxwell had never met asking via a telephone call what he should be when he grew up.

But Commissioner Maxwell could not have been more gracious in his manner nor more generous with his time. That phone call started a professional, then personal, then apostolic friendship that will continue warmly and wonderfully forever. Suffice it to say that the fact that I would pursue a teaching career in the

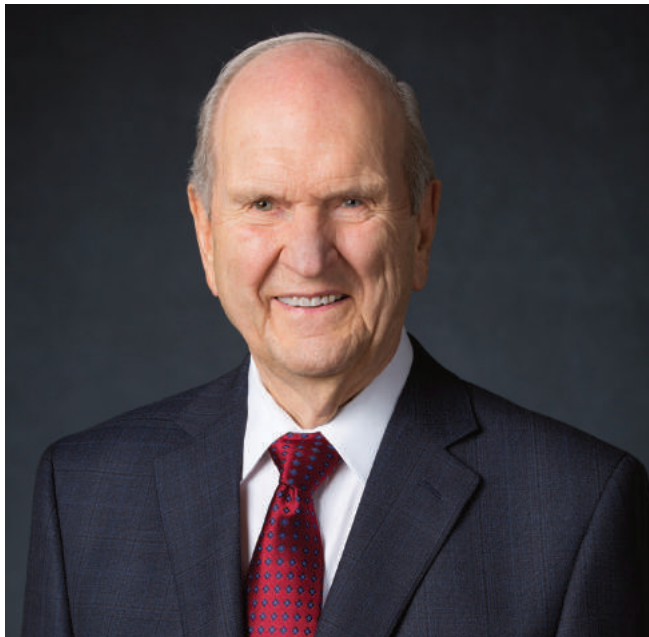
institute program of the Church—which was clearly the least exciting and least Ivy League–like choice available to me—was due in large measure to that and subsequent conversations with Neal A. Maxwell, conversations second in influencing that determination only to some very profound experiences in prayer. My life since then continues to have his fingerprints all over it.

I take precious time to mention this personal relationship with Elder Maxwell for a reason. It is to say clearly at the outset that I care very much about the man we honor in this lecture series. I care about his name, the life he lived, the legacy he left, and the legacy that will continue on into the 21st century. In great measure the Neal A. Maxwell Institute for Religious Scholarship will, for good or ill, be the means of communicating much of that legacy to an ever-younger, ever-newer generation in the Church who never heard Elder Maxwell’s voice, delighted in his prose, or felt the fire of his faith.

But more important than Neal’s gifts and legacy are the gifts of the Savior of the world, who stands behind and above His Church and His Apostles, including their work in the field of education. We are at a moment in His Church when there is a demonstrable, near-tangible hastening of the work. These continue to be the latter days, with no one knowing when that last “last day” is going to be. Nevertheless, we know the undeviating trajectory toward it began 198 years ago in a grove of trees near Palmyra, New York.

*“If you think the Church has been fully restored, you’re just seeing the beginning. There is much more to come. . . . Wait till next year. And then the next year. Eat your vitamin pills. Get your rest. It’s going to be exciting.”*

—PRESIDENT RUSSELL M. NELSON



President Russell M. Nelson of The Church of Jesus Christ of Latter-day Saints





Continuing revelation to prophets, seers, and revelators since that first great theophany to the Prophet Joseph has stimulated significant developments down through the years, including in the present day. There will be more.

On his recent trip through South America, President Russell M. Nelson said: “We’re witnesses to a process of restoration. If you think the Church has been fully restored, you’re just seeing the beginning. There is much more to come. . . . Wait till next year. And then the next year. Eat your vitamin pills. Get your rest. It’s going to be exciting.”<sup>4</sup>

I am not an apocalyptic person, and none of us should sit around waiting for extraterrestrial rapture, but we do stand unequivocally with those angelic beings in Acts 1 who said: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”<sup>5</sup>

*In great measure the Neal A. Maxwell Institute for Religious Scholarship will . . . be the means of communicating much of that legacy to an ever-younger, ever-newer generation in the Church who never heard Elder Maxwell’s voice, delighted in his prose, or felt the fire of his faith.*

---

Regarding what the scriptures call “the day of [the] Lord Jesus Christ,”<sup>6</sup> I imagine not only the dramatic, universal appearance of His light coming out of the East and His descent upon the two Jerusalems, but I imagine also a more personal encounter—a solitary Christ standing at a solitary door, knocking.

Whose door is this? To what chamber does it lead? I have always assumed it was the door of a home—mine and yours and everyone’s. Perhaps it is more figuratively the door to each human heart. Tonight let’s make it the door of the Maxwell Institute for Religious Scholarship at Brigham Young University and the academic world it hopes to influence. And what is the invitation? “If any [scholar] hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”<sup>7</sup> The question for the institute is the question eventually for all humankind. How do we best and most warmly open that door, personally and professionally, and on what do we sup when the Master is admitted? Will our time and conversation in the Maxwell Institute be consistent in every way with His gospel, His grace, His life, and His loving, persistent plea to “Come, follow me”?<sup>8</sup>

You must be thinking this opening a bit melodramatic for the purposes of this particular gathering—referencing the First Vision, continuing revelation, the advent of the true King, the significance of end times generally. I prefer to see it as apostolic. These are the topics that absorb fifteen of us who toss and turn when we would like to sleep and slumber.

In that spirit, my friends, I can think of few other entities on this campus that have received the attention from the General Officers of the Church that the Maxwell Institute has—at least lately. I offer my non-campus-wide, non-Marriott Center appearance in this modest venue as evidence of that tonight. The Lord’s prophet, who chairs your board, and his fellow apostles, who sit with him, sent me to you. We hope it is affirming to you to have their strong, active interest in you at a time when the direction and priorities of the Church are being discussed as almost never before. We hope you welcome such focused attention, as you are measured for your role in these developments.

And can you blame us for such eager interest? There are very few institutions, agencies, functions, or activities in this big, wonderful Church that are looked to as representing its values and reflecting its virtues more than is Brigham Young University and the work that goes on here. BYU is an asset to be envied by every educational sponsor in the world, certainly by any other church in the world. This university was a life changer for me. There is nothing like it anywhere.

*“Though I have spoken of the disciple-scholar, in the end all the hyphenated words come off. We are finally disciples—men and women of Christ.”*

—ELDER NEAL A. MAXWELL

Of course, the missions of the Church and BYU are not identical, but their missions certainly can never be at odds with each other. And in the case of the Church and the Maxwell Institute, their missions must come as close together as an ecclesiastical sponsor and an academic recipient of that sponsorship can be. So if the university is to reflect the best the Church has to offer by way of a world-class academic endeavor, no apologies to anyone, the Neal A. Maxwell Institute must see

itself as among the best the university has to offer, as a faithful, rich, rewarding center of faith-promoting gospel scholarship enlivened by remarkable disciple-scholars.

Of our commitment to seek learning generally, Elder Maxwell said: “There is as much vastness in the theology of the Restoration as in the stretching universe. ‘There is space there’ for the full intellectual stretching of any serious disciple. There is room ‘enough and to spare’ for all the behavioral development one is willing to undertake.”<sup>9</sup>

But not all truths are of equal importance, and in using the disciple-scholar metaphor—that hyphenated noun Elder Maxwell left us as part of his marvelous linguistic legacy—the spiritual half of that union was always the more important. “Though I have spoken of the disciple-scholar,” he said, “in the end all the hyphenated words come off. We are finally disciples—men and women of Christ.”<sup>10</sup>







---

But the wonderful thing with Neal (and the thing I want for us) is that it didn't have to come down to a choice between intellect and spirit. In a consecrated soul—consecration being one of his favorite doctrinal concepts—they would be aligned beautifully, a perfect fit, a precise overlay. But *if it did* come down to a choice, it would be faith—the yearning, burning commitment of the soul—that would always matter most in the end.

Regarding that faith-filled scholarship of which Elder Maxwell speaks, may I note plainly one thing we expect you to do because it is central to your *raison d'être*. It is to undergird and inform the pledge Elder Maxwell made when he said of uncontested criticism, “No more slam dunks.”<sup>11</sup> We ask you as part of a larger game plan to always keep a scholarly hand fully in the face of those who oppose us. As a ne'er-do-well athlete of yesteryear, I was always told you played offense for the crowd, but you played defense for the coach. Your coaches will be very happy to have you play both superbly well.

About four years ago, at the university's invitation, three outside scholars reviewed the circumstances the institute was then facing and wrote nineteen pages of observations. Some of what they said addressed the matter of apologetics broadly defined.

Whatever else they had in mind, I thought it a marvelous understatement for them to have said, “There will be times when our faith will require an explicit defense.”<sup>12</sup> We want the Maxwell Institute and many others to contribute to that defense—with solid, reputable scholarship intended as much for everyday, garden-variety Latter-day Saints who want their faith bolstered, at least as much as it might be intended for disinterested academic colleagues across the country whose stated purpose will never be to “prove or disprove the truth claims of the Church.”<sup>13</sup>

Whichever audience you address at any given moment, I note the advice of the review team who challenged the institute to “promulgate a [clear] statement of its commitment to engage in work that builds the Kingdom, to set the agenda according to their own objectives and not those of the academy, and to ensure that the dominant tone of their journals and books affirms core LDS values, as outlined in the foundational documents of BYU.”<sup>14</sup>

Obviously that agenda must always include work done on the foundational documents of the *kingdom* as well, the Restoration scriptures and especially the Book of Mormon. It may have been in this regard that the reviewers said, “The current culture at MI may have lost some of the institute's founding vision and original purpose.”<sup>15</sup>

Now, as I quickly step from one land mine to another, let me say something about what was heretofore called “Mormon studies” at BYU. Obviously, you are going to have to find another name for that part of your endeavor. Take heart. We are going through the same exercise at Church headquarters, addressing a whole host of adjustments that are necessary in our own departments, printed and electronic materials, and public communications. We know this assignment gives some of you heartburn, but it doesn't rank with the Missouri persecutions, so dive in.

To his counselors and to us in the Quorum of the Twelve, President Russell M. Nelson said of this matter: “While [acknowledging] we have no control over what other people may call us, we cannot call ourselves by any other than the name as prescribed by the Lord.”<sup>16</sup> To the degree that we tolerate our own use of “Mormon” and “Mormonism,” he continued, “we will be held accountable for this error in nomenclature.”<sup>17</sup> To a public audience just weeks ago, he said, “The name of the Church is not negotiable.”<sup>18</sup> So, dear friends, when coming from our own tongues the use of “Mormonism” is anathema and so is “Mormon” as it pertains to The Church of Jesus Christ of Latter-day Saints per se.

President Nelson understands fully that renaming “Mormon studies” will be concerning to you. In an email to me he wrote: “Part of the Maxwell Institute problem is its identity, [never more obvious than in the subset titled] ‘Mormon studies.’ [Is this] an institute for studies on the Book of Mormon? . . . or The Church of Jesus Christ of Latter-day Saints? . . . or the Restoration of the gospel of Jesus Christ? . . . [We] need to [help them] know who they are and why they exist.”<sup>19</sup>

---

He continued, “I truly believe that if they can claim the name of the Lord Jesus Christ in their name, the Lord will bless them in their mission.”<sup>20</sup>

Having dealt with at least *that* elephant in the room, an elephant now lying in an ungainly heap in the middle of the floor, I’m afraid it is up to you marvelous folks to figure out how to get it out of the house. We will be praying for you. Right after using the same equipment at Church headquarters, we will loan you the front-end loader you may need in wrestling with this.

But as with all such challenges in gospel life, I see the requirement to adjust that name as being a blessing *not* in disguise. A unique name somehow reflecting language given by the Savior Himself will be one way of sending a signal that we are different—sometimes a lot different—out here in Provo, Utah. Of necessity, we will often be “a peculiar people”<sup>21</sup> in the academy as well as other arenas of life.

In the spirit of full disclosure, you should know that initially I was against any proposal to do at BYU what was called *Mormon studies* elsewhere because I knew what Mormon studies elsewhere usually meant. However, over time I have come to see merit in a Latter-day Saint studies effort at BYU *if you are willing to make it significantly different from the present national pattern*. If you are willing to be truly unique, I can certainly endorse the idea that BYU *should* have a hand on any academic tiller dealing with the Church, becoming a place to which other such programs and chairs and lectureships might look for leadership.

If, as is often the case, some journalist or researcher or interested amateur wanted to know more about the Church from an academic source, I would *not* want them to think of any other voice more readily than they would think of Brigham Young University. But that leadership role cannot be successfully played in a traditional Mormon studies framework. I say this because Mormon studies programs on other campuses are designed to be primarily academic ventures, not spiritual ones, which is perfectly understandable. Some of our member students enroll in those programs, and it may be a faith-promoting experience, but in great measure those endeavors are oriented toward an audience *not* of our faith and *not* for faith-building purposes.

One such program proclaims that it “does not promote or reject any particular religion.”<sup>22</sup> Another says it promotes understanding of the Church “without necessarily advancing (or disputing) the veracity of its faith claims.”<sup>23</sup> One describes their work principally as engaging in “Mormonism both as a significant cultural fact and as a research subject.”<sup>24</sup> These programs are, for the most part, a way for other people to look at us, making no particular call upon one’s belief and having no particular covenantal consequence after the course is over or the essay is written or the seminar has ended.

Yes, these programs may indeed provide a “thoughtful consideration of the Restoration’s distinctive culture and convictions.”<sup>25</sup> Yes, the “richness, intellectual substance, . . . relevance to other religious traditions, and its people’s historic resilience”<sup>26</sup> do have value and undoubtedly lift the Church out of the dismissed, unexamined space to which it has been relegated by so many for so long. Perhaps that is enough elsewhere. But I would be the first to oppose such an effort on *this* campus if *all* it meant was a thoughtful exploration of our religion’s “richness” or its “intellectual substance” or its “historic resilience.”<sup>27</sup> That would be what your review team called “a secular premise which [Latter-day Saints] will find philosophically troubling.”<sup>28</sup> Certainly your trustees would find it troubling.

*We want the Maxwell Institute and many others to contribute to that defense—with solid, reputable scholarship intended as much for everyday, garden-variety Latter-day Saints who want their faith bolstered, at least as much as it might be intended for disinterested academic colleagues across the country.*

---

Now, take a deep breath and smile. I am not suggesting our BYU approach to scholarly dialogue has to start with slides of your mission and end with an anthem from the Tabernacle Choir on Temple Square (notice that modified name). But any scholarly endeavor at BYU—and certainly anything coming under the rubric of the Maxwell Institute—must never be *principally* characterized by stowing one’s faith in a locker while we have a great exchange with those not of our faith. Neal Maxwell phrased it this way: “A few hold back a portion of themselves merely to please a particular gallery of peers. . . . Some hold back by not appearing overly committed to the Kingdom, lest they incur the disapproval of particular peers who might disdain such consecration.”<sup>29</sup> And some just hold back. Period.



“Bracketing your faith”<sup>30</sup> is what those in the field call it. This is not an entirely simple issue because bracketing a hostile or aggressively biased faith *can* be a protection against abuse.<sup>31</sup> Nevertheless, as Jon D. Levenson wrote twenty-five years ago, bracketing one’s faith has more limitations than virtues. Above all, it precludes sharing insights unique to one’s faith, thereby missing the opportunity to enrich the other. In Levenson’s mind there is a difference between *common* ground and *neutral* ground. He feels that a position that studiously pursues strict *neutrality* by “bracketing” will miss the chance for genuine, even profound, dialogue on matters of *common* interest.<sup>32</sup>

On this I stand with Levenson and Stephen Prothero, who has recently become a friend. Stephen said fifteen years ago that bracketing one’s personal faith, its truth claims, and moral judgments has cost scholars credibility with readers because, as he says, no one knows exactly where authors are coming from ideologically.<sup>33</sup>

Elder Maxwell was more direct. He said that we are not really “learned” if we exclude the body of divine data that the eternities place at our disposal through revelation and the prophets of God.<sup>34</sup> He also said, “The



---

highest education, therefore, includes salvational truths,”<sup>35</sup> thus the invitation to include in your scholarly backpack the body of “divine data” that the eternities have placed at our disposal.<sup>36</sup> We are to use salvational truths whenever and wherever we can.

Brothers and sisters and friends, we know you want—and are trying—to get this right. Professor Fluhman, whom I love almost as a son, phrased your intentions this way. He said: “The Maxwell Institute’s mission is unique because, though it is grounded in the most rigorous scholarly standards, it explicitly acknowledges [a Latter-day Saint faith], audience, . . . identity, and [commitment]. Because we pursue scholarship as a dimension of discipleship, we offer a fundamentally different approach to [the study of our own faith] and the study of religion more generally.”<sup>37</sup>

That seems wonderfully consistent with your external review team’s counsel that the institute should “create an environment where faith [can] be nurtured and the Restoration defended, and all of this accomplished with the highest scholarly standards.”<sup>38</sup>

Professor Fluhman and all, if these characterizations rightly state the clear, indeflectible direction of the Maxwell Institute, your trustees will enthusiastically and devotedly support you and the university administration in following that course to great success.

I have already stressed why this makes you fundamentally different in the world of academic studies of the Church, but that difference fires the imagination. With the emergence of these programs on other campuses, what if we seized the opportunity to act more and be acted upon less?<sup>39</sup> Could we not assert ourselves on the agenda and place there some topics on which we have a unique opportunity to contribute? For one very homely example, I remember from my own short-lived work studying American religious development that there was in early America a lot of interest in family life, in kinship, in colonial family lines back to England and Europe—efforts to understand any way we could those early Americans who were so devotedly on God’s “errand into the wilderness.”<sup>40</sup>

Are we bold enough in a BYU-based program to go into the fray, saying that The Church of Jesus Christ of Latter-day Saints has something to contribute regarding ancestral lines, family heritage, family histories, personal journals—especially women’s journals—and so forth? Furthermore, what about introducing to our academic friends the idea that salvific work can be done for family members who are deceased?

I inserted that last line just to see if you were still listening. I know you can’t hold a Mormon studies seminar at Berkeley on the beauty of a temple endowment that someone not of our faith would not have experienced, but we could certainly stimulate a lot of response from virtually anyone with the suggestion that saving, sacral ordinances can be efficaciously performed for one’s kindred dead. If such doctrinal topics are problematic for some, what about the current interest in “sacred space” generally? Might we have something to say to our colleagues that would let us elaborate on the significance of holy space in our history and thought?

And we have only begun to mine the wonders of the Joseph Smith Papers. How do we get those gems out to those not of our faith and get them out without compromising their unique Latter-day Saint characteristics?

*“The Maxwell Institute’s mission is unique because, though it is grounded in the most rigorous scholarly standards, it explicitly acknowledges [a Latter-day Saint faith], audience, . . . identity, and [commitment]. Because we pursue scholarship as a dimension of discipleship, we offer a fundamentally different approach to [the study of our own faith] and the study of religion more generally.”*

—SPENCER FLUHMAN

---

*Positionality* is a catchy academic buzzword at the moment. I am simply inviting us to capitalize on our “positionality” to share what we may take for granted but which others might see as true jewels in the Latter-day Saint crown. I hasten to say that some of you are already doing this very thing, and it is delightful to see.

Friends, what we are asking you to do is difficult, demanding, among the stiffest challenges we could give you. We know you can’t be credible in every circle if you are seen as lacking scholarly substance and categorically defensive all the time. But neither can you afford ever to be perceived as failing to serve the larger, faith-oriented purposes of the Church. All we can ask is that you pray and fast and strive and sweat to find your way through. Then, if there be error, let it be on the side of your covenants and faith convictions. I promise the board won’t return in five years—or ever—and come down on you, saying you made a mistake in doing so.

As your visiting reviewers said: “To satisfy academic standards of excellence and appropriate tone on the one hand, and to sustain and defend the Kingdom on the other, will be one of [the Maxwell Institute’s] greatest challenges in the years to come. It will require constant vigilance and ongoing negotiation to find and keep that balance.”<sup>41</sup>

*This is a daunting thing we are asking of you, but we see the Maxwell Institute as a rarified training ground where gospel athletes stretch their abilities to speak in grace and truth to all of our Father’s children. But that can be only if you never, ever lose sight of your call to be true to the kingdom of God.*

One way to keep that balance is to remember that the Maxwell Institute and its heretofore called “Mormon studies” program can never be synonymous terms. The Maxwell Institute may *include* such a Mormon studies component—albeit one determinedly unique in its nature—but the larger institute title cannot be simply an alternate designation for its subset program. No, as disciple-scholars who invite others to study us even as we study ourselves and who speak to the faithful every bit as much as to the detached, you will have to be comfortable being true oddballs, in that you are going to speak to *both* groups. It will usually not be in the same documents, probably not with the same vocabulary, and seldom, I would guess,

in the same venue—but both the believers and the merely curious need to be able to see you as a source for some of the answers to their questions, however different that source material may be.

