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COLLEGIUM AESCULAPIUM

FALL 2016

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THE JOURNAL
OF COLLEGIUM
AESCULAPIUM

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April 29, 1974

President Nixon, with edited transcripts of Nixon White House Tape conversations during broadcast of his address to the Nation.

Source: National Archives & Records Administration

Some Lessons *from* Watergate

by Elder D. Todd Christofferson

First of all, may I thank you for the wonderful efforts that you make individually and through the Collegium Aesculapium foundation to ensure, among many other things, that our missionaries are well cared for, that their nurses are well-equipped, and that funding is there to educate critically needed medical personnel. And I thank you not just for your support for the missionary effort and not just for the Church, but for others in need in different countries and geographies all around the world. Your organization is setting an example of the kind of service that is needed from many of us that have been richly blessed to help our brothers and sisters around the world. Your work is in a very real way God's work, and I commend you for your willingness to spend your time, talents, and resources to improve the lives of others.

I would like to talk to you this evening about the singular experience that was mine as I began my legal career over forty years ago and some of the lessons I learned from that experience. I hope it is something you will find of interest and that what I learned will also be useful to you. I have titled these remarks, "Some Lessons from Watergate."



It was my good fortune during my last year of law school to be offered a position as law clerk to the Honorable John J. Sirica, then-chief judge of the US District Court for the District of Columbia. I say good fortune for two reasons. First, Judge Sirica's only son had enrolled as a freshman at Duke that year, and as a result, the judge, for the first time since his appointment to the bench, looked outside his alma mater, Georgetown, at candidates from the Duke School of Law. The second, more substantive reason is that my term of service as law clerk coincided with the Watergate trials and proceedings handled by Judge Sirica. This gave me a "ringside seat" for a little over two years to a unique epoch in US history that enabled me to learn some crucial life lessons at the outset of my career.

Let me give a word of explanation for those of you for whom Watergate is a musty piece of history—that is, you who were otherwise occupied in the premortal world while some of us now-elderly types were preoccupied with Watergate in this fallen mortal sphere. In the last century, Watergate was a scandal's scandal so prominent that almost every political scandal in the United States since has had "gate" attached to its name to give it added gravitas. Witness, for example, "Bridge-gate" applied to allegations leveled last year at Governor Chris Christie in New Jersey. The suffix has even been applied to sports scandals, such as with the recent controversy over the pressure of New England Patriot footballs, dubbed "Deflate-gate." Indeed, there's an entire Wikipedia page dedicated to scandals with the "gate" suffix.

Watergate derives from the name of a hotel, apartment, and office complex in Washington, DC, located at the edge of the Potomac River. In 1972 the Democratic National Committee, or DNC, had its offices there. It was an election year, and some ethically challenged persons connected with the reelection effort of President Richard M. Nixon devised a sinister plan for thwarting the opposition party. This plan included, among other things, planting electronic listening devices—electronic "bugs"—in the DNC's Watergate offices as well as in the campaign office of the putative Democratic nominee for president, Senator George McGovern. A team located in a Howard Johnson hotel across the street from the Watergate office building made transcripts of conversations they intercepted. When, after a couple of weeks, some of the electronic bugs in the DNC offices were not

working properly, the team that had originally planted them, consisting of a former CIA agent and four Cuban-Americans who had been recruited for what was described to them as a patriotic mission, went back on the night of June 16–17 to replace the defective devices. They were caught and arrested by District of Columbia police.

The ensuing investigations by the police, the FBI, two grand juries, special prosecutors, a specially appointed Senate Select Committee, and the House of Representatives eventually revealed who was responsible, as well as what

had been an extensive effort to cover up who was responsible. President Nixon's attorney general, White House legal counsel, and closest aides were implicated, and in the end, so was Nixon himself. In early 1973, those who perpetrated the Watergate break-in went on trial and were either convicted or pleaded guilty. In 1974 a trial of those implicated in the cover-up took place. Between these two trials, it was revealed in the Senate Watergate hearings that at the direction of President Nixon, virtually all meetings in the Oval Office and the president's office in the Executive Office Building next door to the White House had been tape recorded. Some of those recordings, thought to include meetings dealing with Watergate, were subpoenaed,

and an unprecedented legal battle followed over the question of whether the president of the United States was subject to such a subpoena. Eventually the Supreme Court ruled that he was obligated to produce evidence in his possession bearing on a criminal trial.

Judge Sirica and his able law clerk listened to all the subpoenaed tapes on camera, and after discussion, the judge determined what was relevant to the investigation. He provided copies of all relevant portions of the tapes to the special prosecutor and grand jury. The tapes showed Nixon's complicity in the illegal cover-up, and with the threat of impeachment imminent, he resigned as president on August 9, 1974—to date, the only president to have resigned his office.

Now, a few lessons:

Nixon and others were, as best I could judge, basically good and decent family men. For example, Nixon's chief assistant, H. R. (Bob) Haldeman, had a lovely daughter who was a law school student. She received permission to assist her father's attorneys in his defense during the "cover-up" trial. I was able to observe the interaction between father and daughter and had a few casual conver-

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President Nixon and chief advisers in the Oval Office, 1970

sations with the daughter during court recesses. It was clear to me that she loved and respected her father and that those feelings were reciprocated by him.

Once while reviewing the White House tapes, Judge Sirica and I heard a snatch of a telephone conversation between President Nixon and his daughter Julie. Calls made on one of the White House phones were recorded. These and the office conversations I mentioned earlier were on reel-to-reel tapes. Everything recorded during a particular day in the Oval Office, for instance, was on one reel that was then stored under that date. Judge Sirica and I had to run the reels back and forth, spot-checking, to find and listen to the specific meeting or conversation that had been subpoenaed by the special prosecutor and grand jury. It was in that spot-checking process that we caught this bit of conversation between the president and his daughter.

The voice of the White House operator came on, saying, "Mr. President, it's your daughter Julie." I can't remember if President Nixon replied, but immediately we heard a bright voice saying, "Hi, Daddy," and an excited response, "Julie!" I stopped the tape at that point, since obviously this was not the Watergate conversation we were looking for, but the emotions in that simple, short exchange stayed with me. Here was a wonderfully normal, affectionate father talking with his daughter. His position

as president of the United States was irrelevant; they were just family, and by the expressions, tone, and feelings reflected in their voices, a happy and healthy family.

So, if Nixon, Haldeman, and probably most of the Watergate defendants were basically good people, decent husbands and fathers, competent, and in some cases exceptional professionals, what is it that caused or permitted them to go seriously off track? What protects you or me in our marriages, family life, and professional and vocational endeavors from tragically destructive errors or even criminal conduct?

In reflecting on these questions, I have come to a few conclusions about the critical role of what we call conscience. A widely shared understanding of right and wrong underlies laws that govern conduct in society and the ethical standards of the legal, medical, and other professions. We cannot say that there is complete unanimity, but there is consensus on many standards and values. For example, speaking truth is right, but perjury and lying are wrong; honoring a trust is right, but betraying a trust is wrong; respecting another's property is right, but theft is wrong; protecting children is right, but abusing children is wrong; fidelity is right, but adultery is wrong, and so on. Even though a particular consensus can change, the general acceptance of so many common standards suggests that they derive from a common source.

For me, that is confirmed by statements in scripture. I quote two examples: the declaration of Jesus Christ, “I am the true light that lighteth every man that cometh into the world,”¹ and also, “It is given unto you to judge, that ye may know good from evil; and the way to judge is as plain . . . as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that he may know good from evil.”²

Nevertheless, we know by experience that consensus can break down and that the influence of conscience can be diminished. There are forces in play today that, perhaps unintentionally, would dilute the influence of conscience by defining it more as granting license than as imposing duties. In a recent article in *National Affairs*, Professor Robert P. George quoted 19th-century theologian John Henry Newman on this subject (which shows, by the way, that the trend I refer to is not just a recent phenomenon). Cardinal Newman, says George, “had already identified in the 19th century the trend in thought about rights, liberty, and conscience that would become the secular liberal orthodoxy in the late 20th.” He quotes Newman as follows:

Conscience has rights because it has duties; but in this age, with a large portion of the public, it is the very right and freedom of conscience to dispense with conscience. . . . Conscience is a stern monitor, but in this century it has been superseded by a counterfeit . . . the right of self-will.

Professor George continues:

Conscience as “self-will” is a matter of feeling or emotion, not reason. It is concerned not so much with the identification of what one has a duty to do or not to do, one’s feelings or desires to the contrary notwithstanding, but rather, and precisely, with sorting out one’s feelings. Conscience as self-will identifies permissions, not obligations. It licenses behavior by establishing that one does not feel bad about engaging in them. . . . If there is a phrase that sums up the antithesis of Newman’s view of conscience as a stern monitor, it is the imbecilic slogan that will forever stand as a verbal monument to the “me” generation: “If it feels good, do it.”³

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It was the absence of conscience, or at least an inadequate commitment to conscience as “a stern monitor,” that permitted Watergate to happen. I am persuaded from listening to hours of White House tapes and from testimony at the two major Watergate trials that Richard Nixon and his chief aides did not plan Watergate. By that, I mean they did not devise or initiate the illegal eavesdropping attempts, mail intercepts, and other political spying directed at the Democratic National Committee and George McGovern in 1972. Those ideas and plans were

primarily the creation of G. Gordon Liddy, former FBI agent and former congressional candidate from New York, who at the time was employed as legal counsel to the Committee to Re-elect the President (also known by the unfortunate acronym CREEP). Nevertheless, something in the ethical culture of the administration led Liddy to think he could propose such radically illegal ideas in the first place. The ethical culture also led the then-attorney general of the United States to somehow think it permissible to listen to Liddy’s proposals and eventually approve them.

The attorney general, John Mitchell, was a personal friend of Nixon. He had been a senior partner in the prominent New York firm of Mudge Rose and was soon to be

leaving his position as attorney general to assume the role of campaign manager for President Nixon’s reelection. Mitchell received Gordon Liddy and others in his office at the US Department of Justice and heard his proposal for a combination of illegal activities designed to torpedo the Democrats.

Judge Sirica later observed: “I have always been amazed that the men around the president tolerated someone like Liddy. I have often thought of Liddy making his bizarre proposals in the meeting with Mitchell. The attorneys general I had known . . . would have locked Liddy up right then and there.”⁴ But Mitchell did not lock Liddy up or throw him out or fire him; he only objected to Liddy’s \$1 million price tag for the enterprise, which he had titled “Project Gemstone.” Incredibly, Mitchell allowed Liddy to present his scheme twice more, and finally, on the third try, when the price tag had been reduced to \$250,000, he gave his consent. It was Liddy’s team that was arrested at the Watergate complex in the early hours of June 17, 1972.

As I indicated, to the best of my knowledge, President Nixon had not been aware of any of the foregoing. Within a few days of the arrests at the DNC’s Watergate office,



E. Howard Hunt and G. Gordon Liddy, who lead the Watergate break-in team, were stationed in a Watergate Hotel room while the burglary was underway. A lookout was posted across the street at the Howard Johnson Hotel. During the break-in, they would remain in contact with each other and with the burglars by radio. These Chapstick tubes outfitted with tiny microphones were discovered in Hunt's White House office safe.

however, Nixon's chief aides, H. R. Haldeman and John Erlichman, informed him that the burglars had been financed by his reelection committee. (When arrested, they were carrying expensive electronic listening devices and a large quantity of money, mostly in one-hundred-dollar bills.) Haldeman and Erlichman proposed a strategy to the president for hiding this campaign committee connection to avoid the obvious political embarrassment and its potential negative effect on the campaign.

Their idea was to have Deputy CIA Director Vernon Walters communicate with FBI Director Patrick Gray and

request that the FBI's investigation cease efforts to track the source of the burglars' funds. It was, they would claim, a matter of national security. Nixon, I regret to say, agreed.

Nixon was likely unaware that at that moment he had joined an illegal conspiracy and committed a felony—obstruction of justice. But he had to have known that the proposed action and his part in authorizing it were dishonest. Thus began the ultimately unsuccessful attempt to hide the identity of those above Liddy responsible for the Watergate break-in and the other elements of Project Gemstone. The attempt to throw off the FBI investigation

failed after a couple of weeks because General Walters and Patrick Gray were men of integrity and demanded evidence of the claimed national security interest. There being no such evidence, they allowed the investigation to proceed, and in due course, months later, the higher-ups responsible for Watergate were identified. In the ensuing indictment, Richard Nixon was named an unindicted co-conspirator.

Between August 1972, when he authorized the first step in the Watergate cover-up, to August 1974, when he resigned as president, Richard Nixon had multiple opportunities to call a halt to what was happening. He took none of them. His White House counsel, John Dean, took over day-to-day supervision of the cover-up not long after it began. It is unclear to what extent he kept the president informed, but there came a time in March 1973 when Dean saw it all beginning to unravel and made a full report to Nixon. This report included demands from the jailed members of Gordon Liddy's Watergate break-in team for cash to be paid to their families as they felt they had been promised. If the payments were not made, they threatened, they would talk publicly about what they knew. I recall very clearly listening to the tape recording of this conversation between Nixon and Dean in the Oval Office long before it became public at the cover-up trial. I was shocked; Judge Sirica was shocked to hear the president of the United States not only fail to erupt in anger or outrage but calmly ask, "How much money would it take?"—and then to observe that it would be no trouble to come up with a million dollars; the only challenge would be how to distribute it without it being traced.