By speaking to two audiences, I’m not suggesting you be two-faced. This is not a call to hypocrisy but precisely the opposite. When you’re writing for the household of faith, you should never write anything that would give your doctoral adviser just cause to accuse you of dishonesty. Likewise, when you are writing for an academic journal, you should never write anything that would give your ministering companion just cause to accuse you of disloyalty. Your soul must be one—integrated, intact, and whole—even as your voice may speak in different languages to different audiences. This is a daunting thing we are asking of you, but we see the Maxwell Institute as a rarified training ground where gospel athletes stretch their abilities to speak in grace and truth to *all* of our Father’s children. But that can be only if you never, ever lose sight of your call to be true to the kingdom of God.<sup>42</sup>

To reassure those I have made uncomfortable, I quote my favorite Scottish pastor, he who had such an influence on C. S. Lewis’s conversion to Christianity. Said George MacDonald:

Is every Christian expected to bear witness? A man content to bear no witness to the truth is not of the kingdom of heaven. One who believes must bear witness. One who sees the truth, must live witnessing to it. Is our life, then, a witnessing to the truth? Do we carry ourselves in [the] bank, on [the] farm, in [the] house or shop, in [the] study or chamber or workshop, as the Lord would, or as the Lord would not?

Are we careful to be true? . . . When contempt is cast on the truth, do we smile? Wronged in our presence, do we make no sign that we hold by it? I do not say we are called upon to dispute, and defend with logic and argument, but we are called upon to show that we are on the other side. . . .

The soul that loves the truth and tries to be true, will know when to speak and when to be silent; but the true man [or woman] will never look as if he [or she] did not care. We are not bound to say all we think, but we are bound not even to look [like] what we do not think.<sup>43</sup>

I highlight the line about *not* being bound to say all you think, about knowing when to speak and when to be silent. If invited to speak to a medical convention of his physician peers (should he ever have time or inclination to do that, which he doesn't!), President Nelson would obviously not say everything he might say in a general conference address. In that spirit, we know that not every seminar you hold in the academic world will be a formal first lesson from *Preach My Gospel* nor will every essay you produce be submitted to the *Ensign* for the entire Church to savor. More's the pity, but by definition, your work will be broad and creative, pursued for a variety of purposes, and addressed to differing audiences.

No, I echo MacDonald's insistence that while we are not obligated to declare everything we believe at any given time or in any one setting, we are also not even to look like what we do *not* believe: "The soul that loves the truth and tries to be true, will know when to speak and when to be silent; but the true man [or woman] will never look as if he [or she] did not care."<sup>44</sup>

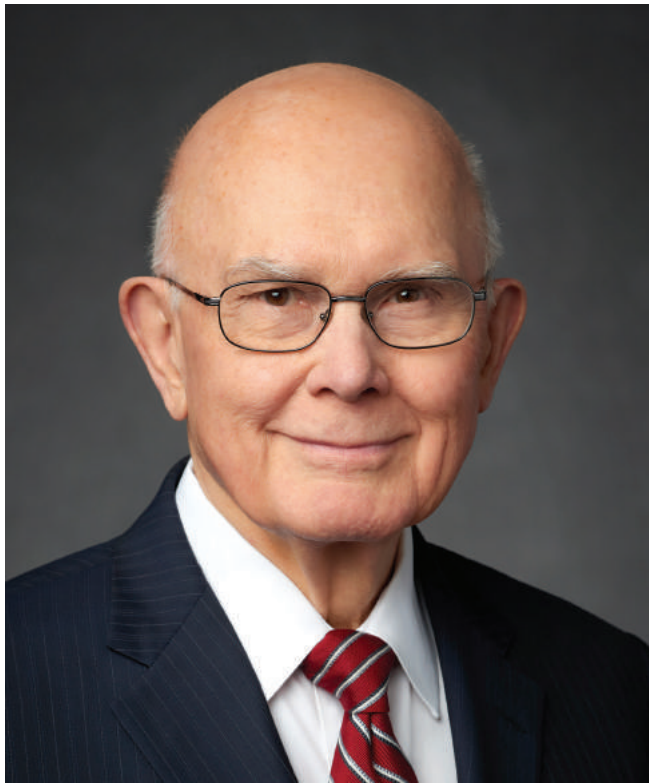
Beloved colleagues, if we do our work well today, we can make things better for those who will come in troubled times ahead, those prophesied times before that day when Christ Himself will rule and reign, that eschatological moment against which I increasingly measure both my own personal worthiness and that of the Church generally. In that regard we all need to do what we can in the hour we have been given, acknowledging as the later Nephi did that "these are [our] days."<sup>45</sup> As Elder Maxwell once quoted J. R. R. Tolkien's Gandalf: "It is not our part to master all the tides of the world, but to do what is in us for the succour of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have clean earth to till. What weather they shall have is not ours to rule."<sup>46</sup>



George MacDonald (1824–1905)

*Beloved colleagues, if we do our work well today, we can make things better for those who will come in troubled times ahead.*





President Dallin H. Oaks, First Presidency of The Church of Jesus Christ of Latter-day Saints

We in this room tonight are tilling cleaner earth because Elder Neal Maxwell and his earlier apostolic associates have tried to counter evil and error in every field in which they found it. Some of the weather in which they worked was stormy indeed, fatal on more than one occasion. Some of the weather ahead will be equally so for our children. Thank you in advance for helping the Saints of the 21st century navigate those gales successfully.

Let me close. In tribute to Elder Maxwell when this institute was created, President Dallin H. Oaks, former president of the university and currently First Vice-Chairman of the BYU Board of Trustees, said:

This institute belongs to God. It must pursue an unconditional commitment to His cause, without any obsessions or any cultivation of cheering constituencies.

The work of the Neal A. Maxwell Institute for Religious Scholarship must be genuine and pervasive—as broad as the spiritual interests of the children of God, as faithful as eternal truth, and as bright as the light of truth that is in us.<sup>47</sup>

In speaking of such a great work, as broad and faithful and bright as President Oaks here declares, I have certainly not wanted, as Mormon once wrote to his son, to “weigh thee down”<sup>48</sup> tonight. I have, rather, wanted Christ to lift us up to the majesty of the moment we are in, just as Mormon intended his letter to do for Moroni. I testify that Jesus is the Christ, the great cornerstone of this, His earthly kingdom in the making. I testify that He loves you for every good thing you have ever done to help and for every way you are trying to help now. I also testify that from time to time He will patiently nudge you, giving you course correction regarding anything that doesn’t help.

With His love and holy guidance, I know you will be successful in your mission, with the clarion call of the disciple-scholar’s trumpet giving an unequivocally certain sound. For that sound we pray and wait in the name of Him whose work this is, whose Church this is, and whose witnesses you and I are, “at all times and in all things, and in all places that [we] may be in.”<sup>49</sup> I testify of Him, that He is Alpha and Omega, the first and the last, the beginning and the end of everything, even the Lord Jesus Christ, amen.

## NOTES

1 Doctrine and Covenants 88:118; see also Doctrine and Covenants 109:7, 14.

2 Doctrine and Covenants 64:34.

3 Doctrine and Covenants 4:2.

4 Russell M. Nelson, in “Latter-day Saint Prophet, Wife and Apostle Share Insights of Global Ministry,” October 30, 2018, [mormonnewsroom.org](http://mormonnewsroom.org).

5 Acts 1:11.

6 1 Corinthians 1:8.

- 
- 7 Revelation 3:20.
- 8 Luke 18:22.
- 9 Neal A. Maxwell, “The Disciple-Scholar,” in *On Becoming a Disciple-Scholar*, ed. Henry B. Eyring (Salt Lake City: Bookcraft, 1995), 14.
- 10 Neal A. Maxwell, “The Disciple-Scholar,” 21.
- 11 Neal A. Maxwell, “Blending Research and Revelation” (Brigham Young University President’s Leadership Council address, March 19, 2004), 2; see also Neal A. Maxwell statement, in Bruce C. Hafen, *A Disciple’s Life: The Biography of Neal A. Maxwell* (Salt Lake City: Deseret Book, 2002), 509.
- 12 Terryl Givens, David Holland, and Reid Neilson, External Review of the Neal A. Maxwell Institute for Religious Scholarship, December 2014, 7.
- 13 Givens, Holland, and Neilson, External Review, 6.
- 14 Givens, Holland, and Neilson, External Review, 8.
- 15 Givens, Holland, and Neilson, External Review, 7.
- 16 Russell M. Nelson to the First Presidency and Quorum of the Twelve Apostles, May 10, 2018.
- 17 Russell M. Nelson, letter, May 10, 2018.
- 18 Russell M. Nelson, “The Correct Name of the Church,” *Ensign* or *Liahona*, November 2018, 87.
- 19 Russell M. Nelson, email to Jeffrey R. Holland, October 25, 2018.
- 20 Russell M. Nelson, email, October 25, 2018.
- 21 Deuteronomy 14:2; 26:18; Titus 2:14; 1 Peter 2:9.
- 22 “Religious Studies Program,” Utah State University, [religioustudies.usu.edu](http://religioustudies.usu.edu).
- 23 “Claremont Mormon Studies,” Claremont Graduate University, [mormonstudies.cgu.edu](http://mormonstudies.cgu.edu).
- 24 “Mormon Studies,” University of Virginia, [mormonstudies.as.virginia.edu](http://mormonstudies.as.virginia.edu).
- 25 Givens, Holland, and Neilson, External Review, 6.
- 26 Givens, Holland, and Neilson, External Review, 6.
- 27 Givens, Holland, and Neilson, External Review, 6.
- 28 Givens, Holland, and Neilson, External Review, 6.
- 29 Neal A. Maxwell, “Discipleship and Scholarship,” *BYU Studies* 32, no. 3 (1992): 8.
- 30 See J. Spencer Fluhman, “Friendship: An Editor’s Introduction,” *Mormon Studies Review* 1, no. 1 (2014): 1–7.
- 31 For example, if those of a given faith have a doctrinal premise that all members of a certain church are, by definition, going to hell and are not willing to speak to them without constantly saying so, “bracketing” that belief would be seen as a courtesy. This is the sort of thing done by various churches when forming political coalitions on social issues. In these conversations, parties agree to put doctrinal distinctions aside while discussing common ground in the nondoctrinal—or shared doctrinal—arena. Nevertheless, when a particular church itself is the subject being examined (as opposed to a social issue), it is much more likely that matters of doctrine and personal conviction will surface and need to be resolved.
- 32 See Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville, KY: Westminster/John Knox Press, 1993), 84, 104–10.
- 33 See Stephen Prothero, “Belief Unbracketed: A Case for the Religion Scholar to Reveal More of Where He or She Is Coming From,” *Harvard Divinity Bulletin* 32, no. 2 (Winter/Spring 2004): 10–11.
- 34 See Neal A. Maxwell, “The Inexhaustible Gospel” (Brigham Young University devotional, August 18, 1992), 1–9, [speeches.byu.edu](http://speeches.byu.edu); see also Neal A. Maxwell, “The Inexhaustible Gospel,” *Ensign*, April 1993, 68–73.
- 35 Neal A. Maxwell, “The Inexhaustible Gospel,” 2.
- 36 See Neal A. Maxwell, “The Inexhaustible Gospel,” 1–9.
- 37 J. Spencer Fluhman, email to Jeffrey R. Holland, August 1, 2018.
- 38 Givens, Holland, and Neilson, External Review, 3.
- 39 See 2 Nephi 2:14, 16.
- 40 Samuel Danforth, from “A Brief Recognition of New England’s Errand into the Wilderness (1670),” in *Writing New England: An Anthology from the Puritans to the Present*, ed. Andrew Delbanco (Cambridge, MA: Belknap Press of Harvard University Press, 2001), 12–17.
- 41 Givens, Holland, and Neilson, External Review, 15.
- 42 This paragraph was inadvertently omitted from Elder Holland’s speech given November 10, 2018.
- 43 George MacDonald, *Creation in Christ: Unspoken Sermons*, ed. Rolland Hein (Wheaton, IL: H. Shaw, 1976), 142.
- 44 MacDonald, *Creation in Christ*, 142.
- 45 Helaman 7:9.
- 46 Gandalf, in J. R. R. Tolkien, *The Return of the King* (Boston: Houghton Mifflin, 1955), 861.
- 47 Dallin H. Oaks, unpublished remarks at the event celebrating the naming of the Neal A. Maxwell Institute for Religious Scholarship, April 26, 2006, 5.
- 48 Moroni 9:25.
- 49 Mosiah 18:9.



# A Scholar's Knowledge, a Disciple's Virtues: Insights from the Life of Elder Neal A. Maxwell

**CORY H. MAXWELL**

**ADVISORY BOARD MEMBER, NEAL A. MAXWELL INSTITUTE FOR RELIGIOUS SCHOLARSHIP**

---

*Adapted from remarks delivered to dinner guests preceding the 2018 Neal A. Maxwell Lecture on November 10, 2018, at Brigham Young University.*

I extend my gratitude to Spencer Fluhman for the thoughtful and energetic leadership he provides the Maxwell Institute. I'm also grateful to the members of the Institute's advisory board and executive committee for their time, energy, and wisdom. And thank you, Elder Holland, for carving time out of your schedule to be with us and speak to us. I look forward to your message!

I am humbled to be here with you, having been invited to share some personal experiences and insights about my father, Neal A. Maxwell, and the impact his life and teachings continues to have on me, particularly on the subject of discipleship.

Let me preface my remarks by saying I adore my father. I love to talk about him. I love to hear stories about him. But I realize that he was human, and he certainly knew he had failings.

For instance, Dad felt that patience was not his strong suit. He was a type A driver. He worked on becoming better, but he didn't like to waste time. He did not like standing in lines. He said being in the army soured him on that. In years past, when the format for wedding receptions was generally to have the bride, groom, parents, best man, and so forth standing in a line you'd go through, shaking each person's hand, Dad said he



---

wanted to come up with a conveyor belt option that would give you only 4.7 seconds in front of each person in the line.

Vacations with Dad were quite structured. One time when I was in my teens, we traveled by train in Europe. He wanted to make sure we never missed a train, which meant we were often at the station a couple of hours before the train we were to board even arrived. We used to joke with him that we spent more time in the railway stations in Europe than sightseeing.

## DAD'S INTERESTS—OUTSIDE OF HIS FAMILY, THE GOSPEL, AND HIS MINISTRY

### SPORTS

As a very young man, Dad loved playing basketball. I'll come back to that later. He came to love tennis later in life. He was a very competitive but compassionate tennis player—he wanted to win but gave his opponent all the close calls. He played pretty competitive tennis until he was well into his seventies.

When he was in his early teens, he played basketball very well. He had five uncles who taught him to play and who wanted him to be all-state in basketball. In his early teens, he was a better basketball player than his friends. He was on the high school team, but he watched as he went from being first string to second string, then not even second string. A friend whom Dad helped to learn how to play basketball went on to become all-state. Dad remarked in telling that story once that sometimes things don't turn out as we think they should. Certainly, feeding his pigs was not nearly as interesting as working out with the varsity basketball team. Years later, however, he displayed the many awards he received as a youth—not from his prowess on the court but in the pigpen. Dad said he learned through that experience that worrying about missed opportunities didn't change reality.



### WRITING

Dad often spoke about his high school English teacher, Mary Mason. He had written a paper for her class and received a D. He protested. He thought the paper deserved a higher grade. Her response was that he was capable of doing A work and, until he did, she planned to give him that kind of grade. He was very grateful to her for planting in him the seed to want to write well, so much so that he spoke at her funeral.

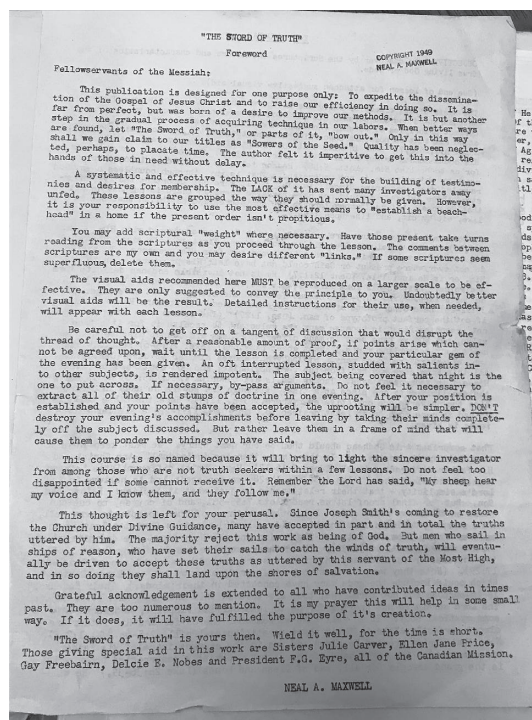
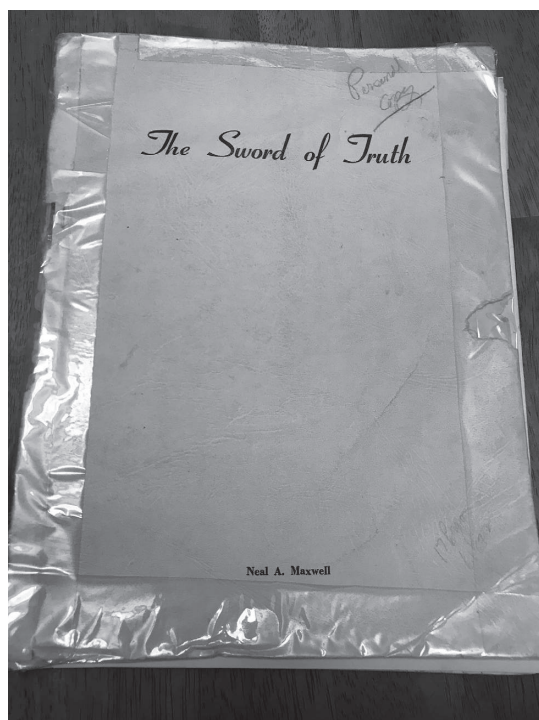
His interest in writing increased as a missionary for the Church. Missionaries today use the *Preach My Gospel* program, but back in the 1940s there was no such established plan for gospel teaching. So Dad wrote a teaching plan. It contained fourteen lessons. The salutation on the first page was addressed to “fellow servants of the Messiah.” Some missionaries, like myself, felt it was asking enough to commit lessons to memory (once there were Church-approved lesson plans). It would never have occurred to me that I might try to think through and write a systematic method of teaching the gospel.

Dad was disciplined about his writing. Writing was a priority in his free time, like the month of July when the Brethren don't have travel assignments. I lived a couple blocks away from my parents during the last twenty years of Dad's life, and I would go to their home regularly. Dad loved to talk when I visited. Sometimes I would find him on the phone or watching the news or a movie, but he was almost always working on a talk or chapter for a book. I'm convinced that he was tracking what was happening on the TV, but I also believe it was largely background noise and that his focus was on what he was writing—or rewriting.

Because he was committed to writing well, he wanted feedback from people whose judgment he respected, who had a love for the English language, and who were willing to provide honest feedback.

## READING

I mentioned that Dad's first "book" was written while he was on his mission. He also read a lot as a missionary. He had an almost insatiable desire to learn more about the gospel. There weren't guidelines at that time about what books missionaries should have in their library. I've seen several letters he wrote his father asking him to send more books by General Authorities and others on a variety of topics of interest to Latter-day Saints.



He loved to read throughout his life and he read widely—on religion, biography, history, and politics, among other things. He had friends who loved good books and who would let him know about books they thought he would find interesting.

Of all the books he read, he loved to read the scriptures most, and he searched and thought about them often and deeply. That study and his fertile mind gave him ideas for books. His love for the scriptures did not wane with the passage of time. In a talk he gave at Brigham Young University about five years before he passed away, he said:

I am excited to report to you that I am enjoying the scriptures more than ever. I have read a lot in my life—thousands of books, I'm sure. But rarely do I enclose reading except for the holy scriptures. Therefore, I am even more anxiously engaged in the restored gospel than ever because the restored gospel is so engaging. It really does get a grasp on our minds, and there is no end to the exploration that one can make of it. It is, as I said from this pulpit years ago, an "inexhaustible gospel." To be "anxiously engaged" really does mean that we are engaged intellectually as well as spiritually, and life in the kingdom, as you all know, is also very engaging. So although some people at my stage of life might say, in effect, "Been there, done that," not I. I feel instead this sense of anxious engagement in something that I have yet to take the full measure of.<sup>1</sup>

## GROWING UP IN THE MAXWELL HOME

Being raised by my parents was rewarding, it was enjoyable, and it was pretty gospel-centric. It was wonderful to be raised by wise and devoted parents who taught their children about the importance of the gospel through their behavior as well as through their words.

Dad wanted to make it clear that he cared about how we felt he was doing as a father. I remember one time—I couldn't have been more than ten—when I was in the kitchen with Dad. He pointed to the handle to the door on the stove and asked me to show him if I felt he was too lenient (by pointing to one end of the handle) or too strict (on the other end). I remember being a bit surprised by the question but impressed that he cared.

However, there were lines he would not cross. Once when I was in my teens, for example, I was listening to an LP by a particular rock group. When I played a song on the old hi-fi in my parents' living room that included profanity, I heard Dad's footsteps pounding down the hallway. When he came into the living room, he said, "I will not have that music in my house!" It was clear to me that it was not a matter for debate.

I remember an instance in high school when I was involved in serious disobedience while Dad was out of town. Mom found out. She talked to me the next morning in the kitchen. She was not angry, but it was clear that I had disappointed her. Dad returned a night or two later. I had just gotten into bed. He came into my room and sat on the edge of the bed. He said something like, "Cory, I think you are better than that," and he told me he loved me. The exchange probably lasted less than five minutes, but it was the best way he could have handled it for me. He didn't let me get away with it, but he emphasized what he saw as my potential and made sure I knew that he loved me. Almost forty years later, that experience remains vivid in my mind.

Dad wanted to be sure we knew he loved the gospel and had a fervent testimony. When I was in my midteens, he had apparently heard that one of the Presidents of the Church spoke about bearing his testimony individually to his children. So one day he asked me to come into the living room. I sat down on the couch, and he sat down and bore his testimony to me—just me. He was already fairly prominent in the Church and community at that time, and he said he wanted me to know that what I heard him say in public was what he believed in private.

When I was a missionary, I received a letter from dad every single week. He was the Church's Commissioner of Education at the time. That made a statement to me about how important it was to him to be in touch with me. It inspired me to try to do that for my children who served missions.

On several occasions, I heard him quote a wry comment he'd heard Elder Richard L. Evans make as he left the Church's Administration Building on a travel assignment one Friday afternoon: "Have you ever gotten homesick on the way to the airport?" He was wholeheartedly committed to the responsibilities of his calling, but he missed his family when he was away, and we knew that. Dad loved being with his family.

We had family gatherings at Mom and Dad's home every Saturday night after the priesthood session of general conference. We enjoyed each other's company, ate good food—Mom was a great host and a remarkable cook—and reflected on the messages we had heard during the session.





---

Dad would get us together as adult children with our spouses every three or four months just to talk about the gospel. He called these gospel conversations “gospel cons.” Sometimes he would prepare a message and sometimes he would ask us to talk about something we had learned recently.

As grandchildren began to be added to the family, Dad and Mom started a tradition of having “grandchildren’s firesides” for those ten years old and above. Each grandchild was given a briefcase and a set of scriptures (if they didn’t already own one), and they were invited over to for a fun time and a gospel conversation.

Family time was a huge priority for Dad—vacations, holidays, and other family gatherings. You would often see him anxiously waiting to greet us at family gatherings or at a designated meeting spot when we went on vacation together.

I vividly recall a vacation our family took to southern California a few years before Dad passed away. He located a babysitter for the young grandchildren and took the adult children and spouses to dinner at a restaurant. I noticed that he had brought a legal pad with him. That was unusual. After we’d been eating for a while, he told us he wanted to mention some things that he admired about each of us. He had thoughtfully made notes about what he wanted to say to each one of us on that legal pad. This remains one of the most tender and vivid family experiences of my life. He taught during his ministry about giving “deserved, specific praise” to loved ones.<sup>2</sup> But he didn’t just talk about that. He did it. I really miss those kinds of experiences.

Elder Bruce C. Hafen wrote in the biography of my father, “There is no group with whom Neal would rather share, and learn about, the gospel than his own family.” He quoted Dad as saying late in life, “I have never been more engaged in or excited about the gospel than right now. . . . Sharing with each other and with family is the centerpiece of our spiritual nourishment.”<sup>3</sup> Dad mentioned many times the plea from President Ezra Taft Benson about his family that there be “no empty chairs” on the other side of the veil.

## **SOME KEY LESSONS**

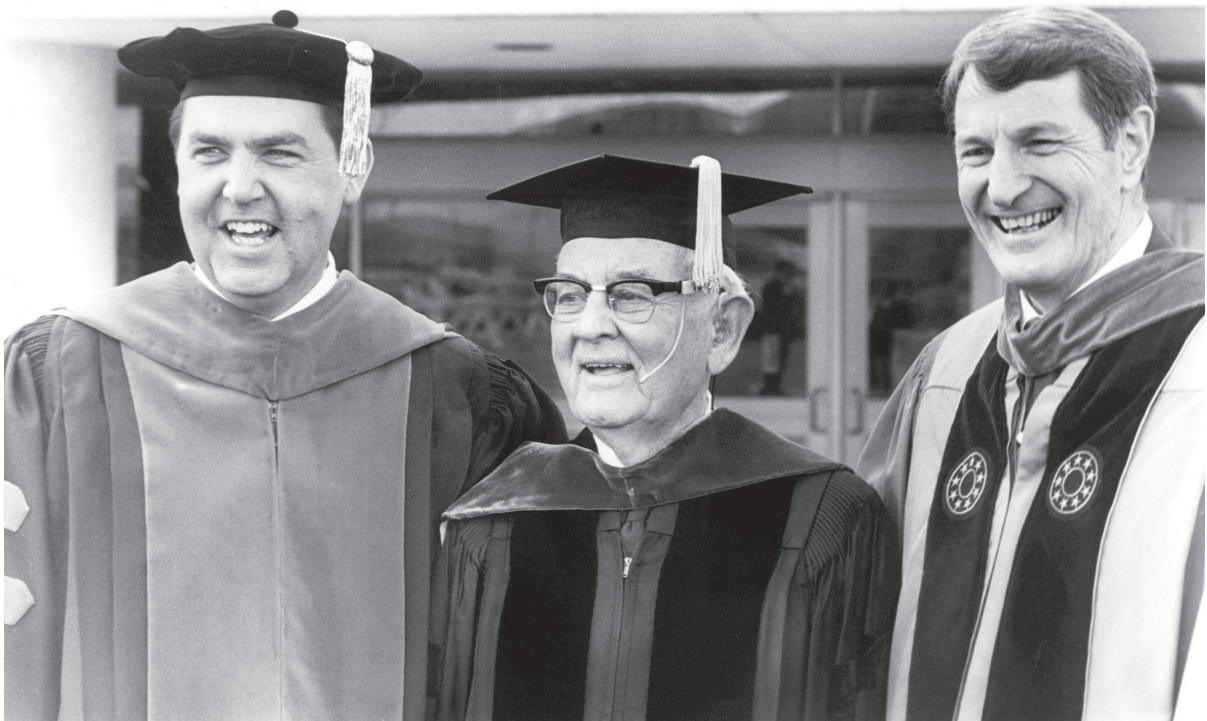
### **FRIENDSHIPS AND MENTORING**

Dad had some very deep friendships and he was so good about nurturing those friendships. He would keep in touch with people he had grown to love and would encourage them to talk about the gospel when they were together. I remember being invited by Dad to a lunch when he visited with some former students he had taught at the University of Utah, along with a few others he had come to know and admire later on. He asked each of us to share an insight about life and the gospel during our time together. I don’t know how he found time for gatherings like that, but he did it because it was important to him.

In the last few years of his life he often spoke about the importance of mentoring. He felt he had been mentored by people at key points in his life. The impact of people like President Harold B. Lee, President Marion G. Romney, and President Spencer W. Kimball was huge. Dad lived for several years in the same ward as President Kimball. He became even more committed to ministering to others because of the example of people like President Kimball and my mother. One of my favorite photos of dad shows him smiling, standing alongside Elder Holland and President Kimball, two people he loved and admired and who had an enduring influence on him.

### **SPIRITUAL SUBMISSIVENESS**

Dad talked a lot about spiritual submissiveness during the last decade or so of his life, but he had been striving to be a disciple long before that. I learned from my mother that early in their marriage—I think Dad was in his mid-to-late twenties—there was a shortage of missionaries, perhaps as a result of the Korean War. I don’t recall the details, but apparently a notice was sent from Church headquarters encouraging men who held the office of seventy (back when there were seventies quorums in the stakes) to go on a mission. Dad went to his bishop and told him he would be willing to serve again. As mom told the story, she remarked with a wry smile, “And I thought he loved me.” The bishop reassured Dad that the notice wasn’t meant for married men.



### OKINAWA

Dad served in the battle of Okinawa in World War II. In one letter home he described an improvised sacrament meal that he blessed for himself in a foxhole using what he had at hand—rainwater and C-rations. “It’s not the ingredients, but the Spirit,” he wrote. The Japanese army had been trying to zero in on Dad’s unit, which was firing mortar rounds at the Japanese soldiers. One night, after this had been going on for some time, the Japanese artillery unit found the range, and a shell landed just a few feet from Dad’s foxhole. Dad offered a fervent prayer, asking Heavenly Father to spare his life and promising to serve him for the rest of his life. The shelling stopped just when it should have intensified. Dad kept the promise he made that night.

This was a huge experience in Dad’s life. He had an opportunity to visit Okinawa years later when he was Commissioner of Education, and he made the effort to locate the place where his foxhole would have been. Dad wasn’t autobiographical very often, but he mentioned this experience in two Brigham Young University devotional addresses and in some other talks.

*Dad offered a fervent prayer, asking Heavenly Father to spare his life and promising to serve him for the rest of his life. The shelling stopped just when it should have intensified. Dad kept the promise he made that night.*



## DECISION ABOUT RUNNING FOR THE SENATE

Back in the early 1970s, Utah senator Wallace F. Bennett was retiring. He encouraged Dad to run for the seat he was vacating, and he wasn't the only one. Dad needed to travel to the Holy Land in his assignment as Commissioner of Education and spent time there prayerfully deciding whether to run. I was on my mission at the time. He reported to me that he decided not to run, that he felt he could make a greater contribution if he didn't run. Several years after that, I spoke with the man who ended up being elected to that seat. He told me that, before he decided whether to run, he spoke with my father and said, "Neal, if you are going to run, I'm not

running." I'm quite confident that my father could have been elected to the US Senate. The fact that he was so prayerful about that decision impacted me as a young missionary—it taught me a powerful lesson about Dad's priorities.

When Dad was called to the Quorum of the Seventy in October 1976, he paid tribute to Elder S. Dilworth Young. He said, "Thirty years ago, President Dilworth Young ordained me a seventy, but only after extracting a promise that I would preach the gospel the rest of my life. His stern demeanor was such that I felt I'd been asked

*"I pledge that my little footnote on the page of the quorum's history will read clearly that I wore out my life in helping to spread Jesus's gospel and helping to regulate his church." I believe Dad made good on that promise.*

to jump off a tall building. I went over the side saluting." Dad also said in that talk, "I pledge that my little footnote on the page of the quorum's history will read clearly that I wore out my life in helping to spread Jesus's gospel and helping to regulate his church." I believe Dad made good on that promise.

## SPIRITUAL EQUILIBRIUM

Our son Brian played football in high school. He wasn't a starter, but my father wanted to see him play and showed up at one of Brian's games. A day or two before that, Dad had told us that he had been diagnosed with a preleukemic condition and that most people who developed that form of leukemia were gone in eighteen months. What I didn't know until a few days later was that the day he attended our son's game was the same day he told his colleagues among the Twelve and First Presidency about his diagnosis and received a blessing from them. In spite of his fatigue and the unusual events of that day, he still managed to make it to Brian's game. That

not only made an impression on our son; it taught me about Dad's priorities and let me know that he had great spiritual equilibrium. Rather than focus on his diagnosis and what that might mean about how long he was likely to live, he was interested in showing love to a grandchild.

Dad's greatest concern when he was diagnosed was not how long he would live (though we knew he wanted more time with his family), but that he would "shrink" and not be submissive to the Lord's will (see Doctrine and Covenants 19:18). Church members witnessed his resolve when he attended his first general conference session after being released from the hospital, where he had spent almost seven weeks receiving chemotherapy treatments and rebuilding his energy and resistance.





## THE THOUGHTS AND INTENTS OF HIS HEART

During Dad's first stay in the hospital, he was visited by a doctor he had become close to. The doctor reported that Dad was absolutely exhausted. The doctor asked how Dad was feeling and what he was thinking. Dad, who was struggling to stay awake, said, "I just want a jersey, on this side of the veil or the other. I don't want to sit on the sidelines." That reference to having a jersey is especially poignant when I think about Dad's experience in high school when he finally wasn't able to make the basketball team.

Dad wanted to be close to the Lord and to be serving him. He loved the passage in Mosiah 5:13, "For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?"

I love seeing Dad's smile in a photograph of him bearing the Olympic torch in Salt Lake City in 2002. To me it symbolizes Dad's desire to do as the Apostle Paul had done, who had fought the good fight and had finished the course (2 Timothy 4:7–8). Above all other things, Dad was defined by his love of the gospel, his love for his family, his love for the Lord, and his desire to have his will swallowed up in his Heavenly Father's will (Mosiah 15:7).



## DISCIPLE-SCHOLARS

Dad held a tremendous regard for the intellectual rigor of what he called "the inexhaustible gospel." But he always qualified his awe because, as he taught, knowledge that is untethered by efforts to develop Christlike attributes is misguided and inadequate: "Those of us who have spent much of our lives involved with traditional education regard it as one of mankind's most useful, productive, and cost-beneficial enterprises. It is even more beneficial, however, when it has the added spiritual dimension. . . . Multiple scriptures make it clear that knowledge is meant to be closely associated with other virtues such as patience, humility, charity, and kindness (D&C 4:6; 107:30–31; 121:41–42; 2 Peter 1:5–9)."<sup>4</sup>

I am grateful that, in bearing Elder Maxwell's name, the Institute gathers and nurtures those who wish to increase in a scholar's knowledge without forgetting a disciple's virtues. It is my hope that all of us associated with the Maxwell Institute will continue seeking to infuse our work of defending, fortifying, and inspiring Latter-day Saints with the patience and meekness enjoined upon us all by the Prince of Peace, Jesus Christ.

*I am grateful that, in bearing Elder Maxwell's name, the Institute gathers and nurtures those who wish to increase in a scholar's knowledge without forgetting a disciple's virtues.*

## NOTES

- 1 Neal A. Maxwell, "Sharing Insights from My Life" (BYU devotional, January 12, 1999), [https://speeches.byu.edu/talks/neal-a-maxwell\\_sharing-insights-life](https://speeches.byu.edu/talks/neal-a-maxwell_sharing-insights-life).
- 2 For one example, see Neal A. Maxwell, *All These Things Shall Give Thee Experience* (Salt Lake City: Bookcraft, 1979), 78.
- 3 Bruce C. Hafen, *A Disciple's Life: The Biography of Neal A. Maxwell* (Salt Lake City: Deseret Book), 242.
- 4 Neal A. Maxwell, "The Inexhaustible Gospel," *Ensign*, April 1993, <https://www.lds.org/ensign/1993/04/the-inexhaustible-gospel>.



# Forgiveness, Reconciliation, Activism, Apathy, and the Government We Deserve

**MPHO TUTU VAN FURTH**

**FORMER DIRECTOR OF THE DESMOND & LEAH TUTU LEGACY FOUNDATION**

---

*Adapted from a keynote address at the Forgiveness & Reconciliation symposium delivered on May 30, 2018, at Brigham Young University.*

What have forgiveness and reconciliation to do with getting the governments that we truly deserve? Joseph de Maistre stated, “Every nation gets the government it deserves.”<sup>1</sup> If we accept that premise, why are so many denizens of so many democracies tortured by the belief that we actually deserve better? How can the seemingly soft powers of forgiveness and reconciliation move us from apathy, impotent rage, or anger-fueled activism to the better world for which we aspire?

Forgiveness and reconciliation are terms that seem most at home in the pages of religious literature. They have been drawn into the public square and the political arena by the South African Truth and Reconciliation Commission, the TRC, that was chaired by my father, Archbishop Desmond Tutu. Although, as it was enacted, the TRC looked very much like a religious exercise, it was a political creation. It was born from the pragmatism of those who negotiated the end of apartheid.

The apartheid system of government was long-lived, and it was brutal. The racial segregation that characterized apartheid was simply the most obvious feature of a system of government that impoverished the majority of South Africans who were black. It repressed dissent and imprisoned, tortured, and even murdered opponents. It tore families apart and created the glorified ghettos misnamed “homelands.”

It is important that apartheid ended in a negotiated settlement. Neither side could claim an unalloyed victory. That fact shaped the next phase of South African history. The white government had not extracted

an indisputable win. They wanted but could not impose a blanket amnesty for apartheid crimes. The anti-apartheid forces could not claim the kind of triumph accomplished by the allied forces in World War II, so they could not impose a sort of Nuremberg trial on perpetrators of apartheid. And, in any case, such a reckoning would be prohibitively expensive. The number of human rights violations perpetrated by state actors was so vast that trials would have mired the country for decades.

The Truth and Reconciliation Commission was the third and the selected option. In exchange for telling the full truth about their activities, perpetrators would be granted amnesty from prosecution. The victims would be able to face those who had inflicted torture on them or death on their loved ones. Families would have what closure is provided by knowing where the hidden bodies lie. Countless people pleaded before the commission, “I just want something to bury, even one bone.” At the commission hearings, survivors could (from a position of relative power) confront those who had wielded power over them. The perpetrators received the catharsis of a full confession and the possibility of forgiveness and the promise of amnesty if their confessions were deemed complete. They also escaped the constant dread that the proverbial skeletons in their closets would make loud demands at inopportune moments. And so the TRC was born.

As I said before, the commission was chaired by Archbishop Tutu. Although the commission was a body that was established by an act of Parliament and was, thus, a political/governmental entity (in fact the commissioners were treated as justices/judges for human resource purposes), my father and his fellow commissioners decided that the archbishop should wear clerical garb when he chaired public hearings.

So his attire was a considered choice. He could have chosen to wear a suit and tie or even a Madiba shirt. He and President Nelson Mandela had a bit of sartorial banter because my father claimed that Madiba didn’t look presidential in what have come to be known as his iconic Madiba shirts, to which Mandela retorted, “And that from a man in a pink dress?” It was a purple cassock that my father donned for the hearings. The vestments of his religious authority wrested the TRC from the political arena and placed it firmly where people lived, in the religious reality of South Africa. South Africa is a country in which more than 80 percent of the population identified as active members of a faith community. Although the role of religion has been substantially written out of South African history, a faithful account will show that religion was instrumental in both the subjugation and the liberation of South African people.

*Although the role of religion has been substantially written out of South African history, a faithful account will show that religion was instrumental in both the subjugation and the liberation of South African people.*

That the TRC straddled the divide between religion and politics was evident even when commissioners were being selected. A conservative Afrikaner member of the panel that recommended TRC commissioners to President Mandela was reported by a fellow panelist to have stated: “People must be surprised at the way that I voted. You can all guess that I also gave my vote to Archbishop Tutu. As we were interviewing him, I felt the whole time he was talking to me. I listened, and the more I listened to him when he spoke of forgiveness and reconciliation and the challenges of it, I was healed. That is why I couldn’t do otherwise. I had to vote for him. I didn’t vote for him because he was articulate. I voted for him because it became for me a personal conversion.”<sup>2</sup>

Twenty years after the TRC submitted its final report, the country is in crisis. There is plenty of blame to go around. South Africans have been victims of shortsightedness, expediency, and corruption in the national and local political leadership. We have experienced failure to fully integrate the learning and experiences of those who fled into exile during the apartheid years with the experience and wisdom of those who remained inside. And the generous offer of forgiveness granted by the victims of apartheid during the TRC was not met with the courage or the commitment to account and atone for the evil done by the beneficiaries of apartheid. The promise of reconciliation, while not stillborn, has struggled for survival. Although saturation coverage by



---

local media made it almost impossible to escape the public hearings of the TRC, very few white South Africans showed up to bear witness. It was as though, in the minds of white South Africans, apartheid had nothing to do with them. The public hearings were searing. But the public hearings were only a representative sampling of those who submitted testimony to the commission.