Whatever influence conscience may have had before Watergate got underway, it had long since vanished by the first anniversary of the break-in. One can perhaps feel a bit of sympathy for Nixon at the beginning if his thought process was something to the effect that, "My friend John Mitchell did a dumb thing, but I'm not going to throw him to the wolves if we can easily hide his involvement. After all, no one was hurt, nothing of value was taken, and no information of any value was stolen." That may have been on his mind, as well as some anxiety to avoid personal embarrassment for the actions of his subordinates and his reelection committee. After a while, however, it was purely a matter of self-preservation. The point is that putting one's integrity on hold, even in seemingly small

matters and for what are usually laudable motives, such as loyalty to one's friends, places one in danger of losing the benefit and protection of conscience altogether. I'm sure some have "gotten away with it," in the sense that they acted dishonestly and/or illegally in business, professional, or political life and have never been made to account (in this life at least), as Nixon was. Perhaps being news media darlings, they benefited from investigations that were as bloodless in their case as they were bloodthirsty in Nixon's. In any case, an eviscerated conscience, or even a

numbed conscience, opens the door for Watergates, be they large or small, corporate or personal—disasters that can hurt and destroy both the guilty and the innocent.

May I conclude with a plea for two things that I believe are prerequisites for conscience to have its essential role in society and in our lives, both personal and professional. One is to preserve the religious roots of conscience, and the other is to have a focus outside ourselves—a focus on the contribution we can make to the well-being and happiness of others—on the service that defines a life well-lived.

Conscience endures when populations generally seek to discover and build on moral principles that exist independently, that are not simply one's own invention. Over the generations, religion has served to identify and deepen understanding of fundamental (I would say divinely ordained) moral laws.

For the many of the American founders, the connections between religion, individual conscience, and the public morality essential to a free and good society were obvious and undeniable. One prominent historian of the American founding wrote that "[t]he men of 1776 believed that the good state would rise on the rock of private and public morality, [and] that morality was in the case of most men and all states the product of religion."⁵ In his famous farewell address, George Washington urged his fellow citizens to foster religion as a source of civic liberty: "Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports."⁶ John Adams echoed this sentiment when he argued that "we have no government armed with power capable of contending with human passions unbridled by morality and religion. . . . Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."⁷ And this was not only the view of political elites. Tocqueville

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or pleasure.

found that ordinary nineteenth-century Americans considered religion “necessary for maintaining republican institutions. This opinion does not belong to one class of citizens or to one party, but to the whole nation.”⁸ “I stop the first American whom I meet,” he said, “and I ask him if he thinks religion is useful for the stability of law and the good order of society; he immediately responds that a civilized society, but above all a free society, cannot subsist without religion.”⁹

Of course, I am not arguing that religion in general or any faith tradition in particular should have a right to dictate the moral values and obligations on which society is founded, and it is certainly true that there are many deeply moral people who do not consider themselves religious. Nevertheless, the religious voice remains a critical part of the ongoing dialogue that establishes society’s foundational values and obligations. The debate over the values that will be enshrined in law and that will promote and protect individual conscience is never-ending, and in just societies, all voices must be heard. Secular and religious citizens of goodwill must work together to affirm the highest and best principles in their respective worldviews—virtues such as honesty, civility, generosity, respecting the law, and doing to others as you would have them do to you. These and other virtues nurture the conscience, providing vital guideposts in times of moral crisis.

Finally, I submit that conscience flourishes in a life devoted to service. Service provides a natural barrier against the ills and temptations that flow in the wake of self-interest—the self-interest that is the enemy of conscience. We need a focus outside ourselves and beyond personal ascendancy or pleasure. In this regard, I recently came across some observations made by Charles Murray in 2009 that I think you will find thought-provoking. Let me share a part of his lecture:

To become a source of deep satisfaction, a human activity has to meet some stringent requirements. It has to have been important (we don’t get deep satisfaction from trivial things). You have to have put a lot of effort into it (hence the cliché “nothing worth having comes easily”). And you have to have been responsible for the consequences.

. . . . If we ask what are the institutions through which human beings achieve deep satisfactions in life, the answer is that there are just four: family, community, vocation, and faith.

It is not necessary for any individual to make use of all four institutions, nor do I array them in a hierarchy. I merely assert that these four are all there are. The stuff of life—the elemental events surrounding birth, death, raising children, fulfilling one’s personal

potential, dealing with adversity, intimate relationships—coping with life as it exists around us in all its richness—occurs within those four institutions.¹⁰

As you and I know, the purpose of life is not to while away our lives in pursuit of pleasure before we expire. We are God’s great work and glory, and so He has much higher plans for our lives if we are willing. The Savior asked, “what manner of men ought ye to be? Verily I say unto you, even as I am.”¹¹

May your life find real purpose in the good you achieve in your family, community, vocation, and faith. May your voice in support of eternal truths and moral principles be persuasive in establishing a strong, communal conscience in our society. May your own conscience, enlightened by the gospel of Jesus Christ, grow increasingly firm and refined. And may there never be a Watergate in your personal history.

ENDNOTES

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10. Charles Murray, “The Happiness of the People,” *2009 Irving Kristol Lecture*, (Washington, DC: AEI Press, 2009), 8, 10–11.
11. 3 Nephi 27:27.

*Joseph Smith's Second Nauvoo Journal. Photograph by Alex D. Smith.
(JS, Journal, Dec. 1842–June 1844, JS Collection, Church History
Library, Salt Lake City.)*



The Joseph Smith Papers Project

by Richard E. Turley Jr.

Today I want to talk to you about The Joseph Smith Papers Project, an official project of the Church History Department of The Church of Jesus Christ of Latter-day Saints. During the period that Elder Marlin K. Jensen served as the Church Historian and Recorder, he said, “We believe The Joseph Smith Papers will be the most important Church history project of this generation.”¹ Today, I would like to explain the publication process for the project, give you a brief introduction to the content of the volumes, and then conclude with a personal testimony.

PUBLICATION PROCESS

The Joseph Smith Papers are published through a Church-owned press after careful review by an internal editorial board, a national advisory board, and a reading committee of several General Authorities of the Church.

THE CHURCH HISTORIAN'S PRESS

The volumes are published by the Church Historian's Press, an imprint of the Church History Department, making these volumes official Church publications. After the volumes are drafted by trained historians and other subject-matter experts, they undergo rigorous review—which I will detail in a moment—and are prepared for the press by skilled editors. Once they have been reviewed

and edited, the completed manuscripts for the volumes go to the press's print and distribution partner, Deseret Book Company, which handles the physical printing of the volumes and distributes them through its marketing outlets, including brick-and-mortar stores and online systems.

The Joseph Smith Papers also maintains a robust website, JosephSmithPapers.org, where all of the material that appears in the print publications also eventually appears, along with a lot of other content not included in the printed volumes. Ultimately, the website will become the richest resource and publication outlet for the papers, although many people enjoy reading and studying the material in book form too.

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The editorial board for the project consists of Elder Steven E. Snow of the Seventy, Church Historian and Recorder and Executive Director of the Church History Department; Elder James J. Hamula, also of the Seventy; me; Reid L. Neilson, Assistant Church Historian and Recorder and Managing Director of the Church History Department; Matt Grow, director of the Publications Division; Ronald K. Esplin, one of the general editors of the project; and Jeffrey M. Walker, who is a distinguished volunteer.

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When we launched the Church Historian's Press, we wanted people who read the books produced by this press to understand that its imprint on the spine meant that the volumes reflect the best that the Church has to offer and the best of academia. To help fulfill the latter objective, we have a national advisory board to assure that the volumes meet rigorous academic standards.

The members of the national advisory board are Richard L. Bushman, who is the Gouverneur Morris Professor Emeritus of History at Columbia University, as well as former Howard W. Hunter Chairman of Mormon Studies at Claremont Graduate University; Terryl L. Givens, who is the James A. Bostwick Chair and Professor of Literature and Religion at the University of Richmond in Virginia; Dean C. Jessee, who is the founder and former general editor of the Joseph Smith Papers; Laurie Maffly-Kipp, distinguished professor in the Humanities at the Danforth Center on Religion and Politics at Washington University in St. Louis; Susan Holbrook Perdue, program director for Documents Compass, Virginia Foundation for the Humanities at the University of Virginia; Stephen J. Stein, Chancellor's Professor Emeritus of Religious Studies and Adjunct Professor of American History and American Studies at Indiana University in Bloomington; and Harry S. Stout, Jonathan Edwards Professor of American Religious History and Chair of the Department of Religious Studies at Yale University.

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In order to have the Church Historian's Press imprint on the spine and title page, the volumes also undergo rigorous review by a committee of General Authorities in addition to Elder Snow and Elder Hamula. This review by the General Authority committee helps provide confidence to Latter-day Saint readers that the content has been approved by the Church leadership.

CONTENT OF THE VOLUMES

The goal of the Joseph Smith Papers Project is to make available images of all of Joseph Smith's surviving papers, wherever they are found, as well as transcriptions of those images. The *Papers* basically includes all documents that Joseph Smith wrote personally or dictated, documents that others wrote under his direction, and documents that were owned by him or came into his possession, such as incoming letters.

The Joseph Smith Papers are divided into series by genre. In published form, the series name appears on the spine, along with a number for where that volume falls in the series. The various series can also be viewed online through structured menus. There are six series in *The Joseph Smith Papers*: (1) Documents, (2) Journals, (3) Administrative

Records, (4) Revelations and Translations, (5) Histories, and (6) Legal, Business, and Financial Records.

THE DOCUMENTS SERIES

The backbone of *The Joseph Smith Papers* is the Document series. You can think of the Document series as being a chronological series that takes portions of other series and arranges them in a big timeline. It is highly useful for seeing the papers in context. If you were interested in a revelation that Joseph Smith received, a legal document he signed, and a letter that he wrote, you could use the Documents series to see what else was going on during the same general timeframe in which the documents were created, as well as how those documents relate to each other.

As you might have guessed, the Documents series is the largest series in the project because it combines much of what appears in other volumes. We still don't know exactly how many volumes will be in this series, but at present we believe it will be at least nine.

Documents 1

The first volume in the Documents series includes documents from July 1828 to June 1831.² Among the documents, for example, is the printed title page that Joseph Smith apparently submitted with his June 11, 1829, application to register the copyright for the first edition of the Book of Mormon. The copyright application was filed with the federal district court for the northern district of New York. Later, the court's records, including this document, were added to the collections of the Library of Congress in Washington, DC, where this document now reposes. The document is interesting because it is laid out in a different fashion from the title page later included in the first edition. This document could be considered as the first official Mormon print item.

Documents 2 The second volume in the Documents series contains documents from July 1831 to January 1833.³ An example of documents from this volume is the license for Edward Partridge, written between about August 4, 1831, and January 5, 1832. It testifies "That our beloved brother Edward Partridge has been appointed Bishop of this church on the fourth of February one thousand eight hundred and thirty one with and by the consent of the whole church agreeable to the appointment of God." Signers of the license include such notable figures as Joseph Smith, the Three Witnesses to the Book of Mormon, and William W. Phelps.⁴

Documents 3

The third volume in the series covers documents from February 1833 to March 1834.⁵ An example of the

many documents in this volume is the Plat of the City of Zion, prepared in June 1833.⁶ This famous plat, with its three central blocks and numerous temples, or buildings dedicated to Church purposes, became the basis not only for the planned City of Zion in and around Independence, Missouri, but it also served as the basis for numerous other Latter-day Saint settlements throughout much of western North America.⁷

Documents 4

The fourth volume in the Documents series includes documents dated between April 1834 and September 1835. “Almost all of the documents in the volume in some way touch on Joseph Smith’s efforts to redeem Zion after the Saints had been expelled from Jackson County, Missouri,” the Joseph Smith Papers website explains. “Specific topics addressed in these documents include the march of the Camp of Israel . . . , the construction of the House of the Lord in Ohio, the publication of the Doctrine and Covenants, responses to the church’s financial struggles, and the development of the church’s organizational structure.”⁸

THE JOURNALS SERIES

Joseph Smith was not initially a record keeper. As I speak around the world, I am frequently asked why Joseph didn’t make a record of his First Vision at the time it occurred, or why he didn’t immediately write down the details of his several visits with the Angel Moroni. My answer is simple: Joseph didn’t write those things down because he wrote hardly anything down; he was not a record keeper.

The earliest record we have in *The Joseph Smith Papers* is the revelation now published as Doctrine and Covenants 3. It dates to July 1828, roughly ten months after Joseph received the gold plates from Moroni. I do not believe it to be coincidental that Joseph’s consciousness of the need for record keeping grows after he receives and begins to translate the plates. Portions of the plates that he translated in 1829 and published as the first edition of the Book of Mormon contain references to the importance of record keeping,⁹ and it is likely that the lost pages of the Book of Lehi, translated in 1828, contained similar passages.¹⁰

Joseph Smith’s understanding of the need for record keeping was undoubtedly heightened on April 6, 1830, the day the Church was organized. That day, the Lord gave a revelation that is now Doctrine and Covenants 21:1, which begins, “Behold, there shall be a record kept among you.”

We might expect that with this very first commandment given to the newly organized Church Joseph went out that day, acquired a journal, and began keeping a daily record of his life and activities. But it was not quite that simple. It is true that Joseph by now had begun keeping records, generally with the help of his scribes. But he did not, so



Joseph Smith’s Journals. Photograph by Welden C. Andersen and Mark Ashurst-McGee. (Church History Library, Salt Lake City.)

far as we can tell, begin keeping a personal journal until 1832. Ten of his journals, kept in various forms, have survived to this day. Joseph’s ten extant journals appear in three volumes of *The Joseph Smith Papers*.

Journals 1

The first volume in the Journals series contains Joseph’s first five journals, which cover portions of his life from 1832 to 1839.¹¹ The very first entry in his very first journal was made on November 27, 1832, and is quite interesting as an initial effort at keeping a daily personal record. Looking at the first entry, you can easily imagine Joseph sitting down to write the first journal entry of his life. He knows he has a commandment to keep a record. He wants to obey the commandment. He dips his pen in the ink, and scrawls his very first sentence: “Joseph Smith Jrs Record Book Bought for to note all the minute circumstances that comes under my observation.”¹²

Like all of us, of course, he wants to have a good beginning, to record something that future generations will want to read, something like what he read from ancient prophets as he translated the Book of Mormon. But his first journal sentence, frankly, is not very good. Joseph struggles with punctuation, spelling, and grammar—something you might expect from someone with limited formal schooling. Despite trying hard, and despite writing in fulfillment of a divine commandment, Joseph’s first effort is not what he hoped it might be. So what does he do?



Joseph Smith's History Drafted in 1839 (Draft 1). Photograph by Welden C. Andersen. (JS History, 1839, Church History Library, Salt Lake City.)

He crosses it out and starts again, this time trying to flower it up a bit to make it more grand. He writes, "Joseph Smith Jrs Book for Record Bought on the 27th of November 1832 for the purpose to keep a minute account of all things that come under my obsevation &c."¹³ Despite his desire to improve, the second effort is actually worse than the first. For example, he replaces the term "Record Book," written just as he might naturally speak it, for the awkward phrase "Book for Record." And like many a college sophomore who has not yet learned to write well, he tacks an "etc." (written as "&c.") to the end, somehow thinking that adding that catchall word improves the sentence when in fact it does not.

You can guess that by now he may be feeling a bit frustrated. He is writing in fulfillment of a commandment, but he struggles with what he described that same day in a letter to W. W. Phelps as "a crooked[,] broken[,] scattered[,] and imperfect language."¹⁴

The third and final part of his first journal entry is my favorite. After struggling to write and recognizing his weakness, he implores the Lord for help. He writes simply, "oh may God grant that I may be directed in all my thoughts[.] O bless thy Servent Amen."¹⁵ What a great example of both obedience and humility.

Journals 2

The second volume in the Journals series contains Joseph's journal entries from December 1841 to April 1843, a very busy and challenging period of his life. As the Joseph Smith

Papers website explains, "These journals chronicle such significant developments as the organization of the Female Relief Society of Nauvoo, proxy baptism for deceased persons, the publication of the Book of Abraham, the construction of the Nauvoo temple, the continued growth of the church and ongoing settlement of Nauvoo, and the maturing of Joseph Smith as a religious and political leader. The journals also detail the many challenges Joseph Smith faced during this period, including the agitation of dissenters such as John C. Bennett and an attempt by Missouri and Illinois officials to have Smith extradited to Missouri for trial."¹⁶

Journals 3

The third volume in the Journals series includes entries from May 1843 to June 1844, the month of the Martyrdom. As the website explains, the volume "discusses topics including Joseph Smith's teaching on humanity's potential to become like God, the establishment of the Council of Fifty, Joseph Smith's candidacy for United States president, and the escalating conflict against Smith and the church." The volume also includes appendixes with "detailed, contemporary accounts from Willard Richards and William Clayton of the murder of Joseph Smith and his brother Hyrum."¹⁷

THE ADMINISTRATIVE RECORDS SERIES

As I mentioned earlier, the most complete collection of *The Joseph Smith Papers* will appear online. This is certainly true of the Administrative Records series, which includes such items as letter and minute books, records of organizations, and Joseph Smith's office papers.¹⁸ The one and only volume to appear in print, however, is quite remarkable.

Titled *Administrative Records, Council of Fifty, Minutes, March 1844–January 1846*, this volume, the website notes, "contains the minutes of Council of Fifty meetings held in Nauvoo, Illinois, from March 1844 through January 1846." Most members of the Church have not heard of the Council of Fifty. As the website explains, "Joseph Smith formed the council in part to explore possible Mormon settlement sites west of the boundaries of the United States. Members of the council saw its formation as the beginning of the literal kingdom of God on earth and anticipated that the council would 'govern men in civil matters.' After Joseph Smith was murdered in June 1844, council meetings resumed under Brigham Young and continued until just before the Mormon exodus from western Illinois in early 1846."¹⁹

Although long known by scholars to exist, these important minutes have not been previously open to research in their entirety, and their publication itself is a milestone in the Church's history.

THE REVELATIONS AND TRANSLATIONS SERIES

The Revelations and Translations series of *The Joseph Smith Papers* contain much of Joseph Smith's most important work, his revelations. The series contains some volumes that match in size the other series volumes. But the Revelations and Translations series also includes books in a large, nine-by-twelve-inch facsimile format, with high-quality images on the left, or verso, pages and meticulous transcriptions on the right, or recto, pages. These facsimile volumes allow readers to study the manuscripts as though they were holding the originals in their hands.

Revelations and Translations 1

The first volume in the series, which is titled *Manuscript Revelation Books*, comes in both a facsimile edition and a regular edition without the facing photographs, similar to most of the other Joseph Smith Papers volumes. The Prophet typically dictated his revelations to scribes, who recorded them on loose sheets. Those loose sheets were then copied into a bound record book, following a practice that was common at that day in legal contexts.²⁰

This first volume in the Revelations and Translations series reproduces the two main record books of revelations kept during Joseph's lifetime. The first, which we call Revelation Book 1, was labeled "Book of Commandments and Revelations."²¹ The second, Revelation Book 2, was known as the "Book of Revelations" or "Kirtland Revelation Book."²² As *The Joseph Smith Papers* website explains, "These manuscript revelation books are among the most important documents owned by The Church of Jesus Christ of Latter-day Saints. They preserve the earliest known copies of most of Smith's early revelations, and they are the key sources available for understanding the process of publishing the early revelations."²³

Revelations and Translations 2

The second volume in the Revelations and Translations series is titled *Published Revelations*. As the website points out, this volume "presents Joseph Smith's revelations in the form that most early Latter-day Saints read and experienced them," which was in print. "The volume features high-quality photographs of each page of the Book of Commandments (1833), the first edition of the Doctrine and Covenants (1835), and seven additional texts added to the second edition of the Doctrine and Covenants (1844). The volume also includes transcripts of twenty-six revelation texts published in the church newspaper *The Evening and the Morning Star* and its later, reprinted version, *Evening and Morning Star*."

Because a mob disrupted publication of the Book of Commandments, leaving the book incomplete, the second volume in the Revelations and Translation series "includes a proposed reconstruction of what likely would

have been included in the final thirty-two pages of the Book of Commandments." It also contains "selected photographs of a copy of the Book of Commandments marked up to prepare revelations for publication in the 1835 Doctrine and Covenants."²⁴

Revelations and Translations 3

The third volume in the Revelations and Translations Series is the printer's manuscript of the Book of Mormon, a monumental work presented in facsimile format. The volume actually comes in two separate parts, or books. As the website notes, "Part 1 contains introductory and explanatory materials, the copyright and preface pages of the printer's manuscript, and the text of the Book of Mormon from 1 Nephi through Alma 35. Part 2 contains the text of the Book of Mormon from Alma 36 through Moroni, statements of Book of Mormon witnesses, and reference material, including a chronology, a biographical register, and a table documenting how the printer's manuscript was used in printing the 1830 and 1837 editions of the Book of Mormon."

Taken together, the volume in two parts "presents the most complete early text of the Book of Mormon—the printer's manuscript." The introductions "place the printer's manuscript in its historical context, and the annotation throughout the volume focuses strictly on textual issues, including identifying significant variants between the printer's manuscript, the original manuscript, and early printed editions."²⁵

Finally, the volume includes photographs of a seer stone Joseph Smith used in connection with the translation of the Book of Mormon.²⁶

THE HISTORIES SERIES

The repeated commandments that Joseph Smith received to keep a Church history and record²⁷ led to multiple histories, some prepared by him or under his immediate control, others commissioned or assigned by him. Not surprisingly, therefore, *The Joseph Smith Papers* include a Histories series.

Histories 1

The first volume in the Histories series, titled *Joseph Smith Histories, 1832–1844*, presents the six histories that Joseph Smith supervised closely. As the website observes, "This volume includes accounts of Joseph Smith's foundational spiritual experiences, including his first vision of Deity, the ministering of the angel Moroni to him, the discovery of the gold plates and translation of the Book of Mormon, and the bestowal of priesthood authority. Other histories in this volume give a day-by-day account of the mid-1830s in Kirtland, Ohio, and Joseph Smith's narration of the 'Mormon War' and the events leading

up [to] his imprisonment in Missouri. Also included is Joseph Smith's original summary of church beliefs and practices, later known as the Articles of Faith."²⁸

Histories 2

The second volume in the series, *Assigned Histories, 1831–1847*, “presents four histories written by church historians by assignment from Joseph Smith,” as the website explains. “The volume includes works by two men, John Whitmer and John Corrill, who both distanced themselves from the church before finishing their histories. Also found in volume 2 are two histories published in Latter-day Saint newspapers, William W. Phelps's ‘Rise and Progress of the Church of Christ’ and the *Times and Seasons* series ‘A History, of the Persecution, of the Church of Jesus Christ, of Latter Day Saints, in Missouri.’ Together these histories provide a rich, multifaceted view of the early years of the Latter-day Saint movement, particularly the ‘Mormon War’ of 1838.”²⁹

THE LEGAL, BUSINESS, AND FINANCIAL RECORDS SERIES

The final set of documents in *The Joseph Smith Papers* is the Legal, Business, and Financial Records series. On the surface, for most members of the Church, this series may not sound highly interesting. Yet the study of Joseph Smith's legal matters has already yielded numerous insights into his life and experiences, as well as the history of the Church during his lifetime.³⁰ Although no volumes in this series have yet appeared, we look forward to their publication.

CONCLUSION AND TESTIMONY

Now why is any of this important to members of The Church of Jesus Christ of Latter-day Saints? The Lord has commanded us to be “instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand,” including “things which have been,” which is history.³¹ We are to “seek . . . diligently and teach one another words of wisdom . . . out of the best books . . . seek learning, even by study and also by faith.”³²

I submit that *The Joseph Smith Papers* volumes, which are official publications read and approved by General Authorities of the Church and also vetted by distinguished scholars, are among “the best books.” If we couple our intellectual study of these volumes with faith, we will gain remarkable gospel insights that will aid us in meeting the demands of life, especially in this age in which we are pummeled by information from all directions. Let me offer just two related thoughts in conclusion.

First, in the first commandment to the Church, given the day it was organized, the Lord directed that a record be kept—a record in which Joseph Smith was to “be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ.”³³ At general conference twice a year, we sustain the members of the First Presidency and Quorum of the Twelve as prophets, seers, and revelators. Most Church members could explain what a prophet is—and a revelator too. But they might struggle with the term “seer.” What does it mean?

Earlier in this address, I described Joseph Smith's first journal entry, inscribed November 27, 1832, in which he struggles to write just a few sentences. When *The Joseph Smith Papers* are all published, you will be able to compare that 1832 journal entry to the original manuscript of the Book of Mormon, images and transcriptions of which will appear in a facsimile volume of the Revelations and Translations series. What you will see is that the text for this book of scripture, which was translated with the aid of seer stones, runs smoothly from one line to the next with few corrections in spiritually rich language. The contrast between Joseph as an individual writing in his personal journal and Joseph as a seer, three years earlier, translating the Book of Mormon is stark. Pondering that distinction provides increased understanding of the term “seer.”

Second, members of the Church sometimes fall into the trap of thinking that revelation to the prophets always comes fully developed, like the stone tablets Moses received while on the mount, never to change. But that is not true. Revelation comes “line upon line, precept upon precept, here a little and there a little.”³⁴ We even learn from modern revelation that after Moses threw down the original stone tablets, with their higher law, the Lord gave him a second set, revising it to contain a lower law to suit the children of Israel who were not willing by their obedience to keep the higher covenant with its priesthood.³⁵

Joseph Smith edited the original text of the Book of Mormon for the second edition to make it more suitable for modern readers.³⁶ And prophet seers and revelators today approve changes as scripture is translated from one edition to another in languages used around the world.³⁷ The volumes already published in the Revelations and Translations series of *The Joseph Smith Papers* make it possible to see how the revelations in the Doctrine and Covenants developed line upon line, precept upon precept.³⁸

For example, what is now Doctrine and Covenants section 20, a revelation originally called the Articles and Covenants of Church, can be thought of as the Church's

constitution and was amended repeatedly by Joseph Smith through the same revelatory power that brought the original version. Studying these changes through *The Joseph Smith Papers* volumes is an unparalleled lesson in revelation and the development of the Church in the early Joseph Smith period.

Sadly, most people will never experience this. Far too many people know only the present, things as they are now, and find themselves disturbed when they learn that things in the past were different from today. They have, unfortunately, a misguided view of the truth, distorted by the incorrect assumptions of their generation.