The TRC was designed to be a step in the process of building a reconciled society. It was not envisioned as the destination but rather as the beginning of a journey that we, as South Africans, were to take together. When the public hearings ended, the hope was that individual cities and communities would take up the tasks of truth telling and “hearing each other into healing.” It was not a vain hope. Some communities did indeed take up the task. But many more cities, communities, and individuals turned to business as close to usual as the postapartheid reality could afford them. So twenty years after the end of apartheid on most metrics of well-being—health, wealth, and education and opportunity—the gap has widened, with the vast majority of black South Africans on the wrong side of the chasm. South African scholar Anna Orthofer notes:

“New tax and survey data suggest that 10% of the South African population owns at least 90–95% of all assets [real estate, pension funds and shares in listed companies]. This share is much higher than in the advanced economies, where the richest 10% own “only” around 50–75% of all assets. . . .

“But wealth is also of particular concern for long-term inequality. This is because wealth can generate its own income (such as interest, dividends, rents, and capital gains), and can be passed on between generations.

Over time, small differences in assets can therefore grow larger and larger. As Thomas Piketty argues in his influential book on wealth and inequality (*Capital in the 21st Century*), this tendency has been one of the biggest drivers of growing inequality in both advanced and developing countries.”<sup>3</sup>

So we had a Truth and Reconciliation Commission, and through the commission we got a lot of truth. Because of the magnanimity and vision of so many South Africans, we also got forgiveness, but we didn’t achieve the stated goal of reconciliation. Reconciliation is hard. After the searing stories that were the truth of life under apartheid and after the perpetrators took responsibility for

*So we had a Truth and Reconciliation Commission, and through the commission we got a lot of truth. Because of the magnanimity and vision of so many South Africans, we also got forgiveness, but we didn’t achieve the stated goal of reconciliation. Reconciliation is hard.*

their actions, it seemed as though the process ran out of steam. What was needed to reconcile was just too hard to do. It was as though the story ended at forgiveness.

The South African academic Antjie Krog offers a helpful definition of and distinction between forgiveness and reconciliation: “Much has been written about the difference between forgiveness (letting go, personally, of resentment and the past) and reconciliation (a mutual commitment to an improved ethical future).”<sup>4</sup>

In their research on these concepts in Rwanda, authors Staub, Pearlman, Gubin, and Hagengimana defined forgiveness as presenting a change in the harmed party, while reconciliation represents a change in both parties:

“We define reconciliation as mutual acceptance by members of formerly hostile groups [toward] each other. Such acceptance includes positive attitudes, but also positive actions that express them, as circumstances allow and require (Staub & Pearlman, 2001). . . .

“Forgiving involves letting go of anger and the desire for revenge. It can help in diminishing the pain that results from victimization and in moving away from an identity as a victim. Since the definition of forgiving usually includes the development of a more positive attitude toward the other (McCullough, Fincham, & Tsang, 2003), reconciliation and forgiveness are clearly connected.”<sup>5</sup>

---

But our work in the world as people of faith is not actually to be ministers of forgiveness, although we are indeed called to be forgiving people. The ministry we are called to is the ministry of reconciliation. In the second letter to the Corinthians, the Apostle Paul writes: “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Corinthians 5:17–21, NIV).



We are called to be ministers of reconciliation and ambassadors of the new creation. As people of faith we cannot take our forgiveness and get out while the getting’s good. We really do have to stick around for the hard work of reconciliation.

In *The Book of Forgiving* that I wrote with my father, we do talk about the fourfold process of forgiveness. We really do devote our attention to the personal part of the process. What does it take to break free of the chains of anger and resentment that bind us to those who have injured us? How can we move from the place of pain to the place of freedom? And, having released ourselves from the slow poison of hurt and hate, what is the next move? Do we renew the relationship—create a new way of being together under new terms of engagement—or is it healthier to release the relationship to move on, to move away? We very deliberately did not address reconciliation. Forgiveness, reconciliation, and conversion are all words and concepts that seem



most at home in the religious sphere. But it is becoming ever more evident that we must employ them in the public square.

I have been struck by the toxic tone of American public discourse. The cracks in the body politic have cleaved into crevices, and all the unuttered ills of American history have bubbled to the surface in a noxious brew. Americans seem to stand on either side of a great divide, hurling insults at each other. Your election campaign was a catalogue of competing epithets. I suspect that your president’s “Make America Great Again” slogan was not designed with Jesus in mind: “The greatest among you will be your servant” (Matthew 23:11, NIV) or “If anyone would be first, he must be last of all and servant of all” (Mark 9:35, ESV; see also Matthew 20:26). How would it be if that really was what was meant by “America first”?

In so many ways and in so many places, our world is in a moment of reckoning. Political leaders are being toppled for greedy excess or for despotic crimes. The #metoo movement has touched people in power in so many parts of the world. I am challenged by the ways the movement has touched faith communities. We hear people speak out about the abuse they have experienced at the hands of clergy. The response in many faith communities is that the victims must forgive. So forgiveness becomes the tribute that the powerless offer the powerful, a forgiveness that is not real because it is just a word that does not heal. Real forgiveness requires that the story be told, that the hurt be named, and that the victim be free to offer or to withhold. It is a grace and something freely given. Forgiveness on demand, a coerced kind of forgiveness, does not end the bitter, vicious cycle of resentment. It does not extinguish the desire for revenge. Forgiveness on demand, forgiveness that comes with the demand that we forget the past and let bygones be bygones does not open the door to reconciliation, because there is no hope for justice in it. The process of forgiveness is a process, and the pace of the process rests with the victim. But the job of reconciliation should not rest on the shoulders of the victim. It is *our* work—all of us together. It is our job as Christians to build a just community. We hold the vision of God’s new and just creation. Sometimes we are so quick to disavow responsibility. Our churches are a hub for the



---

#notme movement: slavery wasn't my responsibility; it's not my fault that I am privileged in housing, education, et cetera; or I'm not a racist, sexist, homophobic, ageist, classist—pick your discrimination. If I am not, what am I doing to change the structure of my church, community, nation, and world that is?

A few years ago, I went with my older daughter to see the movie *Avatar*. It is always fascinating to see theology through the cinematographer's lens. Artists have a way of allowing the rest of us to come alongside ourselves. They give us a way to examine what we believe about God and what we know about faith. There was much that was striking about the film. There was much that was provocative about the cosmology that it defined. But there were two things that may be instructive for us as we "grow into" St. Paul's audacious claims that we are the body of Christ and that we have the mind of Christ. In the film there is spoken communication among and between the Navi inhabitants of the fictional planet Pandora, but they have another method of communication; they can connect by literally plugging into each other. They can plug in to the other humanoids. They can also plug in to the plants and the other animals that inhabit the planet. When they come together for prayer, they plug into a common mat and worship as many and yet as one. It is almost an artist's rendition of Paul's claim "We, who are many, are one body in Christ" (Romans 12:5, NASB). I say "almost" because we do not become, as the body of Christ, a single undifferentiated mass. Rather, with our individual quirks and qualities, we together are the body of Christ.

At our best, when we have prayed, we together have the mind of Christ. In the Episcopal Church and, no doubt in The Church of Jesus Christ of Latter-day Saints too, we have an endless number of commissions and committees. It seems we can decide nothing without first forming a group to investigate, probe, and argue. On the surface, it looks like an unholy mess. At its heart, this too is an expression of our faith. No one of us alone has the mind of Christ, but all of us together do. When we gather to discern in a prayerful community, we do indeed have the mind of Christ.


Most religions have times of fasting and heightened devotion. Our Muslim brothers and sisters observe the holy month of Ramadan. Many Christians observe a period of fasting during Lent. There is a keen logic in this physical discipline because through physical discipline we recognize that our faith is ultimately experienced and expressed in and through our bodies. The life of the mind is not detached from the experience of the body, and spiritual disciplines take on meaning in bodily encounters—how we treat our bodies, how we treat the bodies of others. So having the mind of Christ is expressed in living in the body of Christ.

Faith, a Jewish scholar once said, is not something we can see. It is like electricity; we cannot see it, but we can feel its effects. Because electricity flows through the wires, the lights come on, and the heat is kindled. Likewise with our faith—no one but God can see into our hearts and measure the synapses of faith. But anyone should be able to see what our faith does. At the end of days when we stand before the throne of judgment, we will not be asked, "How many hours did you spend in silent meditation?" or even "How often did you attend a quiet day or say your prayers?" We will instead be asked, "Did you feed the hungry? Did you welcome the stranger? Did you succor the sick? Did you visit the prisoner? Did you clothe the naked?"

The body, the flesh, is not incidental to our faith. It is central. It is in our bodies that we encounter God. It is through our bodies that we know God's love. The very act of creation was an expression of God's love. Like

*Forgiveness on demand, forgiveness that comes with the demand that we forget the past . . . does not open the door to reconciliation, because there is no hope for justice in it. The process of forgiveness is a process, and the pace of the process rests with the victim. But the job of reconciliation should not rest on the shoulders of the victim. It is our work—all of us together.*





*At the end of days when we stand before the throne of judgment, we will not be asked, “How many hours did you spend in silent meditation?” or even “How often did you attend a quiet day or say your prayers?” We will instead be asked, “Did you feed the hungry? Did you welcome the stranger? Did you succor the sick? Did you visit the prisoner? Did you clothe the naked?”*







---

Adam, who was molded from the mud, we breathe in our bodies the breath and love of God. When we turned away from God and were mired in sin, God sent the singular expression of God's love—the person of Jesus Christ. God came to us in human form. God was born from the human body of Mary into the human body of Jesus Christ. God lived in a human body. God in Christ experienced life as we experience life, with all the pains that plague us and all the passions that overwhelm us. Jesus Christ knew love and laughter, tears and anguish; he knew the company of friends and the loneliness of rejection. He knew all of these things in a human body.

The life of Christ in the world was all about human bodies. He taught about community with bread and fish, food for hungry human bodies. Five thousand people and more fed because of the gift that, in John's Gospel, a young child shared. He healed with words but more often with touch, or even with sand and spit as he healed in John chapter 9 the man born blind: human body meeting human body. He ate and drank with those whose human bodies were rejected by his society—tax collectors and sinners, as Matthew, Mark, and Luke all report. He placed his body into the home of a tax collector, the short Zaccheus who, Luke says, climbed a sycamore tree so he could see Jesus over the heads of the gathered crowd. He allowed himself to be touched by women of easy virtue, not just touched but—spectacle and outrage—anointed by a sinful woman who wept over his feet and wiped the tears with her hair. He ignored the stringent taboos of his community

to offer the healing that could draw the marginalized back into the center of their communities. Speaking health to the lepers, restoring life to the widow's son, staunching the woman's flow of blood, banishing the demons from the frenzied man, he taught us about leadership with a towel and a basin, on his knees washing his disciples' feet. All Jesus teaching was about bodies. All Jesus teaching was embodied.

He sweat out his dread at Gethsemane, too agitated to sleep. He was mocked, slapped, and spat upon at his trial. He was beaten, bloodied, and crowned with thorns. He labored under the

*Flesh is not incidental to our faith. Our human bodies are not prisons of the spirit. It is in our bodies that our faith is lived out, is experienced, and it is in our bodies that our faith is expressed. It is in our bodies that we know and we have the mind of Christ.*

burden of the cross. He felt the pain of nails driven into his hands and feet. He died. Flesh is not incidental to our faith. Our human bodies are not prisons of the spirit. It is in our bodies that our faith is lived out, is experienced, and it is in our bodies that our faith is expressed. It is in our bodies that we know and we have the mind of Christ.

When I was in seminary, I was asked to write a paper about a cultural practice or ritual that was meaningful to me. I was asked to explore the theological significance of the practice. For my paper, I chose to write about a Xhosa marriage custom called Uku Phinda. After the first year of marriage, the bride returns to her parents' house to live with them for a month. In that time, she is to have no contact with her husband. In the safety of an extended stay, the woman can disclose the joys and trials of her first year of marriage. At the end of the month, her husband must come to the bride's home to ask for her return. He may choose not to do so. She may choose not to go. Her parents may decide that her marital home is not a good or safe place for her to be and can refuse to let her go back. I talked about how the practice empowered women, how it strengthened the bonds of marriage by allowing each partner a period for reflection, how it recognized that not only bride and groom but their families also had a stake in the marriage. I got an A on paper. I showed it to my mother, a far better theologian than I. She agreed that it was good but noted that the merits of the practice were not confined to the experiences of groom, the bride, and her natal family. All Xhosa rituals and practices are for the benefit of the whole community. Marriage is not only a union between two people; it unites two families. It binds two communities. It is more than the marriage partners who have a stake in the success of the marriage.

---

It is a recognition that is made explicit in the wedding liturgy of the Church. The American BCP liturgy invites all who are present to promise to uphold the couple in their vows.

Christian faith upholds so many values that we often seem determined to set aside. Our technological age invites, no, encourages us to rush through life on autopilot eyes glued to a screen, fingers typing inanities at a frenetic pace. Christian faith calls us to slow down, to be mindful, to attend. Our modern era privileges mind and ether; our faith is experienced and expressed in body and blood. In our time, we take pride in the count of our virtual connections. Christianity calls us to “contact community.” More and more often our society seems to place “I, me, and my” as the highest good; Christianity claims that we, all of us together, are the body of Christ. We, all of us together, are the resurrection body; head and shoulders, eyes and ear, mouth, arms, hands, legs, feet—we are the body of Christ. Not each of us separately, not any of us alone, but all of us together are the body of Christ. “We, who are many, are one body in Christ” (Romans 12:5, NASB). “We have the mind of Christ” (1 Corinthians 2:16, NASB).

We want the fruits of forgiveness and reconciliation, but we want them on the cheap. We don’t want to engage in the costly work that true reconciliation demands. And we don’t want to deal with atonement. We don’t want to yield anything that we have claimed as our own in order to win a different society.

Reconciliation is dangerous and it is expensive. Reconciliation is the creation of a new and just relationship. Forgiveness is what the powerless give to the powerful. Reconciliation is a power-sharing arrangement. In South Africa, forgiveness is what the black community gave the white community. In offering forgiveness, the black community understood themselves to be opening the door to reconciliation. People on positions of relative powerlessness made the first step, but it had to be met. And it hasn’t been. Therefore, in South Africa, we have achieved a patchy kind of reconciliation. Some communities have embraced a new reality. They have given up power to buy real community. They have ceded control and bought genuine security. In the United States, each day it becomes more apparent that forgiveness and reconciliation must be addressed across every barrier of difference. In a land that has become deaf to other people’s truths, we must do the healing work of hearing other people’s stories. We must hear how we have impacted other people’s stories. We must hear that we, all of us, have experienced and have inflicted hurt. No one wants to reckon with what they have done wrong. And yet the prize for enduring the anguish is the kind of communities and the kind of society that we really want. We all crave justice. Our happiness absolutely depends on it. Not our pleasure—that is something different and fleeting. Our true joy and our genuine security depends on our being in relationships characterized by justice. Reconciled community is Christ’s promise of peace that passes all understanding. Peace born of justice is the only guarantee of security.

## NOTES

- 1 “Toute nation a le gouvernement qu’elle mérite.” Joseph de Maistre, in *Lettres et Opuscules inédits du Comte Joseph de Maistre* (Paris: A. Vaton, 1853), 16–17.
- 2 Brigalia Ntombemhlope Bam, as quoted in Allister Sparks and Mpho A. Tutu, *Tutu: The Authorised Portrait* (New York: Macmillan, 2011), 191.
- 3 Anna Orthofer, “South Africa Needs to Fix Its Dangerously Wide Wealth Gap,” *The Conversation*, October 6, 2016, <https://theconversation.com/south-africa-needs-to-fix-its-dangerously-wide-wealth-gap-66355>.
- 4 Antjie Krog, “Rethinking Reconciliation and Forgiveness at the South African Truth and Reconciliation Commission,” in *The Limits of Transition: The South African Truth and Reconciliation Commission 20 Years On*, ed. Mia Swart and Karin van Marle (Leiden, Netherlands: Brill, 2017), 16.
- 5 Ervin Staub, Laurie Anne Pearlman, Alexandra Gubin, and Athanase Hagengimana, “Healing, Reconciliation, Forgiving and the Prevention of Violence after Genocide or Mass Killing: An Intervention and Its Experimental Evaluation in Rwanda,” *Journal of Social and Clinical Psychology* 24, no. 3 (2005): 301.

# 2018 Institute Scholars

## PHILIP BARLOW

### NEAL A. MAXWELL FELLOW

A curious thing happened during my sojourn in Provo, Utah. In January 2017 I accepted a position as a visiting scholar, becoming a Neal A. Maxwell Fellow at the Maxwell Institute for Religious Scholarship at Brigham Young University. The fellowship, I thought, would afford me an unusual place with daily personal access to scholars whose work I respect and whose faith I share, along with time and support to research and write on a topic I think is important but little understood in Joseph Smith's teachings. My experience, extended to the current year, has indeed enabled the launch of this research, which has called to me for a quarter century. Although my career has been privileged, I have never found myself in quite the right circumstance in the secular academy to pursue this particular project at length because its perspective is at once religious (rather than strictly "religious studies") and large. Imagine my pleasure at the opportunity presented by the fellowship.



*"This year I have been helping Dr. Barlow work on an ambitious project that traces the evolution of the concept of a "war in heaven" throughout the history of Latter-day Saint thought as well as different religious narratives. I am so grateful for Dr. Barlow and for the Maxwell Institute for not only providing an environment where religious studies can be both academically and spiritually enlightening but also establishing a friendly community where scholars can learn and grow as disciples together."*

—RYDER SEAMONS, RESEARCH ASSISTANT



To my surprise, however, something more occurred while I've been at BYU.

What took place is taking place still: I have witnessed firsthand the ongoing transformation of the Maxwell Institute itself. With careful consideration, I believe this development would have pleased Elder Maxwell. So remarkable is this transformation that no previous experience in the professional world has prepared me to imagine that its unfolding would be possible in the compressed space of two years. The emergent Institute—thriving under the extraordinary leadership of Dr. Spencer Fluhman and his responsive partners and bolstered by the prospect of sufficient funding and improved physical space—pulsates with promise.



*“During my work with Philip Barlow in the past year, I have been expertly mentored in researching and writing for publication and have had the opportunity to collaborate on multiple stimulating projects focusing on Latter-day Saint cultural and intellectual history. Most importantly, though, Dr. Barlow has taught me volumes about what it means to be a disciple-scholar by his quiet and committed example.”*

—STEPHEN BETTS, RESEARCH ASSISTANT

As a visitor I have found it growing into a place of spiritual-intellectual excitement, a synergistic place whose elevated morale is palpable even amidst challenges intrinsic to change. The Institute is in new ways becoming a magnet, attracting the interest of serious scholars from around the United States and beyond—including Latter-day Saints and individuals of different faith traditions—who express the desire to visit us. Here a critical mass of devoted minds is gathered and nurtured by a rare admixture of resources: time, space, and material support for sustained research; the proximity of diverse and revolving competencies in the study of religion; a generosity that pervades the air as resident and visiting colleagues share their work, pool their thought, and exude satisfaction in deepening one another's perspectives; and a broadly shared religious commitment that infuses the work. All this inclines to the building of mind, spirit, and faith. The goal is the execution of scholarship that strengthens and protects the kingdom without backfiring by being excessively defensive, that values candor and authenticity as essential to the gospel's truth and light, that does not wilt under rigorous scrutiny, and that is construed by its practitioners, as it was for Elder Maxwell, as service, consecration, and even as a form of worship. Scholars who visit for a day, a summer, a semester, or longer contribute to and absorb this atmosphere and carry their experience, deepened understanding, and enhanced regard for the Church as they return to their spheres of influence in the wider world, just as staff scholars do locally.