Through *The Joseph Smith Papers*, we can get beyond things as we mistakenly think they are and instead learn “things as they really are” as we are guided by the Spirit, which “speaketh the truth and lieth not.”³⁹ Anciently, the Savior testified to the Roman prefect Pilate, “Every one that is of the truth heareth my voice.” Caught up in the assumptions of his day, Pilate scoffed, “What is truth?”⁴⁰

Almost two millennia later, the Lord answered his question. “Truth,” he revealed to Joseph Smith, “is knowledge of things as they are, and as they were, and as they are to come.”⁴¹ Through *The Joseph Smith Papers*, Church leaders have given us a wonderful way of learning more about things “as they were”—and even about things “as they are to come” that Joseph recorded.

When people learn that I am a Church historian, they sometimes ask me, Is it dangerous to study Church history?

Far from it, I answer. The danger is in not studying enough of it.

The famous English writer Alexander Pope gave the world an oft-quoted line: “*A little Learning is a dang’rous Thing.*” Most people who have heard this can’t quote the next line, which completes the couplet and conveys a key message: “Drink deep, or taste not the *Pierian Spring.*”⁴²

The Pierian Spring was a sacred water source in ancient Macedonia, a fountain of knowledge. Whenever we drink at the fount of knowledge, in this secular world, let us drink enough to reach the spiritual depths. Far too many people sip in the shallows of knowledge and “think they are wise,” when without the Spirit to guide them, “their wisdom is foolishness and it profiteth them not.”⁴³ Alexander Pope observed that “shallow Draughts intoxicate the Brain, And drinking largely sobers us again.”⁴⁴

I testify that Joseph Smith was a prophet, a revelator, and a seer. With *The Joseph Smith Papers*, we have a deep fount of knowledge, which together with the Spirit, can teach us much about what this seer learned, “things which are past, and . . . things which are to come, . . . and also things . . . which otherwise could not be known.”⁴⁵

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Zika Virus Disease and Missionary Protection



To better inform our members of the recent concerns, challenges, and approaches to the worldwide Zika epidemic, Elder Gregory A. Schwitzer and Dr. Bruce H. Woolley have collaborated on this article. Both work in Missionary Health Services for The Church of Jesus Christ is Latter-day Saints. Elder Schwitzer will address the specific issues and background that led to the Missionary Department's new guideline for mosquito bite prevention. Dr. Woolley will provide a scientific perspective and update on Zika virus essentials.

ELDER GREGORY A. SCHWITZER— MISSIONARY DEPARTMENT PERSPECTIVE

With the increased prevalence, incidence, and awareness of mosquito borne diseases, and with particular attention on the Zika virus, Missionary Health Services has adopted a new guideline to help missionaries prevent mosquito bites and avoid the complications that may result from these diseases. Mosquito-borne disease is common throughout the world and is primarily viral in nature. Malaria, however, is a mosquito transmitted parasite and is probably the most devastating in terms of death and complications. The mosquito is well recognized as the prominent vector of disease transmission in large populations and therefore is rightly the target for elimination and control of these diseases.

The common viral diseases of dengue fever, chikungunya, and Zika virus make up the bulk viral infections transmitted by certain species of mosquitoes. Two mosquito

species are responsible for transmission: *Aedes aegyptus* and *Aedes albopictus*. Unlike the Anopheles species, which carries and transmits malaria, these mosquitoes feed during the day. The general geography of these mosquitoes is a world-surrounding belt spanning from 10 degrees north to 10 degrees south of the equator. Over the past years this population of mosquitoes has spread beyond this area to include the United States gulf coast and other parts of the South American continent.

Various countries' populations have suffered from dengue fever for years. The number of dengue cases worldwide has been tracked since the 1950s, when the annual incidence was 908 cases. By 2015, that incidence has risen to an alarming 3.2 million cases annually. Vaccines have been developed to prevent dengue and are being applied in limited areas but are still not as effective as hoped.

The concerns regarding dengue, however, have been overshadowed by recent attention given to the Zika virus.



by Elder Gregory A. Schwitzer and
Dr. Bruce H. Woolley

The discovery that Zika infections in pregnant women in their first trimester can be complicated by a risk of microcephaly in the newborn has increased our need for further efforts in mosquito bite prevention.

This viral infection originated in the Zika forest in Uganda in 1947 and then spread to Nigeria by 1954. It has rapidly followed the spread of the mosquito vector to include areas of Asia, Central America, and South America. Zika is now one of the most widely spread mosquito-borne infections in the world. The initial link between Zika infection and the complication of microcephaly babies born to mothers who had the infection in the first trimester was initially observed in Brazil, but it is now recognized as a known complication worldwide. Sexual transmission of the disease from infected individuals to their partners has also now been proven. This raises great concern for pregnant women visiting endemic areas and for men who may acquire the

infection while traveling and come home to infect their partners.

The best available method currently to address this epidemic is the prevention of mosquito bites. This is the primary reason for the new guideline to protect missionaries serving in missions endemic with Zika.

The Center for Disease Control and the World Health Organization have both issued recommendations for preventing mosquito bites. The five basic recommendations are:

1. Using DEET or comparable mosquito repellants. The repellent should be applied to the skin more than once daily to provide best protection. Solutions with 30–50 percent DEET provide the best protection. There is no evidence that solutions with greater than 50 percent DEET provide any additional significant protection.
2. Applying the insecticide permethrin to outer clothing.
3. Covering exposed skin areas when in endemic areas.

4. Creating better environmental protection by avoiding standing or stagnant water around living areas and having residential windows covered with screens.

The Missionary Department guideline is a reflection of these recommendations and great effort has been made to assist missionaries in complying with this guideline. The First Presidency and the Quorum of the Twelve Apostles have carefully studied this issue and fully supported this approach to preventing mosquito bites. In the designated endemic areas, repellent is provided to all missionaries, and permethrin (where available) is also provided. During the mosquito season, sister missionaries are now permitted to wear loose fitting slacks or long skirts to cover their legs to the ankles. Area Medical Advisor Missionaries (AMAs) are working closely with Area Presidencies and mission presidencies to implement this guideline.

Initial reports from many endemic areas have already demonstrated a significant decrease in this mosquito-borne viral disease.

BRUCE H. WOOLLEY—HISTORY AND SCIENTIFIC PERSPECTIVE REGARDING ZIKA VIRUS DISEASE

I first became interested in Zika virus disease [ZVD] when I traveled through a number of Pacific Ocean islands and atolls nearly twenty years ago. Although the disease was not considered a serious illness, it was frequently confused with dengue and chikungunya, and it had not been observed or isolated in Oceania. Forward-thinking public health officials warned that it might expand and cause outbreaks among non-resilient populations.

Zika virus disease [ZVD] is a viral disease that was first isolated from a rhesus monkey in the Zika forest in Uganda in 1947. The first human cases were detected in 1952 in Nigeria and have since expanded throughout the world. Prior to 2007, only sporadic human disease cases were reported from Africa and Southeast Asia. In 2007, ZVD's first Oceania outbreak was reported on Yap Island, the westernmost state of the Federated States of Micronesia. In 2013–14, more than 28,000 suspected cases were reported in French Polynesia and the Cook Islands. In May 2015, the first locally acquired cases in the Western Hemisphere were reported in Brazil. On February 1, 2016, the World Health Organization declared ZVD a public health emergency of international concern. In 2011, laboratory-confirmed cases were identified in travelers returning to the US from areas with local transmission. In August 2016, local transmission within the continental United States has been reported in Miami, Florida. States along the gulf coast region are preparing for continued spread of the disease.

The Zika virus (ZIKV), a member of the family Flaviviridae is closely related to dengue, West Nile, and

Japanese encephalitis viruses. It is a single-stranded, non-segmented, positive-sense RNA virus. A positive-sense virus can be directly translated into viral proteins where a negative-sense virus generally must be converted to a positive-sense virus. It is phylogenetically and antigenically related to the Spondweni virus.

Recently, some clinical taxonomists have classified the family as Togaviridae with two genera as flaviviruses (dengue, zika, yellow fever, and Japanese encephalitis) and alphaviruses (rubella and chikungunya). Three genotypes of the Zika virus have been identified that reflect the East African, West African, or Asian geographic origins. With the publication of the complete genome sequence, western hemisphere Zika is reported to be around 89% identical to African genotypes.

The Mosquito Vectors

An old African Proverb states: “If you think you’re too small to make a difference you haven’t spent a night with a mosquito.” These irritating insects consist of over 3000 species of mosquitoes; 100 of which are vectors, or carriers, of human diseases. ZVD is primarily spread by the bite of an infected female *Aedes spp.* mosquito (*Ae. africanus*, *Ae. luteocephalus*, *Ae. hensilli*, *Ae. aegyptus*, *Ae. albopictus*). Only *Aegyptus* and *Albopictus* have been found in the United States.

In a recent National Geographic article about mosquitos it stated:

“Few animals on Earth evoke the antipathy that mosquitoes do. Their itchy, irritating bites and nearly ubiquitous presence can ruin a backyard barbecue or a hike in the woods. They have an uncanny ability to sense our murderous intentions, taking flight and disappearing milliseconds before a fatal swat. And in our bedrooms, the persistent, whiny hum of their buzzing wings can wake the soundest of sleepers.

“Beyond the nuisance factor, mosquitoes are carriers, or vectors, for some of humanity’s most deadly illnesses, and they are public enemy number one in the fight against global infectious disease. Mosquito-borne diseases cause millions of deaths worldwide every year with a disproportionate effect on children and the elderly in developing countries.” (Source: <http://animals.nationalgeographic.com/animals/bugs/mosquito/>)

ZIKV primarily is transmitted in a person-to-mosquito-to-person transmission cycle. Reservoirs may include primates other than humans. The incubation period within the mosquito is eight–twelve days. The life cycle begins when the mosquito ingests blood containing the virus. The virus replicates in the mosquito mid-gut, ovaries, and nerve tissue within the fat body. The virus then escapes into the body cavity and later infects the salivary glands. Viral replication continues in the salivary

glands. The internal viral cycle continues when the mosquito then bites another human.

Other proposed transmission methods are: maternal-fetal, intrauterine, perinatal, in utero, sexual, transfusion pathways, and laboratory exposure. Theoretical transmission possibilities also include: organ or tissue transplantation and in breast milk. Zika virus RNA has been identified in asymptomatic blood donors during an ongoing outbreak.

Diagnosis

Testing for the virus in patients with symptoms is limited and not yet widely commercially available. However, it can often be diagnosed during the first week with RT-PCR on serum. Virus-specific IgM and neutralizing antibodies are identifiable after the end of first week of illness. Cross-reaction to flaviviruses is common, but plaque-reduction neutralization testing may discriminate (a four-fold rise in specific antibodies in paired sera). Due to concerns of microcephaly in the newborn associated with maternal Zika virus infection, testing for the virus and ultrasound evaluation of the fetus of women infected with Zika virus during pregnancy is being conducted within endemic areas. Pregnant women who may have had exposure to the virus during travel should be evaluated as well.

Clinical Features

Approximately one in five people infected with Zika develop symptoms. The incubation period is not fully understood but is likely a few days to a week. The clinical symptoms are usually mild. The primary symptoms of illness are fever, rash, headache, conjunctivitis, joint pain, and myalgia. Symptoms usually last between four and seven days. In some people the virus can, however, remain in the blood, semen, and other fluids for weeks to months. The significance of this is still unknown and under evaluation.

Severe disease requiring hospitalization is uncommon. Deaths, although they do occur, are rare, occurring in the elderly or those with concomitant diseases. Although the illness appears similar to dengue fever, the symptoms are generally considered less harsh and rigorous.

Data from 2015 from a Brazilian study on mothers who had lived in Zika-virus-affected areas during pregnancy report a significant increase in microcephaly. Due to the common mosquito vector, it is important to rule out dengue and chikungunya. Co-infections are considered rare.

Researchers have also linked Zika to stillbirths, miscarriages, eye problems, and other complications. These other complications are not just limited to the first trimester but to complications throughout pregnancy. Zika preferentially targets developing brain cells. In vitro studies of brain cells infected with Zika demonstrated that the virus destroyed the growing neural cells in a few

days. Guillain-Barre syndrome, a nerve condition disease that can cause paralysis, has been linked to Zika. A brain autoimmune condition that damages the sheath of nerve cells in a way similar to multiple sclerosis, called acute disseminated encephalomyelitis, has also been reported in some elderly patients.

THERAPEUTIC APPROACHES

No vaccine or medications are currently approved or available to prevent or treat Zika; however, the virus appears to be sensitive to both type I and type II interferon. Recently human trials have begun to evaluate a recent vaccine, but these trials are in the early phases.

Treatment is generally symptomatic with rest, hydration, analgesics, and antipyretics. Avoid NSAIDs until dengue is ruled out to avoid bleeding that can come with decreased platelet counts. NSAIDs are contraindicated in dengue and chikungunya.

The antiviral activity of Ranpirnase (a cancer chemotherapeutic agent) in a cell model of Zika virus has been reported in Brazil.

Vector Avoidance

Why are some people more attractive to mosquitoes than others? The complexities involved with mosquito host acceptance and rejection are still under investigation. Some people are highly attractive to mosquitoes and others are rarely bothered.

Mosquitoes have specific requirements to satisfy and process many before they feed. Many of the mosquito's physiological demands are poorly understood. How they evaluate potential blood meal hosts remains a mystery. Female mosquitoes use the CO₂ slipstream we exhale as their primary cue to our location. Once they have landed, they rely on a number of short-range attractants to determine if we are an acceptable blood meal host. Folic acid is one chemical that appears to be particularly important.

Dark colors capture heat and make most people more attractive to mosquitoes. Light colors refract heat and are generally less attractive. Detergents, fabric softeners, perfumes and body odor can counteract the effects of color and increase attraction of the mosquito. Efforts have been utilized to eradicate mosquitos in the environment by using effective and safe pesticides and to develop effective methods to repel mosquitos; however, most environmental approaches have not been as successful as desired.

Personal preventive measures against mosquitos are essential and include restricting outdoor activities during times of the feeding cycle; installing and repairing screens for living accommodations; wearing light-colored, long-sleeved shirts and slacks; and using insecticide (permethrin-impregnated or sprayed) bedding and clothing.

Absolutely essential is the frequent use of effective insect repellants applied to skin and clothing (controlled release [polymerized] DEET 25–35 percent). It is essential to mosquito-proof living quarters by spraying insecticide and eliminating standing water. Avoiding perfumes, scented cosmetics, and personal hygiene products, which attract mosquitos, is also helpful.

Insecticide for Mosquito Elimination

There are four chemical classes of pesticides that are used as adulticides and/or larvicides. Adulticides are used in and around buildings, on crops and ornamental plants, and on certain pets and livestock. They are commonly found in foggers, bug bombs, sprays, dusts, and pet shampoos. They are also found in head lice products regulated by the FDA. Most of these compounds may also be used as larvicides.

Organophosphates: These are potent cholinesterase inhibitors. These agents generally were developed in the early nineteenth century. They were used during World War II as nerve agents because of their extreme toxicity and lack of persistence in the environment for long periods of time.

Carbamates [esters called urethanes]: These are potent cholinesterase inhibitors causing enzyme modifications that are usually reversible. Several subgroups have been developed within the carbamates.

Organochlorine: Many of these insecticides have been removed from the market due to significant adverse health and environmental effects, as well as long-term environmental and physiological persistence (e.g., DDT and chlordane).

Pyrethroid: These are natural contact insecticides produced by certain species of the chrysanthemum plant. Pyrethroids are generally synthetic versions of the naturally occurring pesticide pyrethrin. The suffix ‘oid’ represents modifications to the naturally occurring compound designed to increase environmental stability, to remove plant impurities, and to increase the endurance in the environment. Most synthetic pyrethroids are toxic to the nervous system in varying degrees. The term pyrethrum is generally used to cover both naturally occurring and synthetic compounds. Pyrethrins are found in over 2,000 registered pesticide products.

Permethrin is a commercially available third-generation pyrethroid compound noted for its ability to adhere to clothing, but it must be formulated correctly. It can be used as a human commercial product and should be a mixture of 60 percent trans and 40 percent cis racemic isomers. It exerts a lethal contact action against arthropods [mosquitos, lice, ticks, mites, fleas, spiders, scorpions, and centipedes]. The mechanism of action is proposed to disrupt the sodium channel conductance in parasite nerve

cell membranes causing paralysis and death. It has also been found to modify the insect and arachnid neurologic landing mechanisms. The most frequently reported side effect of permethrin is pruritus (~6 percent) and appears to be concentration dependent. When used as a spray on the outer clothing in the concentrations recommended, most of the risk of irritation is eliminated. Care must be given to not apply it directly to the skin. Permethrin is a flammable liquid and will not be permitted on airplanes. Caution should be exercised in discarding any remaining solution. In some countries, permethrin is not available or can't be imported, and so permethrin alternatives should be considered.

Insect Repellents

Insect repellants used appropriately and frequently are essential in mosquito-bite prevention, and they form the basis for all guidelines in this area. N,N-diethyl-metoluamide (DEET or diethyltoluamide) is the most common direct-application insect repellant approved by the FDA. Through years of successful use in the military, it has been deemed safe and effective.

Formulations include sprays, lotions, or sticks. It has been shown to provide protection against most biting insects and arachnids. DEET mechanism of action is to block odorant binding receptors (AgamOBP1) of various mosquito species. It also produces a non-genetic change in volatile substances contained in perspiration and breath, thus arresting the insect's biting instinct. It has also been shown that mosquitos dislike the chemical odor. The effective protection period of a DEET-containing repellant depends on the concentration. Some higher concentrations can last beyond 8 hours. Although high concentrations are available for purchase (95 percent), there is little evidence that increased protection is provided from repellants greater than 50 percent concentration.

The safety of DEET repellants is supported by 47 years of safe use. The US Environmental Protection Agency estimates that 200 million people worldwide use DEET each year. The American Academy of Pediatrics recommended that it could be used in a 30-percent concentration in children less than 8 years old. It is reported to be safe in pregnancy. The Medical Letter reported it to be safe in children at a 50-percent concentration.

The effective reduction in mosquito bites with the combined use of Permethrin and DEET was over 99.9 percent effective over a measured time of 9 hours. When these methods are combined with covering the high-risk areas of arms and legs, the maximum protection is achieved.

SUMMARY

Mosquito-transmitted Zika virus infection continues to circulate and cause travel and locally transmitted disease

in the Americas and throughout the world. Reported numbers of confirmed cases of Zika virus infection resulting from non-mosquito borne transmission have also been described. Zika virus RNA has been detected in amniotic fluid, breast milk, seminal fluid, saliva, urine, and blood. Semen and blood products have been demonstrated to be infectious.

The CDC has recommended that clinicians consider the possibility of Zika virus infection in travelers returning from known Zika-infested areas who develop acute fever, rash, arthralgia, or conjunctivitis within 2 weeks after return. In the past couple of years, indigenous populations and travelers to areas where there is an ongoing Zika virus transmission have experienced a substantial increase in rates of congenital microcephaly, intracranial calcification, Guillain-Barré syndrome, and fetal death. Studies are underway to characterize the relationship between Zika and congenital microcephaly and other developmental conditions. Pregnant women in any trimester should consider postponing travel to areas of Zika virus transmission. Societal impact of non-vector-borne transmission requires concerted efforts to combat the increasing rates of infection.

Until effective and appropriate vaccines against these Mosquito-borne disease are developed and on the market, the best approach is prevention. The Missionary Department has made great effort to educate and provide protective measures for the missionary force. Their example will hopefully inspire others in their communities to do the same.

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- Zika virus information for travelers and travel health providers: <http://wwwnc.cdc.gov/travel/yellowbook/2016/infectious-diseasesrelated-to-travel/zika>
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AS ONE BORN AMONG YOU

by Sharon Eubank

What do you desire? This is a scriptural question. The Spirit of the Lord asked it of Nephi.¹ Jesus asked it of many people he met during His ministry.² He asked it specifically of His Apostle prior to His own ascension into heaven.³ What desirest thou? What do you want?

What *do* you want? You, sitting out here this evening; me, standing here before you.

What is the deepest desires of our hearts? Most of us, in some form or another, desire that our lives and work will be pleasing unto God or that we will help further the peace and love of His kingdom. This is a worthy desire and to achieve it requires revelation. This world is dark and full of trouble, and many times—most times—we cannot see the way to obtain the things that our hearts desire most. It requires us to seek revelation and be prophets, seers, and revelators for our own lives.

Sister Julie B. Beck, the former Relief Society general president, said it this way: “The ability to qualify for, receive, and act on personal revelation is the single most important skill that can be acquired in this life.”⁴

1 1 Nephi 11:2.

2 Matthew 20:21, Mark 10:51; Luke 18:41; Ether 2:23.

3 Doctrine and Covenants 7:1.

4 Julie B. Beck, “And upon the Handmaids in Those Days Will I Pour Out My Spirit,” *Ensign*, May 2010, 11.

I believe the reason that revelation is the most important skill—and I appreciate that she used the word *skill* because that means we can improve upon it over time—is because once we can fully understand what we most want and what the Lord wants of us, we can unite those desires into a bold action backed by divine power.

In order to help each of us access revelation, which is not always a straightforward proposition, the Lord gives a lot of help that includes prayer,⁵ the Holy Ghost,⁶ temple worship, and service to each other.

Tonight I want to specifically discuss how Christian service is a vehicle of revelation for both the givers and the receivers. Sometimes when I pray, I think I expect an answer before I walk into the next room. I have found that it is in the middle of working and serving that I often find the answers to my prayers. Amulek is eloquent about how we are all connected to one another’s happiness:

“Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

“And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done

5 Alma 37:36–37.

6 Doctrine and Covenants 8:2–3.

all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

“Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.”⁷

For the receiver, love and caring and friendship are revealed as real and something that includes them. For the giver, the idea comes forward that we are all in this together—our salvation is absolutely dependent upon helping others along the way. This is what Jesus taught; this is what Jesus did.

Service is a divine charge to connect with other human beings whom we may not love or understand. If love and understanding aren't naturally present, revelation is absolutely essential. The people who need us may be so “other,” that without revelation, we would have no other way of understanding or loving them. When we connect with another person, a marvelous exchange happens. The other person fills in our gaps, and we fill in theirs. It turns out we are all poor, and we are all rich. Revelation helps us know the truth of that. We all need each other.

SERVICE BY THE INSTITUTIONAL CHURCH

We are all fortunate to be participating in the Church's divine mission to care for the poor and needy of the earth. For people who belong to the Church, it is the quorums and Relief Society directed by the bishop who reach out using welfare principles to offer a broad variety of help. But the charge to care for the poor is not limited to people who belong to the Church. LDS Charities is the name of the humanitarian arm of the Church. Although from the very earliest days of the restoration, the Church has helped in disaster and time of need, its modern iteration was organized in 1985.

Just prior to that time, there was an especially severe drought and famine gripping eastern Africa. In 1984, the BBC aired a story with vivid, iconic footage showing acres of starving people who had gathered in hopes of getting food. The reporter referred to it as a famine of almost biblical proportions. The images were harrowing and major news agencies in many countries, including the United States, picked up the story and broadcast it widely.

The awareness created a desire in many people to help. Concerts were organized. Fundraisers were held. Members of the Church called and wrote to Church headquarters asking if there was something the Church could do. In January 1985, a letter from the First Presidency was read

over the pulpits inviting members to fast on January 27, and the funds gathered from that fast would be dedicated to aiding in famine relief. The Church raised almost \$10 million from two special fasts in 1985. From that time, the Church began to be increasingly active in emergency and relief programs around the world. Eventually that program of humanitarian outreach became LDS Charities. There is a line in the letter from the First Presidency in 1985 that I believe is prophetic and speaks even more vividly to the efforts 30 years later. It states: “We now feel that our people would like to participate more extensively in the great humanitarian effort to assist.”⁸

Instead of being funded through special fasts, there is now a line on tithing slips called “Humanitarian” where people can donate to help fund the Church's humanitarian activities. Members of the Church—both wealthy and modest—continue to be very generous in this regard, and the work of LDS Charities goes forward.

The mission of the humanitarian arm of the institutional Church is the same as our own individual efforts: to serve others without regard to race, religious affiliation, or nationality. The Church aggregates the power of many small donations into a very large impact. Directed by the First Presidency, LDS Charities' governing council includes the Presiding Bishopric and Relief Society general presidency. The work is based on the core principles of work not handouts, thrift not waste, personal responsibility not entitlement, and service not corruption.

SERVICE BY INDIVIDUALS

We often feel great pride and satisfaction in being part of something as wonderful as what the Church does in its humanitarian outreach. We might wish the Church would send us on a humanitarian campaign wherever we are needed in the world. But the real power turns out to be in the ordinary lives of each of us with our talents, energies, and our abilities to inquire and serve where we live. Those who have done this know that the power is in little things as was demonstrated in the video from Thailand—consistently serving in small things, in our own circles, on our way to work, and with the people down the hall.

Think back to a person who has had a profound influence on you, someone who helped you and taught you. Where did you meet him or her? Was it abroad or at home? Was it a small circumstance or a dramatic circumstance? Was it a family member or a personal friend?

One of the great privileges of my career is to meet these kinds of people all over the world who are making an enormous impact in their home communities where

⁷ Alma 34:27–29.

⁸ Letter from the First Presidency to all General Authorities, Regional Representatives, Stake Presidents, Bishops, and Branch Presidents; January 11, 1985.

they were raised and with the people they have known all their lives. Since I knew I was coming to you tonight, I picked three doctors to highlight. Let me introduce them to you:

DR. SARAYUT SUPAPANNACHART

I call him Dr. Supa. He is an esteemed neonatologist and the president of the Neonatal Society of Thailand. His organization partners with LDS Charities for maternal and newborn training. He works at the hard and mostly thankless job of improving the health care system in his nation. Let me read you a letter he wrote to LDS Charities at Christmas time.

Dear All,

This year again is passing us by. I am here again sitting in the same office that I have been for years watching my children [go] to boarding school and soon enough to college.

A lot of babies have been saved here in Thailand. I cannot tell you exactly how many [lives] are saved; how many brains are prevented from permanent injury.

The feeling of everyone who is in neonatology here is that the number of birth asphyxia [cases] is decreasing dramatically. We can feel it. Fewer cases are being treated or [referred] to be treated.

I am just sitting here alone in the office reflecting [on] my life in the past three years since Latter Saint Charity organization—Elder and Sister Borden, Elder and Sister Snow, a lot of people I never met, the first team of trainers from LDS Charities, and most of all Deb and Steve Whipple— have dedicated themselves to come help Thai babies who themselves or their parents never met or knew them. A lot more people who donate their lunch to buy manikins and [supplies] to save someone they never knew.

We, the Society of Thai neonatologists, pediatricians, nurses, and midwives, are indebted to you all for the effort you have put in to doing the NCPR training for us here in Thailand. We could not have done this without you and all your donations.