As a complement to scholars' individual research labors, vibrant gatherings occur each Wednesday at noon as in-house and visiting guests present their research and thinking on diverse aspects of religion, in particular the Restoration: its past and present, its challenges and possibilities, untapped or forgotten dimensions of its doctrine and practice, its productive and service-oriented culture, and its relation to the world we live in. What it means in practice to be a disciple-scholar is regularly discussed by a consideration of teachings of church leaders and thoughts of fellow practitioners. The entirety of the enterprise is undergirded by a shared interest in better understanding and growing a sturdy faith worth preserving.

More in-depth discussions happen monthly in longer seminars as scholars invite probing feedback for their more developed writing projects. A constellation of lectures and rich, constructive symposia (on forgiveness, this year, for example, and on the legacy and promise of improved race relations) are made available to the campus and the public. An impressive sampling of the top experts in a shifting range of academic domains learn together, share ideas and research, mentor students, and nourish a thoughtful and organic belief.

In 2018 my individual efforts to contribute to this enterprise have entailed advising the Institute's director, fostering and coordinating the Institute's academic program described above, engaging, learning from, and

---

supporting the other scholars in the building, and mentoring gifted students who are serious about religious scholarship. These students, currently Ryder Seamons and Stephen Betts, who also serve as my research assistants, are indeed gifted and earnest. They are conscious that the stakes are high in nurturing a thoughtful and informed faith and developing the capacity to articulate and embody this faith in daily practice in a wider world where retreat from religion is not uncommon. I know that the mentoring dimension of my assignment at the Maxwell Institute is fruitful because Stephen and Ryder mentor me right back. They are my friends, and they teach me things.

Aided by their diligence, imagination, and insight, I expend the bulk of my time at the Maxwell Institute as a scholar. This conditions my informal work in speaking to wards, stakes, and assembled specialty groups or counseling with individuals. The scholarship assumes more formal guise when I speak to the academy—as, for instance, when I offered a lecture in March at Utah Valley University on the relevance and limits of modern critical tools in approaching scriptural texts. When sufficiently mature, the scholarship gets published.

This year I completed a chapter currently being prepared for publication next year by Oxford University Press in a book provisionally called *The Bible in Mormonism: A Guidebook to the LDS Scriptural Tradition*, edited by Cory Crawford, Eric Eliason, and Taylor G. Petrey. My chapter is “The Place of the Bible and Biblical Scholarship in the Twentieth and Twenty-First-Century Church.” The assistance of graduate student Stephen Betts was so extensive that he is listed as coauthor of the chapter.

A second essay will be completed in January and derives from my research into the belief of a preexistent “war in heaven,” which has currency across many religions and centuries. It will be the first published product of the research that brought me to the Institute last year and is tentatively titled “Shards of Combat: How Satan Sought to Destroy the Agency of Man”—a topic and concept with a more complex historical trajectory than we have previously been conscious of, and one I hope will enrich Latter-day Saint notions of agency.

A third sphere of work is the in-process effort of commissioning, gathering, and editing of fresh essays for *A Thoughtful Faith for the 21st Century*, to be published as part of the Institute’s Living Faith book series.

The several points alluded to here comprise an inadequate sketch of the enabling capacity of the Neal A. Maxwell Institute, which is blossoming into an inspiring model of what a religiously based research institute can be. It is all so worthy that when colleagues around the nation inquire after my activities, I point them to the Institute as a whole. I humbly-proudly say, “Come and see.”

## LINCOLN H. BLUMELL

### VISITING FELLOW

From May through August 2018 I held a Summer Fellowship at the Maxwell Institute. With the fellowship came a teaching reduction and the opportunity to exclusively focus on some research projects. During my time at the Institute I was not only provided with an office but was also given fifteen research assistant hours per week.

My principal research focus at the Institute was working on a complete translation of Didymus the Blind’s (c. AD 313–398) *Lecture on Psalms* (Pss 20–44). The text of his lectures spans over three hundred pages of dense Greek, and to date there has never been an English translation. During my time at the Institute I was able to complete between sixty and seventy pages of translation for this text (in addition to the 150 pages I had translated prior to my appointment). This is an ongoing project that is anticipated to be published in SBL press



---

in the series *Writings from the Greco-Roman World*. In September, following my tenure at the Institute, I gave a brown bag lecture that addressed my work translating Didymus during the summer.

In addition to working on a translation of Didymus the Blind's *Lectures on Psalms*, I also worked on a few other much smaller projects. Over the summer I, along with a colleague in Strasburg, completed an edition of a very unique unpublished Coptic amulet and submitted the piece to *Harvard Theological Review*. The title of the article is: "A Coptic Magical Text for Virginité in Marriage: A Witness to the Practice of Celibate Marriage from Christian Egypt?" The piece was submitted to the journal in early September 2018 and is currently under review.



*I thoroughly enjoyed working with Dr. Lincoln Blumell during the summer of 2018, translating Didymus the Blind's Commentary on the Psalms. This lesser-known text provides lots of interesting insights into the world of fourth-century Christianity, and the opportunity to work on the translation through the Maxwell Institute furnished me with valuable training in Greek. I'm excited to continue working on Didymus's commentary with Dr. Blumell, and I hope to have opportunities in the future to work with the Maxwell Institute as well.*

—ZAK GRAM, RESEARCH ASSISTANT

During the summer I also worked on a couple of smaller articles. In July I submitted a short article to the *Journal of Epigraphic Studies* (coauthored), wherein I provided an edition of two unpublished Greek epitaphs from Palmyra that dated to the early Roman period. I was notified in September that the article was accepted and that it will be published in the forthcoming volume of the journal that will appear in Spring 2019. The title of the article is "Two Greek Epitaphs from the Middle Eastern Cultural Center in Tokyo, Japan." During the summer I also wrote my first German article (coauthored) titled: "Eine griechische Votivinschrift im Sankōkan-Museum der Tenri-Universität." It was submitted to the journal *Zeitschrift für Papyrologie und Epigraphik*. I was just notified that it has been accepted pending some minor revisions.

Probably the most beneficial part of my appointment at the Maxwell Institute was the generous RA hours I was afforded. I employed as my research assistant Zakarias Gram, who is presently a senior in the Department of Classical Studies. He diligently checked and tracked down sources and worked with me closely on my translations of Didymus. Having an RA for fifteen hours a week was a *huge* asset, and I was able to accomplish much more working with him. For Zak it was a great opportunity to get directly involved as an undergraduate in research and publishing. During my time at the Institute I also enjoyed getting to know the other fellows and full-time employees, whom I found to be both cordial and engaging.

Overall the Maxwell Institute provided a great environment to pursue my research unencumbered by teaching and ordinary faculty responsibilities. My time at the Institute was productive, and I am grateful for its generous support this past summer!



## CHRISTOPHER JAMES BLYTHE

### RESEARCH ASSOCIATE

I am truly grateful for the level of both camaraderie and mentoring that seems at the core of what Maxwell Institute scholars do. Already my own work has been the subject of a brown bag session and a writing seminar. I am principally at the Maxwell Institute to write a monograph examining the cultural history of Book of Mormon geography. My goal is to document the interesting ways Latter-day Saints have sought to find Nephite civilizations in the Americas, but also to explain why we are so attracted to this endeavor. A taste of my initial research on this subject appeared in last year's *Journal of Book of Mormon Studies*. I have also been able to present different elements of this work at the regional meeting of the American Academy of Religion and Book of Mormon Studies Association. I hope to have a finished draft of the complete monograph accomplished sometime in 2019.

My first months at the Institute have also given me time to finish revisions on a monograph examining the history of Latter-day Saint conceptions of the apocalypse, which has now been submitted to press. In addition, my article "The Exorcism of Isaac Russell: Diabolism and Nineteenth-Century Mormon Identity Formation" appeared in the *Journal of Religion* soon after my arrival in Provo. Another essay, "From the Book of Mormon to the Circle Seven Koran: Scriptures of American New Religions," will be published in *Religion Compass*. Other book chapters will appear in an anthology from the Religious Studies Center and another from the University of Utah Press.



*Working with Dr. Blythe at the Maxwell Institute has taught me the value of looking into all available primary sources in our quest for a greater and more nuanced understanding. We are currently working on a project investigating the writings of James Strang and other break-away groups from the early Latter-day Saint church. I'm grateful for Dr. Blythe for setting an example of excellent scholarship coupled with faith and discipleship.*

—LIEL MAALA, RESEARCH ASSISTANT

Shortly before arriving at the Maxwell Institute, the first volume of *The Joseph Smith Papers* to bear my name as an editor was released. Over the course of the next two years, two more volumes that I coedited will be released. This summer I had the opportunity to continue to support the Church History Department's work by filming segments for *The Joseph Smith Papers* promotional web series and *History of the Saints* television documentary series, as well as teaching a course on the early British Mission at Brigham Young University's Education Week. At the Maxwell Institute, I have continued to serve as the associate editor of the *Journal of Mormon History*.

In sum, my past several months at the Maxwell Institute have been deeply fulfilling.

---

## D. MORGAN DAVIS

### RESEARCH FELLOW

In February I traveled with my colleague David Peck (a professor of history at BYU–Idaho and a visiting fellow at the Maxwell Institute during the summer of 2017) to Ajmer, India, where we were the guests of Salman Chishti, one of the custodians of the tomb shrine of Moïunuddin Chishty (d. 1236), the founder and namesake of one of the four major Sufi orders present in India. Every year his shrine is a site of pilgrimage for hundreds of thousands of Muslims and non-Muslims from across India and the world. They regard the Sufi master buried there as a spiritual example to emulate, and they come to pay their respects, listen to the powerful *qawwali* music that is performed all day long there, and receive the *baraka*, or spiritual power, associated with this place. Our stay with Seyd Salman Chishti afforded us a precious opportunity to observe and participate in some of the activities that happen at the shrine and to learn deeply from Salman as well as from other guests whose stays at the holy precincts coincided with ours.



At the end of 2018 I returned to India, this time to the Malabar coast to give an invited paper on aspects of religious cross-fertilization at an international conference on the history and cultural legacy of the renowned fourteenth-century Moroccan world traveler Ibn Battuta. There, I was once again blessed to be able to have significant dialogue with practitioners of another Sufi order, the Naqshbandi.

I came away from both of these encounters with a wealth of information, but also a personal feel for the Sufi traditions of India that cannot be acquired in any other way. It was a total sensory experience, one that will impact the way I research and write about our two traditions for years to come. To that end, this year I began

work in earnest on a book-length comparative treatment of Latter-day Saint and Muslim scripture. I have been assisted in my research by Jake Kissell and Jessica Mitton, who have been wonderful conversation partners and diligent researchers. I miss them now but also celebrate as they take advantage new internship and study abroad opportunities.

I'm enjoying the process of discovery that naturally unfolds when I bring the sacred books of two faiths into dialogue with one another. I savor the insights that result from thoughtful comparison in the service of deeper understanding. It is my deep conviction that when people of good will sit with one another's sacred words, much as they would share a meal, they can be mutually edified and rejoice together, even as they recognize and come to respect their essential differences.



*"I have had a great experience working as a research assistant for the Maxwell Institute. I have been able to work on projects that stretched my knowledge and allowed me to learn the skills needed to research hard questions. One particular project I was involved in was a comparison between the Book of Mormon and the Qur'an. My faith was built as I learned more about my own religion and was able to gain more cultural awareness by studying Islam. That's something I'll take with me even after my time as a research assistant. Working with phenomenal gospel scholars is a plus as well. I know that it's not ever likely I'll be around such knowledgeable scholars again, and I am grateful to have learned so much from them."*

— JACOB KISSELL, RESEARCH ASSISTANT



*"I've worked as a research assistant for Dr. Morgan Davis for the past year, primarily on his current project of comparing the Book of Mormon and the Qur'an. I've studied a wide range of topics in both of these books—how each of them approach war, how the Church's beliefs surrounding the plan of salvation relate to qur'anic teachings, how the Qur'an can be seen as a feminist text, and so forth. Working with Dr. Davis has opened my eyes to how much truth we have in the world, including in other religions. I've gained a greater appreciation for differing ideas and beliefs, as well as religious scholarship in general."*

— JESSICA MITTON, RESEARCH ASSISTANT

I have also enjoyed serving for another year as a coeditor with Tona Hangen (history, Worcester State University) of the Maxwell Institute's Living Faith book series. I conceived of this series some years ago as a way that the Institute could introduce readers in the English-speaking church to the thoughts and artistry of scholars "who have cultivated a believing heart while engaged in the disciplines of the academy." We have labored this year to bring the work of two wonderful scholars to publication: The first is a collection of essays on faith and the humanities by George Handley (comparative literature, BYU) entitled *If Truth Were a Child*; the other is *Crossings: A Bald Asian American Latter-day Saint Woman Scholar's Ventures through Life, Death, Cancer, and*



---

*Motherhood (Not Necessarily in That Order)* by Melissa Wei-Tsing Inouye (Asian studies, University of Auckland, New Zealand). I'm very excited for both of these groundbreaking works to appear during the coming year.

It has also been my privilege to coordinate the preparation for publication of *The Book of Mormon: Another Testament of Jesus Christ, Maxwell Institute Study Edition*, edited by Grant Hardy with artwork (original woodcuts) by Brian Kershisnik. This landmark publication presents the 2013 authorized text of the Book of Mormon with notes gleaned from Royal Skousen's critical text project as well as helpful cross references, chronologies, and other helps to the reader. Professor Hardy has worked for years on this edition, providing modernized punctuation, formatting into paragraphs and sections with subheadings, identifying intertextual passages from the Bible, indicating the original chapter divisions of the 1830 edition, and much more. He also wanted some artwork to accompany the volume, and I was delighted when Brian Kershisnik accepted our invitation to participate. Working with him as he floated ideas and preliminary sketches and then began to select and hone the pieces to be included has been a thrill. He has recut some of the images as many as three times to get them just right. Indeed, this project has been a labor of love for everyone involved: those doing design and publicity (Heather Ward, Blair Hodges, and the marketing team at Deseret Book), the typesetting (Andrew Heiss), the copyediting (Don Brugger), and many others. At the end of the year, we celebrated the scholarship and craftsmanship that went into this presentation of our keystone scripture at an event hosted by our executive director, Spencer Fluhman, featuring presentations by Hardy and Kershisnik and an accompanying display of Kershisnik's woodcuts.

## JOHN GEE

### **WILLIAM (BILL) GAY RESEARCH CHAIR, SENIOR RESEARCH FELLOW**

The purpose of the William (Bill) Gay Research Chair is to support scholarship in fields of study directly related to ancient scripture study, such as Egyptology and other relevant ancient languages and disciplines and to contribute in a significant way to further knowledge, understanding and appreciation of the scriptural heritage of The Church of Jesus Christ of Latter-day Saints. The purposes of the chair are in line with the Brigham Young University mission statement. While “scholarly research and creative endeavor . . . are essential and will be encouraged . . . BYU's faculty, staff, students, and administrators should also be anxious to make their service and scholarship available to The Church of Jesus Christ of Latter-day Saints in furthering its work worldwide.”

According to Oxford University's and the Ludwig-Maximilians-Universität München's Online Egyptological Bibliography, I am already in the top 4 percent of Egyptologists historically in terms of number of Egyptological publications. The Gay Chair, however, requires that I not just work in the field of Egyptology but specifically also work in the scriptural heritage of the Church. The work of the Gay Chair in 2018 has been in line with its purpose, the BYU mission statement, and the counsel given by Elder Jeffrey R. Holland in his annual Maxwell Institute lecture.

Winter semester 2018 I taught a course on beginning Egyptian hieroglyphs (Near Eastern Languages 511R). My students this winter went from not knowing anything about ancient Egyptian to being able to read one-half page of hieroglyphs per day after only one semester. I also served on the master's thesis committee for a BYU student.

In 2018 I served as a member of the Board of Trustees for the Society for the Study of Egyptian Antiquities.



---

My article “Lessons on Tolerance from the Ancient World,” appeared in *Journal of Academic Perspectives* 2017, no. 3 (2017).

On January 2 Taylor Halverson and I published “Why Is the Old Testament an Old Testament?” in *Meridian Magazine*. On January 14, Taylor and I published “The Creation and Its Relation to God’s Covenant” in *Meridian Magazine*. I was the lead author.

On January 12 my article “Not Just Sour Grapes: Jesus’s Interpretation of Isaiah’s Song of the Vineyard,” *Interpreter* 28 (2018): 21–36, appeared.

In January I published a review of Eugene Cruz-Urbe, *The Demotic Graffiti from the Temple of Isis on Philae Island* in the *Review of Biblical Literature*.

In February Aidan Dodson of the University of Bristol and I published the article “The Authenticity of the Canopic Jars of a King Takelot in Leiden” in *Göttinger Miszellen* 253 (2017): 67–75.

In February Taylor Halverson and I published an article called “Insights on Covenants from the Five Books of Moses” in *Meridian Magazine*. I was the lead author.

On February 17–27 I participated in the BYU Egypt dig at Seila and Fag el-Gamous.

On March 16 I gave a presentation on “Coptic Papyri” at the Ancient Texts Workshop at the Rocky Mountains—Great Plains Region Regional Meeting of the American Academy of Religion/Society of Biblical Literature. I also gave a paper titled “New Light on the Tetragrammaton.”

On March 21 Taylor Halverson and I published an article called “What We Learn About Marriage from the Garden of Eden” in *Meridian Magazine*. I was the lead author.

On May 13 I spoke with Alan Wyatt on the radio about my book *An Introduction to the Book of Abraham*, which went into a second printing in 2018.

On June 10 I spoke on the radio about the apocrypha in conjunction with Jared Ludlow of the Department of Ancient Scripture at BYU.

On August 2 I spoke at the FairMormon conference: “Selling Our Birthright for a Mess of Pottage: The Historical Authenticity of the Book of Abraham.”

On August 12 I spoke with Dan Peterson on the radio, and on August 31 Greg Jarrard interviewed me on the radio about my book on the Book of Abraham.

From August 27–30 I participated in the Demotische Sommerschule at the Ludwig-Maximilians-Universität München.

On September 9 I spoke with Martin Tanner on the radio about my book on the Book of Abraham.

On October 8 I gave a paper at Deir el-Medina Through the Kaleidoscope—2018 Turin International Workshop sponsored by the Museo Egizio di Torino: “The Archaeological Context of the Late Ramesside Letters and Butehamun’s Archive.”

From October 3–23 I conducted research in archives in Italy, Switzerland, and France on documents pertaining to Antonio Lebolo, the funding for which was supplied by the family of the late H. Donl Peterson to continue his work, for which I am very grateful.

In November my article “Correcting the Genealogy of Chaponchonsis (*ḥnh=f(n)-ḥnsw*),” appeared in *Studien zur altägyptischen Kultur* 47 (2018): 31–41.

On November 10 I gave a paper at the Temple on Mount Zion Conference: “Put Off Thy Shoes From Off Thy Feet.”

On November 11 I was interviewed by Terry Hutchinson on the radio about Book of Abraham manuscripts.

On November 15 I gave my paper “Persian Period Ostraca and the Bible” in the Archaeology and the Bible Section at the annual meeting of the American Schools of Oriental Research.

On November 17 I gave my paper “Prophets and Prophecy in Ancient Egypt” in the Egyptology and Ancient Israel section of the annual meeting of the Society for Biblical Literature.

I am grateful to the William Gay family and the H. Donl Peterson family for funding my research and activities in 2018. My work has aligned with the purposes for which those funds have been donated.

---

## TERRYL L. GIVENS

### NEAL A. MAXWELL FELLOW

I was privileged to be in residence as a Neal A. Maxwell Fellow at Brigham Young University's Maxwell Institute from June 10 to August 10. During that time, I was actively engaged in three research projects: I completed the manuscript for *The Pearl of Greatest Price* (with Brian M. Hauglid), which is now circulating with peer reviewers before submission to Oxford University Press, which I anticipate will take place before the year's end.

I also made considerable progress on a biography of Eugene England, under contract with University of North Carolina Press. I took advantage of my summer residence in Provo to make frequent trips both to the University of Utah archives, where his papers are stored, and to the residence of his wife, Charlotte England, who holds many of his undonated papers. That manuscript is now halfway to its projected length of 140,000 words, and I should finish the project in late 2019.