Thank you very much for helping us and our babies and the families who they belong to. We all wish you all a Merry Christmas and a very Happy New Year.⁹

9 Letter from Sarayut Supapannachart, MD MPH MBA Associate Professor in Pediatrics and Neonatology, Vice Dean in International Affairs, Ramathibodi Hospital School of Medicine, Mahidol University, President, Neonatal Society of Thailand.

DR. NEMAM GHAFOURY

The second person I would like you to meet is Dr. Nemam Ghafoury of the Swedish Hospital in Erbil, Iraqi Kurdistan. In August 2014, ISIS fighters overran the city of Mosul. Many people were killed or captured, and thousands of the Yezidi minority became trapped in the area around Mount Sinjar in northwest Iraq. Some were able to escape and established large refugee camps full of traumatized families.

“My name is Nemam Ghafoury. I am a doctor, originally from Kurdistan, Iraq. When I heard and saw on TV what was going on, I came to the Duhok area and saw with my own eyes. I had to stay and do what I can do. As a doctor I could at least give some primary care for the skin, for the eyes—simple solutions in other places but [these problems] were disastrous for the [Yezidi refugees].

When you have a problem in the middle of the surgery, you have to find a solution as quickly as possible. Many times [in the camps], I’ve seen kids injured because of running for bread. In half an hour or an hour, I’ve seen 2 or 3 kids run over by cars. So I said, Okay how do we get bread? How do we solve this problem? We started discussing a bakery [on this side of the camp]. We are all a bunch of doctors—idiots—sorry! But I became an expert on bakeries. And we built it! I’m happy we did it because now we are providing twice daily bread for 15,000. [Seeing the people safe and happy] is what gives me the energy and power to continue. Every day there are many, many headaches and problems, but when I see this I forget everything and I start all over again. I love people. It is my passion. To help is my passion.”¹⁰

DR. ARTHUR NGOY

The last person I would tell you about is Dr. Arthur Ngoy. He is a humble and kind man who has become a Champion for Neonatal Resuscitation Training (NRT) in his country.

In 2006, the Church sent a medical team to DR Congo to try to reduce the high infant mortality rate by providing neonatal resuscitation training courses. Dr. Ngoy, an obstetrician, was a participant in one of those courses. He quickly realized how valuable this training was for the DR Congo. He went from being trained to being a trainer and then to being in charge of training for the entire country. Under his direction and with the additional involvement of LDS Charities and the ministry of Health, the infant mortality rate in DR Congo has decreased significantly. Countless babies’ lives have been saved due to his persistent efforts.

He tells the story of one of these babies who was saved:

10 “Giving All for Refugees in Kurdistan,” interview with Dr. Nemam Ghafoury, <https://www.ldscharities.org/videos/giving-all-for-refugees-in-kurdistan>.

A mother had come in for a delivery who was in great distress. The baby was premature, and the mother needed a Cesarean section. After making the initial incision, Dr. Ngoy made a horrible discovery. The mother's uterus had ruptured, and her baby boy was completely outside of the uterus. The baby appeared dead, as you would expect outside the protection of the womb. Dr. Ngoy knew it was highly unlikely that the child had survived. Even though it seemed hopeless, he began using his newly acquired resuscitation techniques. To his great surprise, he was able to resuscitate this lifeless, floppy baby and save its life. Fortunately, the umbilical cord had stayed intact.

Sadly, the mother's uterus was too badly damaged from the rupture, and had to be removed. This would be her last pregnancy. Following the surgery, Dr. Ngoy was told that this had been her third pregnancy. The first two had both ended in premature births, and both babies had died.

When the mother awoke, she fully expected to hear she had lost her third baby. Imagine this mother's immeasurable joy when they told her she had a healthy baby boy waiting to meet her! As her family came in to see her and heard the good news, they too were overcome, and the room was filled with great happiness.¹¹

AS ONE BORN AMONG YOU

Dr. Supa, Dr. Nemam, and Dr. Ngoy all know something important: when we, as human beings, can feel the same intense joy of a stranger's life saved that we do when a life in our immediate family is saved, then we will truly understand the human family.

We are at a crossroads in the Church. We are beginning for the first time to be large enough, strong enough, and with enough resources to become a global force for good. What do we do with that kind of reach and influence?

Something remarkable happened during the women's session of General Conference last weekend (March 2016). Sister Linda K. Burton reinforced a letter sent out by the First Presidency last fall and issued a specific call to reach out to the "strangers" in our communities and treat them "as one born among us." She used a scripture from

Leviticus that is sacred to Christians, Muslims, and Jews: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."¹²

That energizing charge given last Saturday will be augmented and expanded upon at the other sessions of General Conference this weekend (April 2016). So I ask you: What will you do to respond? What do you desire? How are you going to use revelation to serve? Where will the Holy Ghost direct your talents? How will your everyday acts with everyday people create something special and unlooked for?

After almost twenty years of working in the humanitarian arena, my testimony is this: God has not forgotten the poor. He has not forgotten those who have suffered unspeakably and cry out to Him. He sends good people of many creeds who believe in Him and who can feel His promptings. He sends His Church. And He sends you and me in the circles we move within every day.

When I ask what I myself want, I desire to do small acts that will bless the poor and the needy of the earth who have nowhere to turn but to Jesus and His kingdom. I desire that the Lord will direct me to meet them, sit with them, help them in ways that will ease their burdens and give them hope that God hears, really hears, them and is aware of their circumstances.

I know you have those same desires too. You wouldn't have gone into medicine if you didn't. You wouldn't have stayed dedicated to the gospel, you wouldn't have attended tonight, if you didn't have those same desires to heal and bless.

But I hope we won't feel too satisfied that we know who the poor are. As I said before, we are all poor, and we are all needy. Sometimes poverty is visible and sometimes it isn't, but the great secret I have learned is that if a heart desires to serve and is willing to be directed by revelation, it can heal and make whole even the sickest of patients through the power of the Great Physician, Jesus Christ. May we be this kind of doctor, may we practice this kind of medicine in my prayer in the name of Jesus Christ, amen.

When I ask what
I myself want, I
desire to do small
acts that will bless
the poor and the
needy of the earth
who have nowhere
to turn but to Jesus
and His kingdom.

11 Dr. Arthur Ngoy Mumfungua, Medical Director, Center Moyo Mua Ntongo; Past Chief of Obstetrics and Gynecology, St. Joseph's Hospital, Lubumbashi, Democratic Republic of Congo.

12 Leviticus 19:34.



The **Healing Miracles** *of Jesus Christ*

BY DONALD B. DOTY, MD

Jesus Christ, the Son of God, began His mortal ministry in Galilee about thirty years after He was born. He was baptized by John in the Jordan River. The baptism was followed by the forty-day fast and the temptation by the devil.

Following his return to Galilee, Jesus began to gather his disciples, the first Apostles. He issued the invitation

follow Him to Simon (Peter), Andrew, Philip, Nathanael, and John (the evangelist).

Within a few days, Jesus and his disciples went to a marriage in the city of Cana (near Nazareth). Jesus learned from his mother that there was no wine for the feast of the marriage. Jesus had water pots filled with water and then had them taken to the host of the feast, who when

he tasted the water, found that it had been made wine.¹ “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”²

Farrar commented:

It was His first miracle, yet how unlike all that we should have expected; how simply unobtrusive, how divinely calm! . . . They were indeed the signs . . . of His divine mission; but their primary object was the alleviation of human suffering, or the illustration of sacred truths, or, as in this instance, the increase of innocent joy. An obscure village, an ordinary wedding, a humble home, a few faithful peasant guests . . . beheld one of Christ’s greatest miracles of power.³

Miracles became an important element in the ministry of Jesus Christ not only as divine acts but also as divine teaching. Miracles should not be considered deviations from nature but rather manifestations of divine power. They are signs, visible tokens, of invisible power.

After a trip to Jerusalem where Jesus cleansed the temple, driving out money changers and people selling various animals and birds, Jesus went again to the city of Cana. A nobleman whose son was sick at Capernaum—which was 20 miles away, a full day’s walk—came to Jesus in Cana requesting that Jesus heal his son, who was at the point of death. This request resulted in the *second* great miracle and the *first healing* miracle. Responding to the request of the nobleman, Jesus said:

Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus had spoken unto him and he went his way.⁴

Jesus made Capernaum his “home” during this time of his ministry; though technically, He had no home. Capernaum is a beautiful city on the northwest shore of the Sea of Galilee. Flowers and plants grow abundantly. Many of his disciples lived in this city. Peter and his family lived there and hosted the Lord frequently. Peter’s home was a short walk from the synagogue. Though not a large building, judging from its ruins, it was a beautiful building. Jesus taught in the synagogue frequently. Near

to the city is the hill where Jesus taught the people His gospel as the Sermon on the Mount.

There were many healing miracles that occurred at Capernaum. Jesus cast out an unclean spirit, the healing of mental disease. He healed a man with leprosy. A particularly impressive healing miracle blessed the servant of the centurion (the officer of the Roman Army in command of 100 men) in Capernaum. The servant suffered with palsy. What was so impressive was the faith of the centurion that his servant would be healed by Jesus Christ. Jesus declared: “I have not found so great faith, no, not in Israel.”⁵ Jesus healed the servant according to the faith of the centurion. Jesus was teaching in a home in Capernaum surrounded by a crowd of people inside and outside the house so that the door was blocked and no one else could get inside. Four men brought a bed carrying another man sick with palsy. They were unable to enter the house. The men removed tile from the roof and lowered the bed and the man sick with palsy into the room where Jesus was preaching. When Jesus saw their faith, He said to the one sick with palsy: “Son, thy sins be forgiven thee.”⁶ Certain of the scribes thought that this was blasphemy. Jesus perceived their thoughts and taught a principle while performing a healing miracle saying:

Is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.⁷

The mother of Peter’s wife was relieved of fever with the touch of Jesus. One evening Jesus cast out devilish spirits from many and healed all the sick. One man who had many devils in him was cured by Jesus when He called the devils out of the man and they entered into a herd of many swine that ran down a steep slope into the lake and drowned. Another healing of mental health disease, in a man who was also dumb, occurred at Capernaum. Jesus cast out the devil and the man was able to speak. But the Pharisees would not believe saying that Jesus did it through the devil.

1 John 2:1–9.

2 John 2:11.

3 Frederic W. Farrar, *The Life of Christ*. 2 vols (London: Cassell, Petter, and Galpin, 1874) 1:167–68.

4 John 4:48–50.

5 Matt 8:10.

6 Mark 2:5.

7 Mark 2:9–12.

Two blind men followed Jesus begging for mercy. Jesus asked:

Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying According to your faith be it unto you. And their eyes were opened.⁸

Although Jesus charged them to tell no one, they spread his fame throughout the country.

Even more impressive than the healing of a physical or mental disease or disability in a living person was restoration of life to one who had died as a result of illness. Jesus had gone to the city called Nain (near Nazareth) with many of his disciples. As they approached the gate of the city, a dead man was carried out. He was the only son of his widow mother. There were many people of the city with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man I say unto thee, Arise.

And he that was dead sat up, and began to speak.⁹

The people recognized that God had visited His people. This miraculous event, restoration of life to the dead, spread through all Judea and throughout the region.

Another equally impressive restoration of life occurred at Capernaum. In many respects it was even more poignant and particularly interesting because the Lord was delayed in getting to the bedside of the dying one by another sick individual who came with great faith to be healed. Jairus, one of the leaders at the synagogue, came to Jesus and requested that He come to his home where his twelve-year-old daughter lay dying. Jesus responded to his request and went out into the street where “the people thronged him.”¹⁰ As He moved through the crowd of people pressing on Him, a woman with a gynecologic problem with issue of blood for 12 years that had not responded to treatment by physicians and who had exhausted her financial resources, came from behind Him and touched the hem of his clothing and the flow of blood stopped immediately. And Jesus said, “Who touched me? . . . Somebody hath touched me: for I perceive that virtue is gone out of me.”¹¹ Peter was astonished that the Lord would ask “Who touched me” when He was in a huge crowd of people, all of them pressing on Him.

8 Matt 9:27–31.

9 Luke 7:13–15.

10 Luke 8:42.

11 Luke 8:45–46.

After being discovered, the woman came trembling and fell down before Him, declaring that as soon as she touched Him, she was healed immediately. And Jesus said unto her, “Daughter, be of good comfort: thy faith hath made thee whole.”¹²

While He was held up speaking to the woman, someone came from the house of Jairus reporting that it was too late; Jairus’s daughter was dead. Jesus heard of it and said, “Fear not: believe only, and she shall be made whole.”¹³ Jesus continued on, and when He came to Jairus’s home, He allowed only Peter, James, and John and the mother and father to enter. There were people inside the house and all of them were weeping. Jesus said, “Weep not; she is not dead, but sleepeth.”¹⁴ Then they laughed at Him with scorn, knowing that she was dead. How thoughtless, how ignorant, and how disrespectful! Every time I read this passage of scripture I feel dismay at the incredulous ignorance of those thoughtless ones to laugh at Jesus Christ, and feel extreme empathy and even pity for the Lord that I love, and the family of the young girl to be the objects of such disrespect. Jesus responded by putting them all out of the house. Then He “took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway.”¹⁵

These remarkable healing miracles along with the miraculous teachings of Jesus Christ that occurred at Galilee, mostly in the city of Capernaum, were a forerunner to the miracle of healing of the invalid man on the Sabbath in Jerusalem.

Jerusalem and all of the land occupied by modern-day Israel were part of the Roman Empire at the time of Jesus Christ. The Roman Empire extended from the Atlantic Ocean on the west to the Caspian and Red Seas on the east, and it included Western Europe and all of the lands bordering on the Mediterranean Sea. The Romans were strongly influenced by Greek medicine. Romans had appealed for relief to the Greek pagan god of medicine, Asclepius, during a terrible plague. Priests of the cult of Asclepius, established a healing temple in Rome. Augustus Caesar, ruler of the Roman Empire during the lifetime of Jesus Christ, was interested in the Asclepius healing methods. Asclepius methods of healing employed diet, exercise, massage, and bathing. The pools of Bethesda are thought to have been built as reservoirs to catch water run-off from the valley above and deliver the water into the Temple area for use by the priests. These pools eventually became a site for healing. The traditional healing superstition is described in John 5:

12 Luke 8:48.

13 Luke 8:50.

14 Luke 8:52.

15 Luke 8:54–55.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.¹⁶

Whether these pools were used by Asclepius priests at the time of Christ is not known, but a temple of Asclepius was built over this area about AD 135 when the Roman emperor Hadrian conquered Jerusalem and banished the Jews.

Jesus Christ confronted pagan methods of healing and the rigidity of the Jewish Sabbath at the Pools of Bethesda. He used a miraculous healing to teach his gospel points as He healed a man who had been lame for 38 years, shown lying beside the pool under the blanket shelter that Jesus is lifting. Jesus inquired of him “Wilt thou be made whole?”¹⁷ The man responded that he had no man to help him into the pool so another person always stepped in before him. Jesus exerted his divine healing power when He commanded him to “Rise, take up thy bed, and walk.”¹⁸ There was no need for superstitious bathing in the water or even touching the man, as he was immediately “made whole” (healed) “and took up his bed, and walked.”¹⁹

Interestingly, this event took place on the Sabbath. The Jews confronted the cured man saying: “It is the sabbath day: it is not lawful for thee to carry thy bed.”²⁰ The man identified Jesus as the healer and the Jews persecuted Jesus and “sought to slay him, because he had done these things on the sabbath day”²¹ and because He said “that God was his Father, making himself equal with God.”²² Jesus went on to teach the principle that He can do nothing except He sees what the Father can do. Further, He taught: “that all men should honour the Son, even as they honour the Father,”²³ and “He that heareth my word, and believeth on him that sent me, hath everlasting life.”²⁴ Finally, just for good measure, Jesus told the Jews: “Search the scriptures; for . . . they are they which testify of me. . . . For had ye believed Moses, ye would have believed me: for he

wrote of me. But if ye believe not his writings, how shall ye believe my words?”²⁵

There were more miraculous healings by Jesus Christ, at times involving many people when the sick were laid in the streets that they may touch the hem of his garment as He passed by and be healed. He was followed by a multitude of people and He healed them. He cast an evil spirit out of a young girl. He cast an evil spirit out of a boy, described as crying out, tearing himself, foaming, and bruising. He made the deaf to hear and dumb to speak. He made the blind able to see clearly. He straightened out a woman bowed over for 18 years, again on the Sabbath allowing Him to teach the hypocrites that it is better to do good on the Sabbath than to be confined by the letter of the law.

It wasn't long until Jesus healed on the Sabbath again, confounding the lawyers and Pharisees. This time it was a man with dropsy (heart failure). Jesus healed a man blind from his birth on the Sabbath. He was, of course criticized by the Pharisees who said: “This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.”²⁶ Jesus also used this miracle to teach the principle that the blindness was not due to sin of the man or his parents:

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.²⁷

He restored sight to two other blind men. With great faith they cried out to Him asking that their eyes be opened. With great compassion, Jesus touched their eyes and they could see.

Jesus healed ten men having leprosy. They called out to Jesus asking for mercy. Jesus told them to show themselves to the priests, and when they did so, they were healed. Only one of them that had been healed turned back, fell down at the feet of Jesus and gave thanks. He was a Samaritan. Jesus was astonished that only one of the ten returned to give glory to God. And he repeated the familiar statement: “Thy faith hath made thee whole.”²⁸

Jesus restored life to Lazarus. He became aware that His friend Lazarus, brother of Mary and Martha, was sick in Bethany. At some peril because of the threat of stoning,

16 John 5:2–4.

17 John 5:6.

18 John 5:8.

19 John 5:9.

20 John 5:10.

21 John 5:16.

22 John 5:18.

23 John 5:23.

24 John 5:24.

25 John 5:39, 46–47.

26 John 9:16.

27 John 9:3–5.

28 Luke 17:19.

Jesus and his disciples went to Bethany. Jesus knew that Lazarus was dead. When they arrived at Bethany, Lazarus had been dead four days and had been buried in a tomb with a stone over the grave. Jesus wept because He loved Lazarus. Jesus said:

Take ye away the stone. . . .

Jesus saith unto [Martha], Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me. . . .

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.²⁹

And so it was, throughout his ministry, as He went about teaching His gospel, He blessed the lives of the sick and afflicted. And interestingly, many of the healings were accomplished on the Sabbath. Those that were witness to the miracles saw them for what they were, manifestations of the glory of God, and believed. The hypocrites and the skeptical, however, though they witnessed healing miracles of Jesus Christ for themselves and knew they had never seen anything so spectacular, refused to accept the source of power by which He acted. To accept would have meant they would have to acknowledge his power, which they were unwilling to do. Hence, they sought to take his life. After the restoration of life to Lazarus, Jesus no longer walked openly among the Jews.

During His mortal ministry, Jesus Christ, Son of God, was visible to the people, His goodness was evident to all who knew Him, and His grand miracles were witnessed by many. Healing miracles performed by Jesus Christ were often very public in demonstrating His divine power and teaching important principles. Many of the miracles were private because healing depended upon the undeviating faith of the individual to be healed by the Christ. Yet, in spite of direct witness, most rejected Him. And today, in spite of scriptural and other historical documentation, He is still rejected and misunderstood by many.

Healing miracles continue *now*, in the present tense of our lifetime but are manifest differently. Over the centuries since Christ lived on the earth, God has given to man, in an incremental fashion, scientific understanding

of the workings of the body and the process of healing. Thus, physicians and surgeons of our time have been given ability to alter the course of disease and control the physiologic and anatomic performance of the body by medicine and operation in real and predictable ways. If the man blind since birth were to seek help today, he would likely present himself to an ophthalmologist. The eye surgeon would touch the blind man's eyes, the congenital cataract would be removed, a prosthetic lens installed, and vision restored. The colonies for people with leprosy have emptied out by having antibiotics to give that destroy bacteria that cause leprosy. Miracles of healing? Absolutely, and in every sense as miraculous as the restoration of sight to the man or the healing of ten men with leprosy by the Savior.

We also have the ability to heal by faith after the manner of Jesus Christ as a result of the Restoration of His gospel and Church. Worthy men ordained to the Melchizedek priesthood are given authority, power, and gifts of the Spirit including healing of the sick. The efficacy of this ordinance is dependent on undeviating faith in the Lord, Jesus Christ. Anointing and blessing the sick and afflicted by one having authority today is a private affair and is never used to demonstrate the power of the individual performing the ordinance.

Nevertheless, it can be just as effective and impressive in relieving pain, suffering, and achieving healing as if the Lord Jesus Christ had performed the miracle himself. Jesus set a pattern for privacy in miraculous healing when He often instructed the one healed to "tell no man."³⁰ When healing is the result of a priesthood blessing, we should acknowledge the source of all blessings in continuing prayers of gratitude and tell no one other than our closest associates. By personal experience, I testify of this miraculous healing power, given by God for the benefit of man.

The healing miracles of Jesus Christ were addressed to individuals to alleviate suffering, and they were addressed to larger groups who observed the healing to demonstrate divine power and to teach important principles. The greatest miracles, however, were held for the conclusion of Christ's mortal ministry: the Atonement to overcome sin and weakness, and the Resurrection after suffering and voluntary giving His life. These healing miracles were given by Jesus Christ as a gifts addressed to *all humankind*.

Jesus Christ began the preparations for His suffering and death. He and His disciples returned to Jerusalem to celebrate the Passover. At the evening meal, He introduced the ordinance of the sacrament. Following the dinner, they sang a hymn and then went out to the Mount of Olives. They went to a place called Gethsemane. Jesus

29 John 11:39–41, 43–45.

30 See, e.g. Matthew 16:20; Mark 7:36, 8:30, 9:9; Luke 9:21, 36.

was depressed, dejected, and sorrowful, or as described in the scripture, “very heavy.”³¹

Jesus said, “My soul is exceeding sorrowful unto death.”³² He asked His disciples to wait and watch and pray. Then He went on further alone to pray.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.³³

He rose from His prayer and returned to His disciples and found them asleep. He poignantly asked Peter if He couldn’t watch just an hour. He reminded Peter how easy it is to enter temptation and that “the spirit indeed is willing, but the flesh is weak.”³⁴ Jesus went away and prayed a second time to the Father. This time the language of the prayer was more resolute. “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”³⁵

Again, Jesus Christ returns to find His disciples asleep. How sad. How alone He must of felt. Not one of His closest companions could stay awake and watch and protect Him. He was completely alone, with no one to support Him. Only He could face what was ahead. So He gave up on them and let them sleep. I think I have a little sense of how He felt, having had many experiences of laboring through the night to operate on a sick individual. I have stood there and worked and tried to save the loved one of a family, and when it was over, going to the waiting room to find those who should care the most bedded down in deep sleep. The natural response is to think: couldn’t you watch with me these hours while I stood laboring over the one *you* love? How I love the Christ for loving me enough to go forward with His task, alone, with not one of His friends to support Him. He returned a third time to pray and to face the incomprehensible task of atoning for the sins of all men and women. But this time His Father did not leave Him alone; He sent an angel to be with him.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.³⁶

Here is the Savior, the Christ, submitting with meekness, humbleness, and complete obedience to the will of His Father. The angel was not identified. The great artist Carl Bloch in his interpretation of the Atonement pictured the angel as a woman, sent to comfort Him as only women and mothers can do. And what about the pain He felt? It must have been incomprehensibly agonizing to have such discomfort while suffering for our sins and imperfections (not His own) which was of such magnitude that it caused Him to drip with perspiration which became bloody. Lest you think that this is Luke’s extravagant description of an event, let me remind you that it is a frequent observation in medicine that bleeding into the skin can occur when bearing down under the weight of severe pain.

Thus, the mortal Christ came to know spiritual anguish as He experienced agony and suffering and sorrow of the most extreme form. By this experience, He came to know how to comfort us during our trials of pain, sickness, infirmity, and despair.

And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.³⁷

The bowel or intestine is our source of physical nourishment from the food we eat; thus Christ was nourished by mercy to know how help us in our time of need.

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit.³⁸

Shortly after Christ accomplished the Atonement, a multitude of hostile people assembled in the Gethsemane. Jesus was identified to His detractors by the betrayal kiss of Judas. Thought it was dark that night, I have wondered if any of this hateful mob noticed the blood on the skin

31 Mark 14:33.

32 Mark 14:34.

33 Matt 26:39.

34 Matt 26:41.

35 Matt 26:42.

36 Luke 22:43–44.

37 Alma 7:11–12.

38 Doctrine and Covenants 19:16–18.

and clothes of the Christ or gave any thought to why the blood was there. The disciples who were with Jesus had weapons. One of them (Peter) cut off the ear of the high priest's servant. Then the final healing miracle of Jesus's mortal ministry occurred as He extended His love to one of those who hated Him: "He touched his ear, and healed him."³⁹ Jesus then gave Himself to His detractors submissively and willingly.

After the mockery of a trial, Jesus was delivered up to suffer a cruel beating (scourging, flogging, and flagellation). Tied to a column, the bare skin of back of the Christ was repeatedly lashed by a whip with multiple thongs to which pieces of bone or metal were attached. This brutal punishment left the skin of the back shredded and bleeding. They placed a crown of thorns on His head pushing it down until the thorns penetrated His skin, causing more bleeding. Then the triumphant march to Calvary began, where He would give His life on the cross of crucifixion. Christ was hung on the cross as a mortal sacrifice for the redemption of all humankind. In Jesus's final hours of life, as He suffered an agonizing death by suffocation, He said: "It is finished"⁴⁰ and "Father, into thy hands I commend my spirit."⁴¹

Christ's mortal mission was over. He had taught the principles of eternal life; He had paid the price of Atonement for the sins of all men and women. Mortal life was over. His body was placed in a tomb. (Insert figure 4) Three days later, the tomb was empty, and the risen, living Jesus Christ was seen. He had taken up His life again, breaking the bonds of death. Elder Jeffery R. Holland sums it up:

To the thoughtful woman and man, it is "a matter of surpassing wonder" [James E. Talmage, *The Articles of Faith*, 12th ed. (1924), 77] that the voluntary and merciful sacrifice of a single being could satisfy the infinite and eternal demands of justice, atone for every human transgression and misdeed, and thereby sweep all mankind into the encompassing arms of his merciful embrace.⁴²

President John Taylor stated:

The Savior thus becomes master of the situation—the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of the redemption, the power of salvation. . . . He becomes

the author of eternal life and exaltation. He is the Redeemer, the Resurrector, the Savior of man and the world.⁴³

Every knee shall bow, and every tongue confess before him. . . . when all men shall stand to be judged of him, then shall they confess that he is God. . . .

. . . Alma began from this time forward to teach the people. . . .

And they traveled throughout all the land . . . explaining the prophecies and the scriptures to all who desired to hear them.