A third project I am coediting with Eric A. Eliason is a collection of essays on "unresolved Latter-day Saint doctrines," which we in conversations about with a few prospective presses. My two months at the Institute allowed frequent interaction and collaboration with Eric and gave me time to write two essays for the collection, on grace and on universal salvation.

Funded support that allowed me to pursue my scholarship full time yielded a time of rich productivity.

As often as I was in town and not traveling to give talks, I attended the Institute's brown bag lunches (and made one presentation on the England biography). Those in addition to the more informal meetings and lunches with other Maxwell fellows were certainly a highlight of the summer. On a recent visit to Provo I attended another such brown bag lunch and noted afterward that BYU may be the only university in the world where a sixty-minute academic presentation employs the words "biological evolution," "DNA recombination," "agency," "spirit bodies," "emergence," "resurrection," and "angels" in comfortable juxtaposition. That, be it noted, is one of the great strengths of the Maxwell Institute: rigorous intellectual work, gospel devotion, and adventuresome efforts at synthesizing across disciplines and across modes of discourse.

I found the two months intellectually energizing, took full advantage of the array of junior fellow and senior colleagues to circulate portions of work-in-progress and receive feedback, and made good use of the student assistants generously made available to me. My experience convinces me that the Neal A. Maxwell Institute for Religious Scholarship has at last achieved status as a vibrant research institute of extremely high caliber.



## DEIDRE NICOLE GREEN

### POSTDOCTORAL FELLOW

My first year as a postdoctoral fellow at the Neal A. Maxwell Institute for Religious Scholarship was breathtakingly busy and productive and equally rewarding. I continue to be amazed at the supportive community of faithful scholars I find myself in. They consistently challenge my thinking and my discipleship. I am grateful to know such dedicated people and to have the benefit of their insight and feedback on my work.





---

In 2018 I organized and spoke at a Maxwell Institute symposium titled “Forgiveness and Reconciliation,” which included speakers from Northern Ireland, Rwanda, and South Africa. By all accounts, the conference was a great success and elicited many expressions of gratitude for its organization. My responsibilities included hosting Mpho Tutu van Furth, the daughter of Desmond Tutu, at the headquarters of The Church of Jesus Christ of Latter-day Saints. I was invited by Church Public Affairs to repeat my presentation on the role of forgiveness and reconciliation in building Zion at their Academic brown bag in November 2018.



*“Since starting my research at the Maxwell Institute with Dr. Deidre Green at the beginning of this year, I’ve become familiar with a wide range of topics I would have otherwise never have explored: feminist biblical criticism, maternal imagery in the philosophical writing of Kierkegaard, creation theory, Muslim feminist hermeneutics. Most importantly (to me), I extensively researched the Bulgarian theorist Julia Kristeva, whose essay “Women’s Time” radically changed my personal worldview and academic philosophy. In conjunction with Kristeva’s words, observing Dr. Green’s capacity to develop ideas and mitigate doubt through rational discussion both with me and with other scholars at the Institute has helped me manage qualms and questions, both spiritual and secular. Through her loving comportment and worshipful curiosity, Dr. Green helped me develop spiritually, intellectually, and in my relationships with others, God, and myself.”*

—AMELIA CAMPBELL, RESEARCH ASSISTANT

I participated in a seminar on Blame and Forgiveness at the University of Oslo, which allowed me to build relationships with other scholars and learn of new scholarship that will greatly benefit my current book project, entitled *Becoming Love: Kierkegaard’s Visions for Christian Life*. The book also benefited from a research trip I made to the Hong Kierkegaard Library at St. Olaf College in July, which included a presentation to colleagues on implications of Kierkegaard’s notion of neighbor-love for the political sphere. I presented a portion of the book’s argument under the title “Know Them by Their Fruits: A Hegelian Reading of Kierkegaard’s *Works of Love*” at the American Academy of Religion/Society for Biblical Literature—Rocky Mountains/Great Plains Region held at Brigham Young University in March 2018.



*“Working with Deidre, I’ve had the opportunity to research topics of interest to me—like Kierkegaard and Love—from new perspectives and with new resources that I would have never come by on my own. This work has helped me to expand my own understanding of ideas like atonement and community and to grow as a student and individual.”*

—ROBERT TENSMEYER, RESEARCH ASSISTANT

It was a reasonably prolific writing year for me. I am working on the final revisions of an article on the nature of maternal love and its relationship to freedom, which has been accepted by a peer-reviewed journal. I also completed two invited pieces in collections which are under contract. First, I wrote the entry on “Gender and Feminist Perspectives” for the *Wiley-Blackwell Encyclopedia of Philosophy of Religion*. Second, I authored

---

a piece titled “Engendering Atonement: Kierkegaard on the Cross” for an anthology titled *The Kierkegaardian Mind*, forthcoming from Routledge.

I have authored three pieces relevant to the study of the Church in the last academic year. “Prolepsis in the Past Tense: The Anachronistic Atonement of Abinadite Prophecy” was expanded from a Mormon Theology Seminar paper on Mosiah 15 and is currently under review for publication. “Converting Abraham: Divine Command and a Latter-day Ethic of Peace” is part of a collection of essays on Mormonism and Peacebuilding that is currently under review. Finally, a piece on Feminist Biblical Criticism and the Latter-day Saint tradition is under contract as part of an anthology titled *The Bible in Mormonism: A Guide to the LDS Scriptural Tradition*, forthcoming from Oxford University Press.

Current Maxwell Institute projects include coorganizing an interdisciplinary seminar and symposium on the topic of agency. Our plenary speaker for the symposium will be Mark A. Wrathall, a philosophy professor at the University of Oxford, formerly of BYU. I am grateful for the rich and seemingly boundless opportunities my position at the Maxwell Institute affords. It has been a wonderful place to put ideas into practice and make visions a reality.

## CARL GRIFFIN

### SENIOR RESEARCH FELLOW

The heart of our mission as an institute is to support research that “inspires and fortifies Latter-day Saints in their testimonies of the restored gospel of Jesus Christ.” The opportunity to support such work would be a reward enough, but we as faculty enjoy a double portion in being blessed ourselves by the firstfruits of these efforts (see Ecclesiastes 3:13).

In a year so rich with fortifying events, there are three I especially treasure. The first was a small faculty gathering with Mpho Tutu van Furth and Joseph Sebarenzi, survivors of ethnic conflict, whose lives and stories were a deeply affecting lesson to me on our divine capacity to forgive. It was a powerful, intimate prelude to an exceptional symposium on Forgiveness & Reconciliation. Another faculty gathering with Robert Orsi, a leading scholar of Roman Catholicism and American religion, gave me important insight into how better to both understand and describe the lived religious experience of those early Christians whose words and world I study. And most recently, the Institute’s commemorative celebration of the 1978 priesthood and temple revelation increased my testimony of the power of faith and of continuing revelation.

For my own research, I have had three publications appear in books from Oxford University Press and Peeters Publishers, and two other articles are currently under review. I have also begun writing a paper on free will in early Christianity to be presented at a workshop and conference on agency in early 2019. My larger project for the year has been to start work on my next book project, which will be a study of the Last Supper in the biblical exegesis and religious imaginary of early Syriac Christianity.



## BRIAN M. HAUGLID

### VISITING FELLOW



I am so grateful for the opportunity to be a visiting fellow at the Neal A. Maxwell Institute for Religious Scholarship. The atmosphere and environment at the Institute encourages peer interaction and quality scholarship, a high bar that has greatly influenced my work. Since finishing my time as director of the Institute's Laura F. Willes Center for Book of Mormon Studies and editor of the *Journal of Book of Mormon Studies* in 2017, I have turned my attention to a number of research and writing projects I've been working on for some time. Some of these are beginning to come to fruition.

Robin Jensen and I have finished our Joseph Smith Papers project with Revelations and Translations, vol. 4, *The Book of Abraham and Related Manuscripts*, published by the Church Historian's Press in 2018. This book brings together for the first time in a facsimile edition the Egyptian alphabets, Egyptian notebooks, Egyptian grammar book, and Abraham manuscripts with new transcriptions, as well as source-critical and historical notes. This book would not have been possible were it not for the Institute, which helped with funding, office space, computers, and, not to be forgotten, collegial support from Institute scholars. This book has been a fine example of how the Institute "gathers and nurtures disciple-scholars."

In 2018, Greg Kofford Books published a book including my paper "The Ascendancy and Legitimation of the Pearl of Great Price," that was given in 2013 at the Utah Valley University conference. The book is titled *The Expanded Canon: Perspectives on Mormonism & Sacred Texts* (Greg Kofford Books, 2018), 143–56. In this paper I discuss issues related to how the Pearl of Great Price achieved canonization status. And I also explore questions related to the legitimacy of the Pearl of Great Price, especially concerning the Book of Abraham. I believe this paper helps to illustrate that both scholarship and faith can combine to inspire and fortify "Latter-day Saints in their testimonies of the restored gospel of Jesus Christ," as stated in the Institute's mission statement.

Finally, I have three more writing projects that are nearing completion to be published in the next year and half. First, I have been working with Terryl Givens, recent Maxwell Institute fellow, to put out a book on the Pearl of Great Price like Givens's *By the Hand of Mormon*. Tentatively titled *The Pearl of Greatest Price: Mormonism's Most Controversial Scripture* (Oxford, 2019), this book will look at the Pearl of Great Price in various ways such as historically, culturally, and theologically. Again, this volume will be a needed contribution to Mormon studies and Latter-day Saints in general.

Second, my paper "Reimagining Antiquity: The Bible and the Pearl of Great Price" will appear in the forthcoming *Mormonism and the Bible* (Oxford, 2019). In this paper I examine the textual relationships between the Bible and the Pearl of Great Price. I try to explore the question "How does the Pearl of Great Price reimagine similar verses in the biblical text?" In this analysis it becomes clear that the Books of Moses and Abraham, in particular, have recontextualized the biblical texts in unique and inspiring ways.

Third, I wrote a study that developed from my research and work on the Joseph Smith Papers volume titled "'Translating an Alphabet to the Book of Abraham': Joseph Smith's Study of the Egyptian Language and His Translation of the Book of Abraham," which will appear in the forthcoming *Producing Ancient Scripture: Joseph Smith's Translation Projects and the Making of Mormonism*, edited by Michael Hubbard McKay, Mark Ashurst-McGee, and myself (University of Utah Press, 2020). This is a technical piece that analyzes what kind of influence the Egyptian papers may have had on the production of the Book of Abraham.

All these projects would not have come to fruition without the support of the Maxwell Institute. Again, I extend my most heartfelt gratitude to the Institute for helping to make this possible.



---

## KRISTIAN S. HEAL

### RESEARCH FELLOW



Earlier this year I stepped down as the associate director of the Maxwell Institute and was appointed to a new faculty position, beginning March 1. When people learn that I am on the faculty at BYU, their immediate response is “What do you teach?” I generally reply that while I have taught at BYU as an adjunct in Asian and Near Eastern Languages and as a guest lecturer for a number of classes, teaching is not what I am hired to do. I work at a research institute, and my first priority is to be the best research scholar that I can be. For me, that means engaging in compelling questions that advance religious scholarship, being a productive scholar, and communicating my work to a broad audience, particularly a broad Latter-day Saint audience.

This year my research questions focus on the stories that early Syriac Christians told about biblical figures in Genesis and Exodus, particularly Joseph and Aaron. Why were they interested in these two figures in particular? What did they know about these figures that is not in the Bible? How did they tell their stories in a way that moved those who heard them to be better Christians? How did the stories about Joseph and Aaron change over time? What is the role of the imagination in reading the Bible? How can the stories of biblical figures come alive in our own imaginations?

These and other questions are driving my research and are reflected in my writing about these figures. What am I writing? My main project is finishing my first book, titled *Promise and Betrayal: Genesis 37 & 39 in Early Syriac Sources*.<sup>1</sup> I am also preparing a critical edition and English translation of a beautiful and unique narrative poem on the death of Aaron (Numbers 20:23–29), allowing me to think about ancient ideas about priesthood and the robes of the priesthood, death and mourning, and the role of the imagination in realizing the vast depths of love and emotion concealed within a few seemingly innocuous verses.

Among other things, being a productive scholar means submitting and publishing work every year. This year I submitted the book manuscript on Aaron that I mentioned above.<sup>2</sup> I also submitted an essay titled “Narsai and the Scriptural Self.” This piece explores how the influential fifth-century poet-theologian Narsai (d. AD 503) used the principle of scriptural exemplarity to encourage his audience to refashion themselves in the image of scriptural figures. This essay will appear in a collection of essays on Narsai that I am editing with two colleagues.<sup>3</sup> As for publications that have appeared in 2018, I am working with several colleagues on a critical edition of the *Syriac History of Joseph* and its Arabic, Ethiopic, and Latin versions, and an important brief article related to that project appeared in print this year.<sup>4</sup> I also wrote a dozen articles for the magnificent *Oxford Dictionary of Late Antiquity*, published in 2018.<sup>5</sup>

I am always grateful for the opportunity to talk about my research with Latter-day Saint audiences. This year I gave a BYU alumni fireside to seven stakes in the Fresno area and also spoke to the Fresno City College Institute. I spoke about the history of the Bible before the King James Version, tracing the transmission and use of the Bible among early Jews and Christians, and exploring the process of bringing the Bible into English up to the publication of the King James Version. In the winter semester, I explored this latter topic in more detail in a guest lecture for BYU’s ENGL 495. I am developing this fireside lecture into a book for a Latter-day Saint audience.

### NOTES

- 1 The firstfruits of this project appeared as “Joseph as a Type of Christ in the Syriac Tradition,” *BYU Studies* 41, no. 1 (2002): 29–49.
- 2 *Jacob of Sarug’s Homily on Aaron the Priest*, *Texts from Christian Late Antiquity* (Piscataway: Gorgias Press, forthcoming).
- 3 Aaron M. Butts, Kristian S. Heal, and Robert A. Kitchen, eds., *Rethinking Narsai: Theology, Asceticism and Exegesis in Fifth Century Mesopotamia* (Tübingen: Mohr Siebeck, forthcoming).

- 4 Aaron Butts, Kristian S. Heal, Geoffrey Moseley, and Joseph Witztum, “Notes on the *History of Joseph* (CAVT 113, 114) and the *Death of Joseph* (CAVT 116, 117).” *Apocrypha* 28 (2017): 233–37.
- 5 “Addai,” 14; “Aphrahat,” 92; “Balai,” 196; “Bible, Interpretation and Commentary, Christian. Syriac,” 239; “Bible, Versions of, Syriac,” 244–45; “Diatessaron,” 480; “Hexapla and Syro-Hexapla,” 717; “Isaac of Antioch,” 787; “Odes of Solomon,” 1095; “Papa,” 1136; “Peshitta,” 1177; “Thomas, Acts of,” 1496–97.

## JANIECE JOHNSON

### RESEARCH ASSOCIATE

This is my second year at the Maxwell Institute as a Laura F. Willes Faculty Research Associate working on the Book of Mormon. As an American religious historian, I am focused on early Book of Mormon reception history—how early converts received the scripture. I consider this significant work for both Latter-day Saints and the larger world of American religious history.

The new book’s expanding on the Protestant standard of *sola scriptura* was significant. I want to comprehend how the Book of Mormon became scripture for early converts in both ways we would expect today and also ways wholly unexpected. Early converts continued to believe in and focus on the Bible; belief in the Book of Mormon did not supplant it. However, in the last twenty years historical arguments have often focused on the importance of the “sign” of the Book of Mormon: it signaled that Joseph was a prophet, that the heavens were open, and that the Restoration had begun. Though this is significant, these historical arguments considered only a narrow range of sources—without including a single woman’s voice. As we expand our source material, it becomes clear the book was more than simply a sign to these early converts—the content mattered. Joseph promised them that the content of the book had the power to bring them to God. Many demonstrate this belief through their actions. I want to better understand how conversion to the book functioned and how over time



*“Working at the Maxwell Institute has been a spiritually and academically edifying experience. Working as a research assistant for Dr. Janiece Johnson has vastly grown my personal research and analytical skills as well as my understanding of Church history and early saints. The Maxwell Institute has grown my knowledge, curiosity, and research ability in ways that will continue to impact my life long after my undergraduate experience is over.”*

—PAIGE MONTAGUE, RESEARCH ASSISTANT



*“Working as a research assistant with Dr. Janiece Johnson has been one of the most enriching experiences I have had at BYU. Dr. Johnson is helpful when we have questions in the research, and she ensures we produce quality work. Her academic work is inspiring to me. I’ve been able to apply the research skills I learned in my classes and other activities. I’m excited to take these skills with me after graduation.”*

—HAZEL SCULLIN, RESEARCH ASSISTANT



*“The Maxwell Institute allows academic and religious communities to come together in harmony. Working for Dr. Janiece Johnson has helped me improve my research skills so I can achieve my educational goals and has given me a greater respect for Church history and the words and doctrine contained in the Book of Mormon.”*

—RACHEL HENDRICKSON, RESEARCH ASSISTANT



*“Working with Dr. Janiece Johnson has been an incredible opportunity for me in both spiritual and academic ways. The work is detail driven and rigorous, and it has already taught me how to be more thorough in my undergraduate coursework. I know it is also preparing me to pursue my studies as a graduate student. Working for a female religion professor also offers me an important perspective, one that makes room for my existence as a Latter-day Saint woman seeking a life rooted both in the Church and in academia. I feel that the work we are doing will really help today’s Latter-day Saints understand their history in a way that has the potential to contribute to their future.”*

—OLIVIA MOSKOT, RESEARCH ASSISTANT

these converts developed a relationship with this new scripture. Delving deeply into the personal writings of early converts alongside the first edition of the text itself allows us to better interpret what the book was to them.

This year I traveled across the United States and the United Kingdom to visit repositories with significant collections of nineteenth-century copies of the Book of Mormon, including Princeton’s Special Collections, Yale’s Beineke Library, UCLA’s Clark Library, Oxford’s Bodleian Library, as well as the British Library, and a number of other collections—public and private. Looking at hundreds of Books of Mormon has enabled me to consider the material record of the books themselves, what markers of usage were left by early readers—what the books reveal about how they were used. I am grateful for the consecrated resources that allow me to pursue this work for Latter-day Saints as well as the larger field of religious scholarship.

I recently published the lead article in the newest issue of the *Journal of Book of Mormon Studies*, titled “Becoming a People of the Books: Toward an Understanding of Early Mormon Converts and the New Word of the Lord.” This first article stakes out my ground for a larger book project and begins to consider the multifarious ways early converts received the book and developed a relationship with their new scripture. I have presented different pieces of my work for the Book of Mormon Studies Conferences, this year’s Joseph Smith Papers Conference, and recently a Maxwell Institute campus lecture similarly titled “Becoming a People of the Books: Early Converts and the Book of Mormon.” I have likewise given a number of firesides and talks to Latter-day Saint devotional audiences. These presentations and articles will all be incorporated into the larger project.

I value this opportunity to mentor and involve students in my work. Though I miss teaching, I appreciate my ability to be wholly focused on research right now, and my small cadre of research assistants have helped to fill that teaching void. We consider sources, methods, and analytical frameworks of religion and history together. They have been invaluable to me as they expand the number of sources that I can reach exponentially. As we share, evaluate, and analyze those sources and the world that early Latter-day Saints inhabited, we all



learn together—improving our understanding of the past as well as the importance of the past in our present as Latter-day Saints.



*“Working as a research assistant for Dr. Janiece Johnson has been an amazing and uplifting experience. I have gained new skills working at the Maxwell Institute that I would not be able to acquire anywhere else. Through the work I have performed as part of Dr. Johnson’s research team, my gratitude for the early saints and the Book of Mormon has dramatically increased.”*

—KELLI MATTSON, RESEARCH ASSISTANT



*“I am so grateful for the time I spent researching early church history with Dr. Janiece Johnson at the Maxwell institute. I especially enjoyed working with nineteenth-century primary sources. It was a privilege to deeply connect with some of the very first members of the church and their complex thoughts, feelings, and testimonies. This project definitely enhanced the way I think about my own faith.”*

—EMMA CROFT, RESEARCH ASSISTANT

I am immensely blessed to be a part of the Institute’s community of disciple-scholars. The camaraderie at the Maxwell Institute enriches, expands, and elevates—an alliterative nod to Elder Maxwell. Some of the Institute’s most significant work occurs in informal settings: a chat in the hallway, conversations over lunch or a Diet Coke, or another scholar bringing a book by my office that they thought would be useful to me. As a part of the official Institute structure, the opportunity to receive illuminating critiques of my work as well as the prospect of learning through the work of others in different fields is invaluable. The religious work of others broadens and further develops my own perspective and understanding. When we work together as peers, we symbiotically grow together. I greatly value the relationships I’ve developed here. I am surrounded by disciple-scholars who value my voice and my scholarly contributions as well as being concerned with my spiritual well-being and the work we can do to building Zion together.

## JOSH PROBERT

### AFFILIATE FACULTY

My joining the Maxwell Institute was born out of mourning. On March 23 of this year my friend, colleague, and mentor Paul L. Anderson unexpectedly passed away. An architect, artist, curator, and historian, Paul left behind an unfinished manuscript for his work *Mormon Moderne: New Directions in Latter-day Saint Architecture, 1890–1945*. Because he had asked me to help him with the manuscript the previous November, I arranged with his



---

family to complete the manuscript and bring it to production. Needing research help, library privileges, and financial resources, Spencer Fluhman invited me to join the Maxwell Institute as a visiting fellow in order to provide these resources. His generosity to me is emblematic of his enthusiasm for thoughtful Mormon history and of his dedication to investing in those writing it.

In addition to working on Paul's book, Spencer encouraged me to bring my own current book project to publication. That project is turning my dissertation—a cultural history of Tiffany Studios' religious furnishings—into a book under the aegis of the Maxwell Institute. I will soon be presenting the sample chapter, which I will be submitting along with my book proposal, to the institute faculty for review.

I work as a historic design consultant to the church on the renovations of the pioneer-era temples that President Russell M. Nelson recently announced. I spend most of my time in Salt Lake or at the temples helping guide the interior design in terms of period furniture, flooring, finishes, and lighting. Therefore, unlike the full-time faculty and fellows of the Institute, I am not paid and am not as much a presence as they are. Yet the time that I am there is always enriching both personally and academically. In its brief life, the Institute has positioned itself as a leading facilitator and producer of the best that Latter-day Saint studies has to offer the academy, the church, and interested readers. I look forward to my continued engagement with the inquiring minds and inspiring hearts of those affiliated with it.

## CATHERINE GINES TAYLOR

### NIBLEY POSTDOCTORAL FELLOW

It is an expansive and humbling honor to be installed as the inaugural Hugh W. Nibley Postdoctoral Fellow at the Neal A. Maxwell Institute for Religious Scholarship. Although my appointment only recently started in September of 2018, this quarter has already been engaging and productive. My work is supported by the Institute's excellent administration and staff, and I am grateful for their resourceful and invaluable service. My research focuses on late ancient Christian art history, lay piety, and strategies for memory. More specifically, I am interested in addressing rituals of memorial, the practice of aspirational *imitatio*, and the guises of the sacred feminine evidenced in iconography accompanying the care of the dead.

Over the summer, it came to mind that there should be a symposium here at Brigham Young University, hosted by the Maxwell Institute, that draws on the intersections of material culture and religions in antiquity. From early conversations as a newly appointed fellow, these ideas came to fruition as the forthcoming conference, "Material Culture and Women's Religious Experience in Antiquity." The symposium will be held at Brigham Young University in March of 2019. This symposium seeks to highlight the importance of material and visual evidence in retrieving women's religious experiences, perspectives, and activities from the time of ancient Israel into late antiquity and the early Medieval period. We hope to include papers on early Christianity, Judaism, Greco-Roman traditions, and other varieties of religion in the ancient Mediterranean and ancient Near East. As the lead convener, I recruited my colleague, Dr. Mark Ellison from the Department of Ancient Scripture as my co-symposiarch. Working in concert with Mark, we have invited Dr. Carolyn Osiek, RSCJ to be our keynote speaker. We have successfully proposed the idea of co-sponsorship with the Maxwell Institute to several entities on campus including Global Women's Studies, Ancient Near Eastern Studies, Kennedy Center for International Studies, Comparative Arts and Letters, and Ancient Scripture.



Publishing is an essential part of my work and I am happy to report that 2018 has been a productive year. Earlier this year, Brill published my monograph, *Late Antique Images of the Virgin Annunciate Spinning: Allotting the Scarlet and the Purple* (March 2018). My article, “Educated Susanna: Female Orans, Sarcophagi, and the Typology of Woman Wisdom” was also published this year by Peeters in the most recent *Studia Patristica* XCII.

As an author/contributor to the multi-volume reference work, *The Reception of Jesus in the First Three Centuries*, I am pleased to report that my peer-reviewed article on sarcophagi has been submitted in final form. Following final proofs, T&T Clark Bloomsbury will complete publication, hopefully, by the end of this year.

This summer I attended the International Medieval Congress in Leeds, England. I presented a paper on sarcophagi as objects of lament, necessary to the memory of early Christian women. It was instructive and useful to have conversations with renown scholars who view the art of late antiquity as source material for the medieval reception of Christianity.



*“As a research assistant for Dr. Taylor, I am currently reading an anthology of essays about the early Christian community in Provence. We meet together every week to discuss what we’ve learned and how it relates to the overall theme of Dr. Taylor’s research. At such a large university, it can be hard initially to feel a sense of community, but working in the Maxwell Institute provides for me the feeling of community and collective growth that I love as I work with dedicated scholars who inspire me in my own research.”*

—MEREDITH HANNA, RESEARCH ASSISTANT

In November of this year, I will be spending time at Dumbarton Oaks Research Library and Collection in Washington, D.C.. Dumbarton Oaks is Harvard University’s world-class library for Byzantine studies. The photo archive collection is particularly useful to me as it houses many rare images of catacomb frescos. There are also a few sarcophagi and several art objects held within the collection that I will be studying.

November also promises further scholarly engagement at the University of Virginia where I will participate in *Material of Christian Apocrypha*, a conference jointly hosted by the university’s Department of Religious Studies and the McIntire Department of Art, under the auspices of the North American Society for the Study of Christian Apocryphal Literature. My paper, “Salvation at Hand: Annunciation Pilgrim Tokens



*“My passion for research and writing has been further ignited as I have worked alongside Dr. Catherine Gines Taylor as a research assistant. Dr. Taylor has a special eye for potential and has helped me reach mine more fully as I have worked under her direction. Dr. Taylor’s emphasis on the representation of women in late antique and early Christian sarcophagi has challenged, inspired, and pushed me out of my comfort zone of modern and contemporary art. Through my work with Dr. Taylor, I have been able to develop vital research and writing skills that will be of much use as I pursue my own postgraduate studies in the future. I feel very deeply about the work our team is doing and hope it will help women everywhere feel more empowered.”*

—MCKENZIE JOHNS, RESEARCH ASSISTANT





*“As a research assistant for Dr. Catherine Gines Taylor, I am currently researching the arrival and spread of Christianity into Arles, France, with a particular focus on the role of women in this radically burgeoning addition to Christendom. With a background in art historical research and the medieval use of Solomonite bride and bridegroom imagery, I add to our team the ability to synthesize the words of the early church fathers with female devotion in this important Christian center. The Maxwell Institute has helped me join the interesting discussion between the hegemonic words of the early church fathers and the underheard words of women promoting and discussing Christianity during the same era. By combining unique insights and the ability to view history beyond the scope of the written word, the work Dr. Taylor is doing at the Maxwell Institute has allowed me to share my ideas and let history speak through new mouthpieces and modes.”*

—LONDON HAINSWORTH, RESEARCH ASSISTANT

and Material Apocrypha” will address both the physicality of the apocryphal text as well as its representation in material culture.

Mentoring student research assistants has been a genuine highlight of my Institute experience. Engaging each of my students in challenging research and in the spirit of collaboration is a deeply powerful and reciprocally rewarding experience. My work benefits from their insights and the sheer scope of source material that they are able to review. It is my design to model careful looking, thinking and reading for my students as well as setting a research agenda that allows them to expand and develop their own voice.

Now, at the end of 2018, I look with anticipation into next year. My future research examines a series of early Christian sarcophagi from the Alyscamps cemetery in Arles, France. Largely overshadowed by the study of early Christian funerary monuments in Rome, Arles and its environs were home to a flourishing necropolis, a city of the dead at the very gate of the city of the living. As the “Rome of Gaul” in the late ancient world, I am interested in the large body of memorial sarcophagi found in Arles and the Provence region generally. This research is pursuant to a monograph on the iconography of female authority and late ancient Christian women’s strategies of memory.

As a Latter-day Saint and as a female disciple-scholar, I find deep poignancy in the vision and mission of the Maxwell Institute. This is a place where the faithful life of the mind is fostered, collegiality is fortified, and academically rigorous scholarship is expected. There is real beauty and an overwhelming love that accompanies the sociality and community found at the Maxwell Institute, and I am ever grateful to contribute my voice, my mind, and my energies in service of its enterprise.







# Student Staff

## RESEARCH ASSISTANTS

Stephen Betts  
Erica Bennion  
Amelia Campbell  
Savannah Clawson  
Emma Croft  
Sophie Determan  
Andrew Givens  
Zakarias Gram  
London Hainsworth  
Meredith Hanna  
Rachel Hendrickson  
Ana Hirschi  
Rachel Huntsman  
McKenzie Johns  
Jacob Kissell

Liel Maala  
Kelli Mattson  
Camille Messick  
Jessica Mitton  
Paige Montague  
Jamie Rose Mortensen  
Olivia Moskot  
Audrey Saxton  
Hazel Scullin  
Ryder Seamons  
Jenessa Soutas  
Sydney Squires  
Christian Swenson  
Robert Tensmeyer

## EDITORIAL ASSISTANTS

Amanda Buessecker  
Katrina Hillam  
Alice Judd  
Parker Murray

## OFFICE ASSISTANTS

Lilia Brown  
Sariah Dorian  
Melissa Hartley  
Rachel Jacob  
Sol Lee

## PUBLIC COMMUNICATIONS ASSISTANTS

Brie Reed  
Constanza Ramirez  
Colin Stuart





# Academic Programs & Events

## CONFERENCES, SYMPOSIA, & SEMINARS

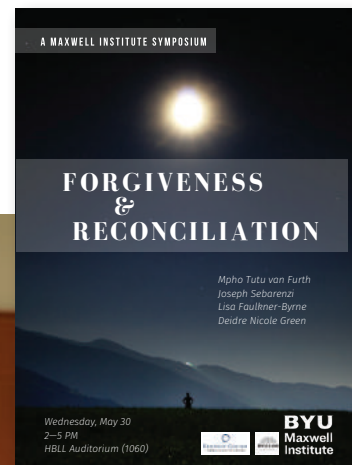
### FORGIVENESS & RECONCILIATION: A MAXWELL INSTITUTE SYMPOSIUM (MAY 2018)

#### PARTICIPANTS

Lisa Faulkner-Byrne, *director of LJ Consultancy*  
Deidre Nicole Green, *Brigham Young University*  
Joseph Sebarenzi, *former president of the Parliament of Rwanda (1997–2000)*  
Mpho Tutu van Furth, *former director of The Desmond & Leah Tutu Legacy Foundation*

#### COSPONSORS

Brigham Young University's Kennedy Center–Africana Studies;  
BYU Law





## 40 YEARS: COMMEMORATING THE 1978 PRIESTHOOD AND TEMPLE REVELATION (OCTOBER 2018)

### PARTICIPANTS

Déborah Aléxis, *Brigham Young University student*

Ryan Gabriel, *Brigham Young University*

Leslie Hadfield, *Brigham Young University*

Emmanuel Abu Kissi, *Medical officer and LDS Area Authority Emeritus, Ghana*

Paul Reeve, *University of Utah*

Janan Graham-Russell, *Harvard Divinity School*

Khumbulani Mdletshe, *Church history advisor for Africa, LDS Church History Department*

Lerone Martin, *Washington University in St. Louis*

Marcus Martins, *BYU–Hawaii*

Marvin Perkins, *Early African American convert*

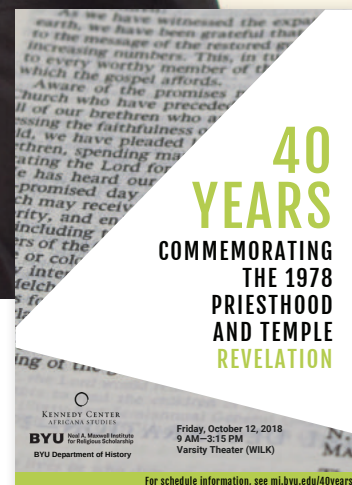
Jacob Rugh, *Brigham Young University*

Cathy Stokes, *Early African American convert*

### COSPONSORS

Brigham Young University's Kennedy Center–Africana Studies;

BYU Department of History

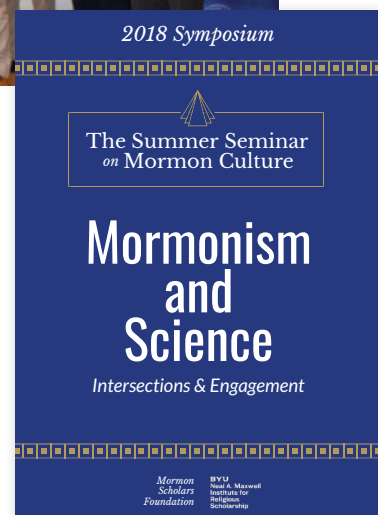
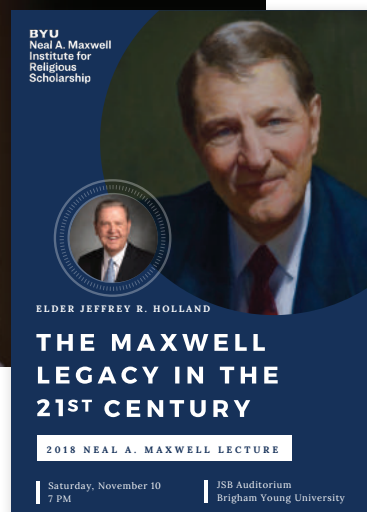


## SUMMER SEMINAR ON MORMON CULTURE: "MORMONISM AND SCIENCE: INTERSECTIONS & ENGAGEMENT (JULY–AUGUST 2018)

Generously sponsored by the Mormon Scholars Foundation and cosponsored by the Neal A. Maxwell Institute for Religious Scholarship, the Summer Seminar on Mormon Culture gathers students with different backgrounds and experience to research Latter-day Saint thought and history under the guidance of senior scholars. In 2018, twelve students joined Terryl Givens and Steven Peck to explore intersections between scientific thought and Latter-day Saint belief, doctrine, and culture.



## SPECIAL SCREENING OF THE FILM *JANE AND EMMA*, FEATURING A PANEL DISCUSSION WITH BYU STUDENT AND DIRECTOR CHANTELLE SQUIRES (OCTOBER 2018)



## ANNUAL LECTURE

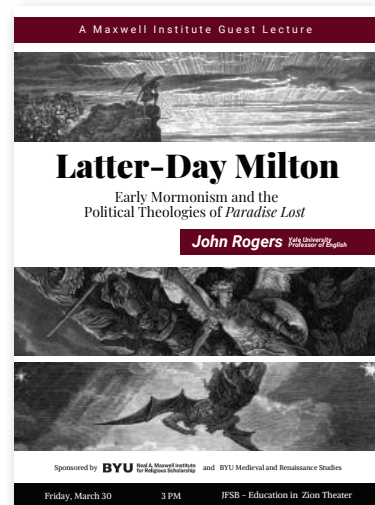
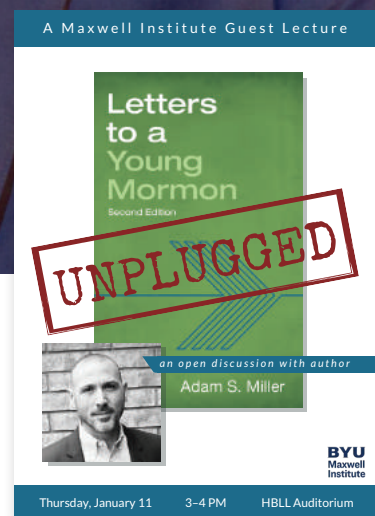
**2018 NEAL A. MAXWELL LECTURE: ELDER JEFFREY R. HOLLAND (QUORUM OF THE TWELVE APOSTLES, THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS), "THE MAXWELL LEGACY IN THE 21ST CENTURY" (NOVEMBER 2018)**

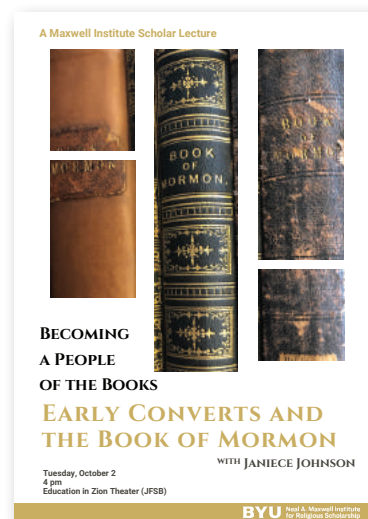
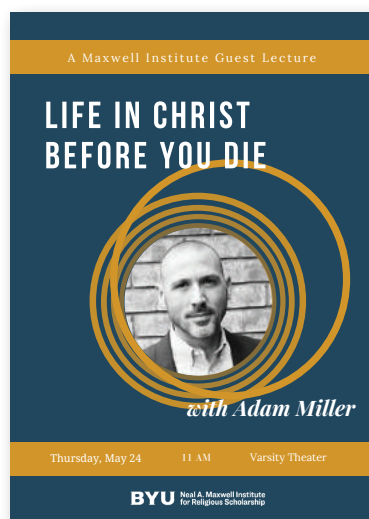
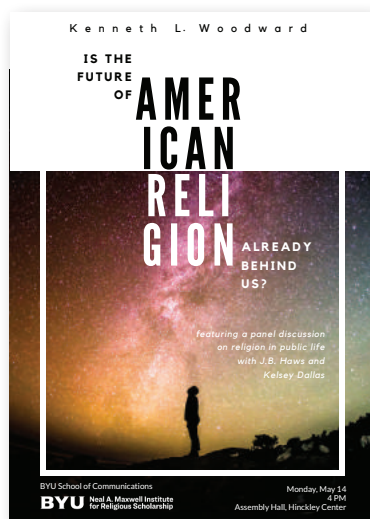




## MAXWELL INSTITUTE SCHOLAR & GUEST LECTURES

- Adam S. Miller (Colin College), “Letters to a Young Mormon (Unplugged),” *January 2018*
- John Rogers (Yale University), “Latter-Day Milton: Early Mormonism and the Political Theologies of *Paradise Lost*,” *March 2018*
- Robert A. Orsi (Northwestern University), “Faculty discussion on *History and Presence*,” *April 2018*





- Kenneth L. Woodward (*Newsweek* magazine), “Is the Future of American Religion Already Behind Us?” featuring a panel discussion on religion in public life with J. B. Haws (Brigham Young University) and Kelsey Dallas (*Deseret News*), May 2018
- Adam S. Miller (Colin College), “Life in Christ Before You Die,” May 2018
- Janiece Johnson (Brigham Young University), “Becoming a People of the Books: Early Converts and the Book of Mormon,” October 2018
- Elizabeth Fenton (University of Vermont), Faculty discussion, “Don’t Mind the Gap: The Lost Tribes of Israel and the Power of Absence in the Book of Mormon,” October 2018
- Colleen McDannell (University of Utah), “Faculty discussion on *Sister Saints*,” November 2018
- Melissa Wei-Tsing Inouye (University of Auckland), Faculty discussion, “The Chinese Restoration: The True Jesus Church and The Church of Jesus Christ of Latter-day Saints,” November 2018





## OTHER EVENTS COSPONSORED BY THE MAXWELL INSTITUTE

- Mormon Theology Seminar, *June 2018, Assisi, Italy*
- Mormon History Association conference, *June 2018, Boise, Idaho*
- FairMormon conference, *August 2018, Provo, Utah*
- Book of Mormon Association Conference, *October 2018, Utah State University*
- Rocky Mountain American Religion Seminar with Robert Orsi, *April 2018, University of Utah*
- British & European Association of Mormon Scholars, *June 2018, Oxford University*



## BROWN BAG

Each Wednesday, faculty and visiting scholars from the Maxwell Institute, Brigham Young University, and other friends gather in an informal setting to discuss new research ideas, publications, and presentations. Brown bag sessions allow scholars to workshop their own research and to peek over the fence at what other disciple-scholars are working on.

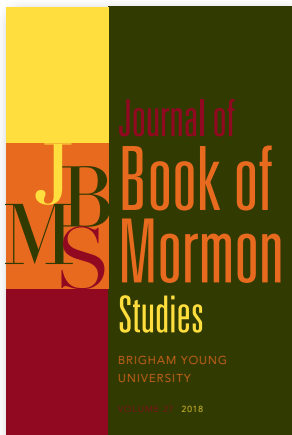




# Publications

---

## PERIODICALS



**JOURNAL OF BOOK OF MORMON STUDIES  
VOLUME 27 (SEPTEMBER 2018)**

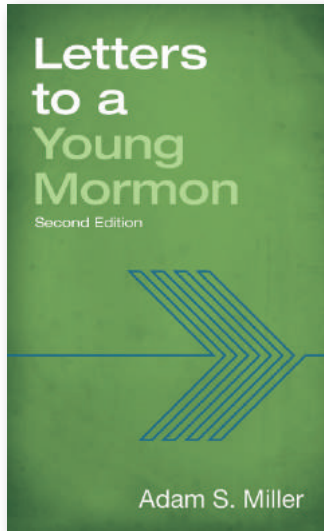
*Editor in chief* Joseph M. Spencer, Brigham Young University • *Associate editors* Matthew Bowman, Henderson State University, Amy Easton-Flake, Brigham Young University, Jacob Rennaker, John A. Widtsoe Foundation, Andrew Smith, Brigham Young University, Rosalynde Welch, Independent scholar • *Book review editor* Janiece Johnson, Neal A. Maxwell Institute for Religious Scholarship



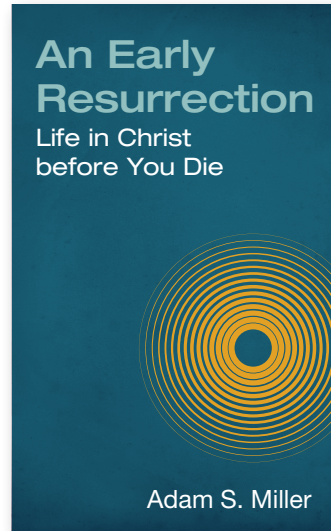
**MORMON STUDIES REVIEW  
VOLUME 6 (NOVEMBER 2018)**

*Editor in chief* J. Spencer Fluhman, Brigham Young University • *Managing editor* Rachel Cope, Brigham Young University • *Associate editors* Melissa Wei-Tsing Inouye, University of Auckland, Benjamin E. Park, Sam Houston State University • *Chief editorial assistant* Sandra Shurtleff

## LIVING FAITH SERIES

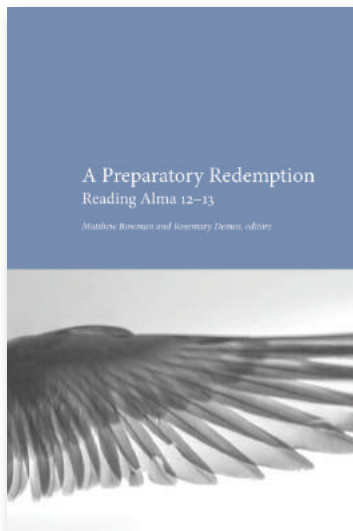


**LETTERS TO A YOUNG MORMON**  
Adam S. Miller  
(January 2018, with Deseret Book)



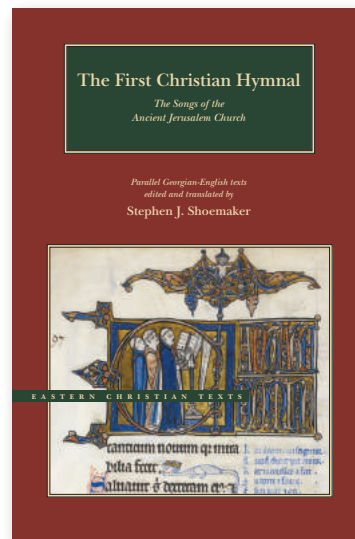
**AN EARLY RESURRECTION**  
Adam S. Miller  
(July 2018, with Deseret Book)

## PROCEEDINGS OF THE MORMON THEOLOGY SEMINAR



**A PREPARATORY REDEMPTION:  
READING ALMA 12-13**  
Matthew Bowman and Rosemary Demos, eds.  
(August 2018)

## MIDDLE EASTERN TEXTS INITIATIVE (METI)



**THE FIRST CHRISTIAN HYMNAL: THE SONGS  
OF THE ANCIENT JERUSALEM CHURCH**  
Stephen J. Shoemaker, ed.  
(December 2018)







# The Maxwell Institute Study Edition of the Book of Mormon

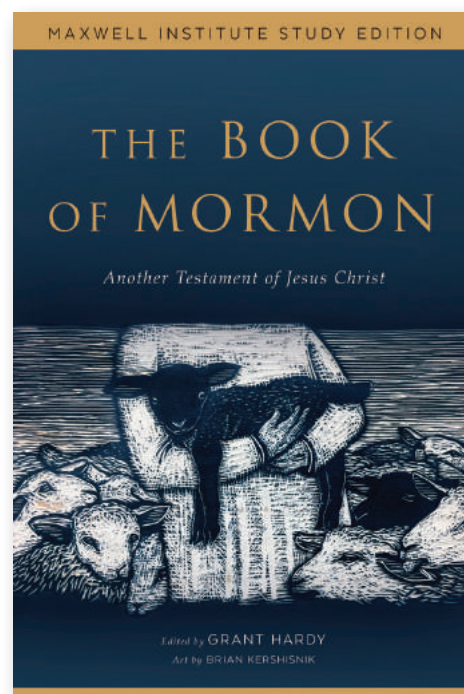
**BLAIR DEE HODGES**

**MAXWELL INSTITUTE PUBLIC COMMUNICATIONS**

“The Book of Mormon,” Elder Neal A. Maxwell once said, “is like a vast mansion with gardens, towers, courtyards, and wings. There are rooms yet to be entered, with flaming fireplaces waiting to warm us. Yet we as Church members sometimes behave like hurried tourists, scarcely venturing beyond the entry hall.”<sup>1</sup> The Maxwell Institute study edition of the Book of Mormon is an open invitation for all to slow down and enjoy the scripture’s gardens and towers, to spend more time in its courtyard and wings, to feel more at home next to the warm fire of its testimony of Jesus Christ.

The study edition—copublished with Deseret Book and BYU’s Religious Studies Center, and with funds generously provided by the Maxwell Institute’s Laura F. Willes Center for Book of Mormon Studies—was edited by Professor Grant Hardy of the University of North Carolina–Asheville, with original woodcut art by Brian Kershnik. This exquisitely produced volume presents the current official Latter-day Saint edition of the Book of Mormon (2013) in an attractive, accessible version using helpful features that have been part of standard Bible publishing for decades: paragraphs, quotation marks, poetic stanzas, section headings, superscripted verse numbers, and more.

Drawing on Royal Skousen’s groundbreaking Book of Mormon Critical Text Project, the study edition’s footnotes direct readers to nearly 200 variants from the Book of Mormon’s original manuscript and about 200 from the printer’s manuscript that could make the current text more accurate or understandable. Roughly 140 of Skousen’s textual emendations of probable and possible wording of the original dictation are also included. Many emendations based on the earliest available text could correct inadvertent errors in transcription, copying, or typesetting introduced during the course of the scripture’s transmission and publication. Footnotes also include observations





from decades of Latter-day Saint scholarship produced by FARMS, BYU Studies, the Religious Studies Center, the Maxwell Institute, and other scholars and students of the sacred text.

Newly commissioned charts and appendixes will help readers keep the names and relationships of various individuals, places, and records straight, in addition to presenting examples of chiasmus and testimonies from Joseph Smith and other witnesses—including several women—of the plates and the book's translation.

The main focus always remains, however, on the text itself—its wording, structure, and interconnections—allowing the scripture's sacred message to be heard anew. Hardy believes the Book of Mormon's narrative complexity and coherence, highlighted in this edition, offer some of the strongest evidences of its historicity and miraculous translation.

Because the study edition is intended primarily for readers who regard the Book of Mormon as revealed scripture, Hardy edited it from an explicit position of faith. Readers will come to know the ancient editors Nephi, Mormon, and Moroni much better as they encounter familiar words in a fresh format. This edition is designed to build and sustain faith by encouraging readers to enter into a deeper relationship with the sacred text, and with the God who preserved and revealed it.

Even 188 years since its publication, the Book of Mormon awaits further exploration. "All the rooms in this mansion need to be explored," Elder Maxwell implored fireside attendees at Brigham Young University in 1990, "whether by valued traditional scholars or by those at the cutting edge. Each plays a role, and one LDS scholar cannot say to the other, 'I have no need of thee' (1 Corinthians 12:21)."

#### NOTE

- 1 Neal A. Maxwell, *"Not My Will, But Thine"* (Salt Lake City: Bookcraft, 1988), 33. This overview is adapted from Blair Dee Hodges, "A Marvelous New Book of Mormon Study Edition," *BYU Religious Education Review* (Fall 2018): 12–15, 33.



# USING THE STUDY EDITION

Indicates the first full verse number on left-hand pages. On right-hand pages, the last verse number is indicated. Scripture references have short abbreviations and periods rather than colons between chapter and verse ("1 Ne 21.26" rather than "1 Nephi 21:26").

Original chapter number in Roman numerals.

Study edition page number.

Poetry (in this case Isaiah 49.25–26) is set in Hebraic-style lines and stanzas. Verse numbers appear on the left.

Subscripted numbers in the headings differentiate people with the same name. The next Nephi mentioned in the text will be Nephi<sub>2</sub>, and so forth.

Original chapter numbers are in Roman numerals. Modern chapters are in Arabic numerals; these coincide with the running chapter and verse numbers provided at the top of each page.

Bold lettering highlights phrases Nephi has borrowed from a just-quoted passage. The footnote specifies the exact reference. Elsewhere, bold text identifies differences between the Book of Mormon text and the parallel passage from the King James Version of the Bible.

1 Ne 21.26

[FIRST NEPHI VII]

52

26

"Even the captives<sup>a</sup> of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob."<sup>b</sup>

*Nephi<sub>1</sub> Interprets Isaiah and Zenos: 1 Nephi 22*  
(with quotations from passages cited in 1 Nephi 19–21 in bold)

*The Scattering and Gathering of Israel, Aided by the Gentiles*

[VII] 22 And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, "What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?"

<sup>2</sup> And I, Nephi, said unto them, "Behold they were manifest<sup>c</sup> unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh."<sup>3</sup> Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual.

"For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations."<sup>4</sup> And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro<sup>d</sup> upon the isles of the sea;<sup>e</sup> and whither they are none of us knoweth, save that we know that they have been led away.<sup>5</sup> And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel;<sup>f</sup> for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all<sup>g</sup> men.

<sup>6</sup> "Nevertheless, after they shall be nursed<sup>h</sup> by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders,<sup>i</sup> behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel."<sup>7</sup> And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord

<sup>a</sup> 25 O, P captive manifest (Zenos)    <sup>d</sup> 4 1 Ne 21.21 (Isaiah)    <sup>e</sup> 4 1 Ne 19.10, 12, 16 (Zenos); 21.1, 8 (Isaiah)    <sup>f</sup> 5 1 Ne 19.14–15 (Zenos)    <sup>g</sup> 5 1 Ne 19.14 (Zenos)    <sup>h</sup> 6 1 Ne 21.23 (Isaiah)    <sup>i</sup> 6 1 Ne 21.22 (Isaiah)

Occasional full-chapter headings are set in large italics. When such headings span more than two chapters, they are set in large, italicized caps. The italic font indicates that these are editorial additions and not part of the scriptural text.

Section headings created by the editor identify general topics. The italic font indicates that these are editorial additions and not part of the scriptural text.

The text is formatted in paragraphs, including quotation marks to offset dialogue from narrative voice. Paragraphs that continue a quotation begin with a quotation mark. All the punctuation in this edition is identical to the 2013 edition, except where it was necessary to adjust for quotation marks or poetry. The 2013 text itself is reproduced exactly.

Verse numbers are superscripted; paragraph breaks sometimes occur within a single verse (as in verse 3 above).

Footnote letters are followed by the verse number in which the footnote appears.

Some footnotes call attention to quotations, allusions, and other literary features in the text.

Variant readings from the original manuscript (O) and printer's manuscript (P) are noted.







# Maxwell Institute Media Outlets

## MAXWELL INSTITUTE PODCAST

The Maxwell Institute Podcast plugs listeners directly into the Institute's ongoing discussions of scholarship and faith. Guests in 2018 included Richard L. Bushman, Adam S. Miller, Grant Wacker, Jonathan Stapley, John Rogers, Robert A. Orsi, Mpho Tutu van Furth, Matthew Bowman, Benjamin Park, Chantelle Squires, Melissa Leilani Larson, Max Perry Mueller, Julie Allen, and Benjamin Stone.

The podcast was expanded this year in partnership with the Faith Matters Foundation to include special videocast interviews called "Maxwell Institute Conversations." These episodes featured Terryl L. Givens speaking with Latter-day Saint scholars including George Handley, Steven L. Peck, Kate Holbrook, Thomas F. Rogers, and Margaret Blair Young, with more to come.

The Maxwell Institute Podcast is freely available at iTunes, Apple Podcasts, Spotify, Google Play, Stitcher, YouTube, mi.byu.edu/mipodcast, and a variety of other podcasting apps.



*Host, editor, producer* Blair Hodges • *Assistant editor* Colin Stuart • *Transcriber* Camille Messick

## SOCIAL MEDIA

Facebook: [facebook.com/byumaxwellinstitute](https://facebook.com/byumaxwellinstitute)

Twitter: @MI\_BYU

Instagram: @maxwellinstitutebyu

YouTube: [youtube.com/themaxwellinstitute](https://youtube.com/themaxwellinstitute)

Blog: [mi.byu.edu/blog](https://mi.byu.edu/blog)







## PHOTO CREDITS

Cover: Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles delivering the 2018 Neal A. Maxwell Lecture. Photo by Claire Gentry, BYU Daily Universe.

Page 1: Photo by Nate Edwards, BYU Photo.

Page 4: J. Spencer Fluhman.

Page 5: Spencer Fluhman seated next to Elder Jeffrey R. Holland on the stand at the annual Maxwell Lecture. Photo by Blair Hodges.

Page 7: Architectural renderings of Brigham Young University's future "West View Building." Courtesy of BYU News.

Page 8: Elder Jeffrey R. Holland. Photo by Claire Gentry, BYU Daily Universe.

Page 10: President Russell M. Nelson of The Church of Jesus Christ of Latter-day Saints. Photo courtesy of Intellectual Reserve, Inc.

Page 11: Elder Jeffrey R. Holland spoke to a capacity audience in the Joseph Smith Building at Brigham Young University in November 2018. Photo by Claire Gentry, BYU Daily Universe.

Page 13: Elder Neal A. Maxwell in the Church Administration Building. Photo by John Snyder, courtesy of the Maxwell family collection.

Page 16: Photo by Blair Hodges.

Page 19: Portrait of George MacDonald. Wikimedia Commons.

Page 20: President Dallin H. Oaks, First Presidency of The Church of Jesus Christ of Latter-day Saints. Photo courtesy of Intellectual Reserve, Inc.

Page 22: Cory Maxwell speaking at a dinner preceding the 2018 Neal A. Maxwell Lecture. Photo by Blair Hodges.

Page 23: Neal Maxwell, second from the left, with the Wandamere Ward basketball team. Courtesy of the Maxwell family collection.

Page 24: "The Sword of Truth" missionary discussion booklet, written by young Elder Neal A. Maxwell. Photos by Cory Maxwell.

Page 25: "Grandpa Neal" talking with his grandchildren. Courtesy of the Maxwell family collection.

Page 27: Jeffrey R. Holland, Spencer W. Kimball, and Neal A. Maxwell attending the inauguration of Holland as president of Brigham Young University in 1980. Photo by Mark Philbrick, courtesy of the Maxwell family collection.

Page 27: Neal Maxwell, center row far left, posing with a group of soldiers shortly after returning from the front lines in Okinawa. Courtesy of the Maxwell family collection.

Page 28: Elder Maxwell attending his first general conference since being treated for cancer in 1997. Photo by Al Hartmann of the Salt Lake Tribune.

Page 29: Elder Maxwell carrying the Olympic torch in Salt Lake City in February 2002. Photo by Zeke Studios.

Page 30: Mpho Tutu van Furth. Photo by Blair Hodges.

Page 33: Mpho Tutu van Furth speaking during the symposium "Forgiveness & Reconciliation." Photo by Blair Hodges.

Page 34: Joseph Sebarenzi speaking with a BYU student. Photo by Blair Hodges.

Pages 36–37: Y Mountain. Photo by Mark A. Philbrick, BYU Photo.

Page 45: Morgan Davis (left) and David Peck (right) with Salman Chishti (center), presenting works from the Islamic Translation Series at the tomb shrine of Chisti's ancestor Moiuuddin Chisti. Photo courtesy of Morgan Davis.

Page 60: Photo by Nate Edwards, BYU Photo.

Page 61: Janiece Johnson (right) meeting in her office with student research assistant Olivia Moskot (left). Photo by Blair Hodges.

Page 62: A panel discussion during the "Forgiveness & Reconciliation" symposium. From left to right: Lisa Faulkner-Byrne, Mpho Tutu van Furth, Joseph Sebarenzi, Benjamin J. Cook. Photo by Blair Hodges.

Pages 62–66: Event poster designs by Blair Hodges, Constanza Ramirez, and Brie Reed.

Page 63: **Top:** Lerone Martin of Washington University in St. Louis speaking on a panel during "40 Years: Commemorating the 1978 Priesthood and Temple Revelation." **Bottom:** Janan-Graham Russell with two BYU students, and BYU student Marianne Aboussou performing a musical number during a dinner following "40 Years: Commemorating the 1978 Priesthood and Temple Revelation." Photos by Blair Hodges.

Page 64: **Top:** Participants in the 2018 Summer Seminar on Mormon Culture, from left to right: Gabriel Tripode, David Bolingbroke, Ian McLaughlin, Terryl Givens, Ana Nuñez, David Isaksen, David Gowey, Jaclyn Foster, Cristina Rosetti, Megan Leverage, Benjamin Stanley, Jarron Slater, Michael Harris, Steven Peck. Photo by Blair Hodges. **Bottom:** Elder Jeffrey R. Holland. Photo by Claire Gentry, BYU Daily Universe.

Page 65: **Top:** Adam S. Miller delivering a lecture in the Varsity Theater. **Bottom:** Robert A. Orsi discussing his book *History and Presence* in the Maxwell Institute library. Photos by Blair Hodges.

Page 66: Newsweek magazine's Kenneth L. Woodward delivers a guest lecture in the Hinckley Alumni Center. Photo by Blair Hodges.

Page 67: **Top:** Students listen to a guest lecture in the Education in Zion Theater. **Bottom:** Wednesday brown bag sessions and faculty discussions featured scholars like Matthew B. Bowman and Melissa Wei-Tsing Inouye. Photos by Blair Hodges.

Page 70: A woodblock Brian Kershnik engraved for the image accompanying the book of Moroni in the Maxwell Institute study edition of the Book of Mormon. Photo by Blair Hodges.

Page 72: Brian Kershnik examining the collection of engraved woodblocks. Photos by Blair Hodges.

Page 74: Karl G. Maeser Building. Photo by Madeline Mortensen, BYU Photo.

Page 75: Blair Hodges.

Pages 76–77: BYU campus photo by Nate Edwards, BYU Photo.

Back cover: Elder Jeffrey R. Holland. Photo by Claire Gentry, BYU Daily Universe.

Design and layout by Hales Creative; design director: Kelly Nield; design and layout production: Kelly Nield and Laci Gibbs  
Editing by BYU Religious Studies Center; editors: R. Devan Jensen, Don Brugger, and Shirley S. Ricks



*"We see the Maxwell Institute as  
a rarified training ground where  
gospel athletes stretch their  
abilities to speak in grace and truth  
to all of our Father's children."*

**—ELDER JEFFREY R. HOLLAND**