And thus they were instruments in the hands of God in bringing many to the knowledge of the truth, yea, to the knowledge of their Redeemer.⁴⁴

This is the great missionary example provided by Alma (son of Alma) and the sons of Mosiah: to bring people to the knowledge of the Lord and Savior, Jesus Christ, Redeemer of all men and women, and to center their lives on Him.

Our Savior, Jesus Christ suffered at Gethsemane, was crucified and died at Calvary and took life up again that He might reign as the living Messiah. He has asked us to keep His commandments and to repent of wrongdoing. Is that asking too much of us when He gave everything for us, including incomprehensible agonizing suffering and life itself? And He gave His mortal life for the benefit of all that He might give even more: the promise of life eternal in His presence with the Father. We must give our all to Him: follow His ways, keep the commandments, and repent and improve our way of living. As we do this consistently over time, we may in some small way come to understand and become worthy of the greatest miracle of healing, the Atonement of Jesus Christ.

It is my personal witness that Jesus Christ lives: that He taught us principles of living that bring happiness; that He performed miracles demonstrating His divine nature, to teach eternal principles, and to heal and comfort many; that He suffered incomprehensible agony of pain as He atoned for our sins that can be remitted if we will repent and live honorably; that He suffered an agonizing death on the cross, voluntarily giving His own life, and then taking it up again giving us the promise of an eternal life. Our own mortal mission should be about serving Him and proclaiming His gospel restored through the Prophet Joseph Smith. It is all about Him and His love, compassion, and mercy for all of God's children. I love Him. He is my Savior and Redeemer. Of this I testify in His name, Jesus Christ, amen.

39 Luke 22:51.

40 John 19:30.

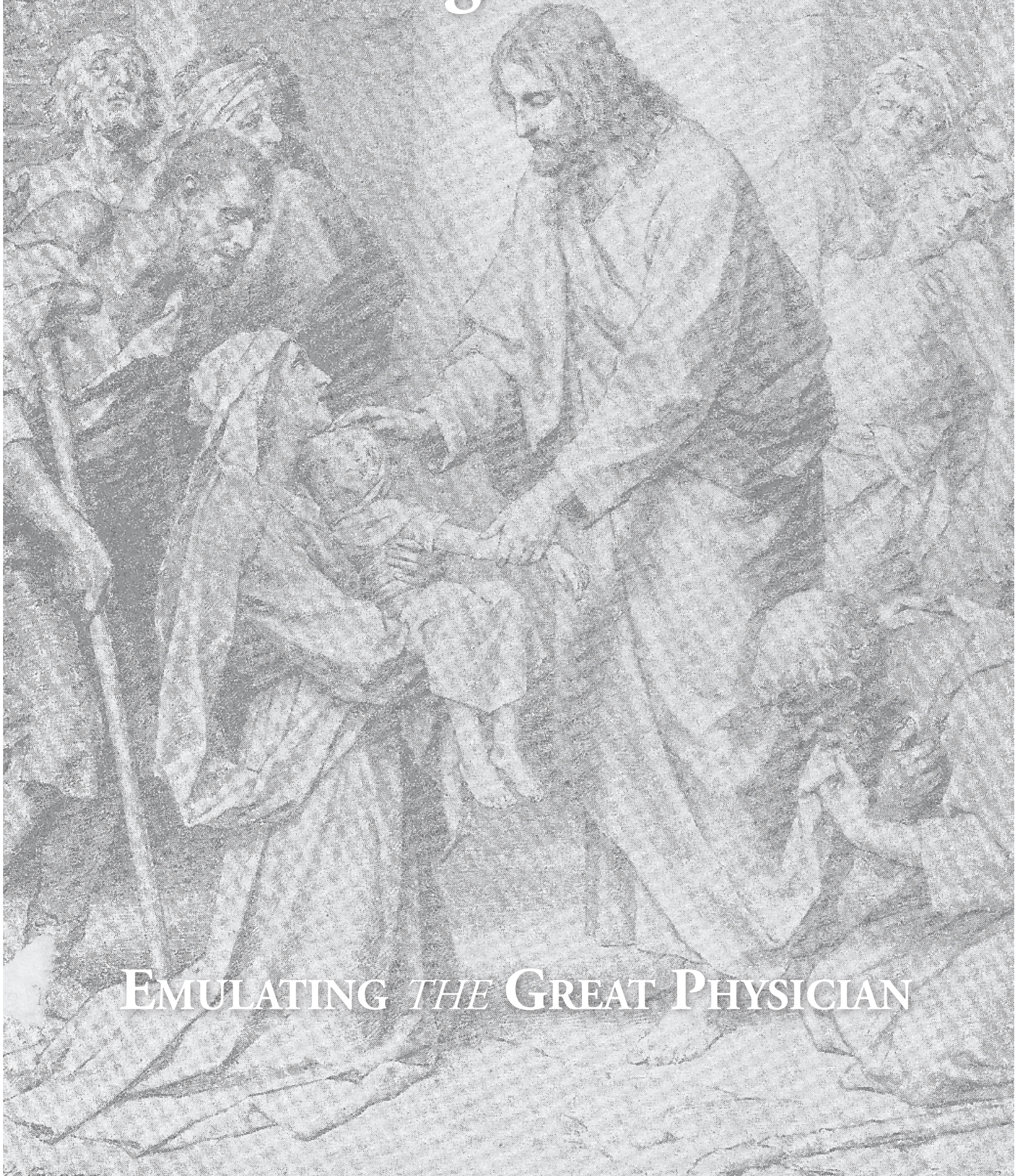
41 Luke 23:46.

42 Jeffery R. Holland, "The Atonement of Jesus Christ," *Ensign*, March 2008, 38.

43 *Teachings of Presidents of the Church: John Taylor* (2001): 44.

44 Mosiah 27:31–32, 35–36.

Teaching, Preaching, *and* Healing



EMULATING *THE* GREAT PHYSICIAN

by Richard K. Gurgel, M.D.

Early in the Savior's mortal ministry, we learn that "Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people."¹ In many ways, this verse succinctly summarizes some of the most salient features of the Savior's mortal ministry.² He taught. He preached. He healed. As physicians and members of The Church of Jesus Christ of Latter-day Saints, we each try to emulate the Savior as the Great Physician. Teaching, preaching, and healing can also be incorporated into our own professional service as physicians and ministrations to others. I would like to consider each of these aspects in more detail and evaluate how they might influence us as physician-disciples.

TEACHING

Physicians are teachers. In nearly every patient encounter, it is incumbent on physicians to teach. We teach our patients when we explain a diagnosis, the results of diagnostic studies, how a medication might work, or what to expect from a surgery or procedure. We teach our colleagues in medicine as we consult or are consulted with to care for a patient. It is likely that each of us chose our own specialty in medicine because we were inspired by an influential teacher or mentor. Teaching is inherent to our profession.

President Gordon B. Hinckley taught, "Effective teaching is the very essence of leadership in the Church. Eternal life will come only as men and women are *taught with such effectiveness* that they change and discipline their lives. They cannot be coerced into righteousness or into heaven. They must be led, and that means teaching."³

Just as effective teaching is the very essence of leadership in the Church, effective teaching is also the very essence of practicing medicine. Teaching is at the core of what we do to care for patients.

When the question of what makes a good clinical teacher was studied by Sutkin et al., the authors found that noncognitive characteristics dominated the descriptions and themes of what makes a good teacher. For example, noncognitive qualities such as honesty, integrity, accessibility, and enthusiasm were cited as important attributes for physician teachers more than twice as frequently as traditional cognitive factors such as medical knowledge were cited. The authors concluded, "Whereas cognitive

abilities generally involve skills that may be taught and learned, albeit with difficulty, noncognitive abilities represent personal attributes, such as relationship skills, personality types, and emotional states, which are more difficult to develop and teach."⁴

PREACHING

What is the difference between teaching and preaching? Preaching is to publicly proclaim or teach a religious message or belief.⁵ While teaching can be utilized to convey knowledge about any topic, preaching has a distinctly religious tone. When the Savior taught in a synagogue from the book of Isaiah, He declared,

The Spirit of the Lord is upon me, because he hath anointed me to *preach* the gospel to the poor; he hath sent me to heal the brokenhearted, to *preach* deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To *preach* the acceptable year of the Lord."⁶

The Savior taught how this prophetic verse was fulfilled in His ministry. It is interesting to note the use of the word "preach" three times in this short statement, but also that it was used in the context of healing.

The word *preach* has occasionally been associated with a negative connotation of being overbearing in sharing religious attitudes or beliefs. We may have the tendency to avoid religious topics for fear of being preachy. In medicine, do we talk with our patients about spiritual or religious topics? Do patients want

to have a religiously oriented dialogue? Do we recognize spiritual needs as a part of the healing process?

While the modern practice of medicine has focused more on science than spirituality, patients often express spiritual needs, especially at times of personal crisis; for example, with diagnosis of life-threatening disease and during hospitalization.⁷ Best et al. conducted a systematic review of the medical literature to determine if patients want doctors to talk about spirituality. In a review of 54 published studies comprising 12,327 patients, the authors found that in the majority of published studies patients thought it was appropriate for the doctor to enquire about spiritual needs in at least some circumstances (range 2.1–100%, median 70.5%).⁸

In a model showing the interaction of spirituality and compassionate care in medicine, Puchalski et al. highlighted

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some of the benefits of acknowledging spiritual needs for both patient and physician (Table 1).⁹

Despite recognizing the benefits of acknowledging the spiritual needs of our patients, there are some barriers to incorporating spiritual care into our medical practice. In a study by Balboni et al. surveying nurses and physicians at multiple hospitals, the most commonly identified barriers were inadequate training, feeling like spiritual care is “not part of my professional role,” and concerns over power inequity with patients.¹¹ It is important to note that healthcare providers are placed in a position of trust with the patients. Within that role, we should not attempt to thrust our own religious and spiritual beliefs on our patients. We need to be open to spiritual promptings in regard to our patients, but not overbearing in our religious or spiritual conversation. Moreover, as LDS physicians, we must never use our religious affiliation to promote our own medical practices or for personal gain, particularly for those who practice in areas highly populated by members of the Church.

While we need to delicately balance preaching to and having spiritually oriented conversations with our patients who may or may not be receptive, we should also “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”¹² For example, if a patient mentions he or she has had a blessing before treatment, or has prayed for us as providers or for their illness to abate, it would be appropriate for us to acknowledge those spiritual aspects of care. Such acknowledgement may even be therapeutic for the patient and help to strengthen the doctor–patient relationship.

HEALING

In April 2016, President Russell M. Nelson shared a deeply personal story in which he taught the following:

In my last conference message, I related my devastating experience many years ago when, as a heart surgeon, I was not able to save the lives of two little sisters. With permission of their father, I would like to say more about that family.

Congenital heart disease afflicted three children born to Ruth and Jimmy Hatfield. Their first son, Jimmy Jr., died without a definitive diagnosis. I entered the picture when the parents sought help for their two daughters, Laural Ann and her younger sister, Gay Lynn. I was heartbroken when both girls died following their operations. Understandably, Ruth and Jimmy were spiritually shattered.

Over time, I learned that they harbored lingering resentment toward me and the Church. For almost six decades, I have been haunted by this situation and have grieved for the Hatfields. I tried several times to establish contact with them, without success.

Then one night last May, I was awakened by those two little girls from the other side of the veil. Though I did not see or hear them with my physical senses, I felt their presence. Spiritually, I heard their pleadings. Their message was brief and clear: “Brother Nelson, we are not sealed to anyone! Can you help us?” Soon thereafter, I learned that their mother had passed away, but their father and younger brother were still alive.

Emboldened by the pleadings of Laural Ann and Gay Lynn, I tried again to contact their father, who I learned was living with his son Shawn. This time they were willing to meet with me.

In June, I literally knelt in front of Jimmy, now 88 years old, and had a heart-to-heart talk with him. I spoke of his daughters’ pleadings and told him I would be honored to perform sealing ordinances for his family. I also explained that it would take time and much effort on his and Shawn’s part to be ready and worthy to enter the temple, as neither of them had ever been endowed.

Patient Outcomes	Health Care Professional Outcomes
Perception of compassionate care	Sense of meaning and purpose in work
Perception of patient-centered care	Spiritual well-being
Patient satisfaction	Decreased compassion fatigue
Increased sense of well-being, healing	Decreased burnout

Table 1. This table adapted from Puchalski et al. shows the benefits of spirituality and compassionate care in medicine.¹⁰

The Spirit of the Lord was palpable throughout that meeting. And when Jimmy and Shawn each accepted my offer, I was overjoyed! They worked diligently with their stake president, bishop, home teachers, and ward mission leader, as well as with young missionaries and a senior missionary couple. And then, not long ago, in the Payson Utah Temple, I had the profound privilege of sealing Ruth to Jimmy and their four children to them. Wendy and I wept as we participated in that sublime experience. Many hearts were healed that day!¹³

This story illustrates how our work as physicians can also shape our personal spiritual ministry. President Nelson remained committed to his patients and their family for over 60 years. The pain of their tragic mortal loss eventually led to the joy of eternal blessings of the temple, and “many hearts were healed.”

CONCLUSION

As physicians, do we recognize the spiritual needs of our patients and the spiritual nature of our work? The Savior understood the connection between physical and spiritual healing. When Jesus taught in Capernaum, He drew a great multitude around a house in which He taught. With the typical entrances blocked, four faithful individuals lowered a man “sick of the palsy” through the roof of the house in order to be healed by Jesus. Of the story we read:

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,

Why doth this man thus speak blasphemies? who can forgive sins but God only?

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

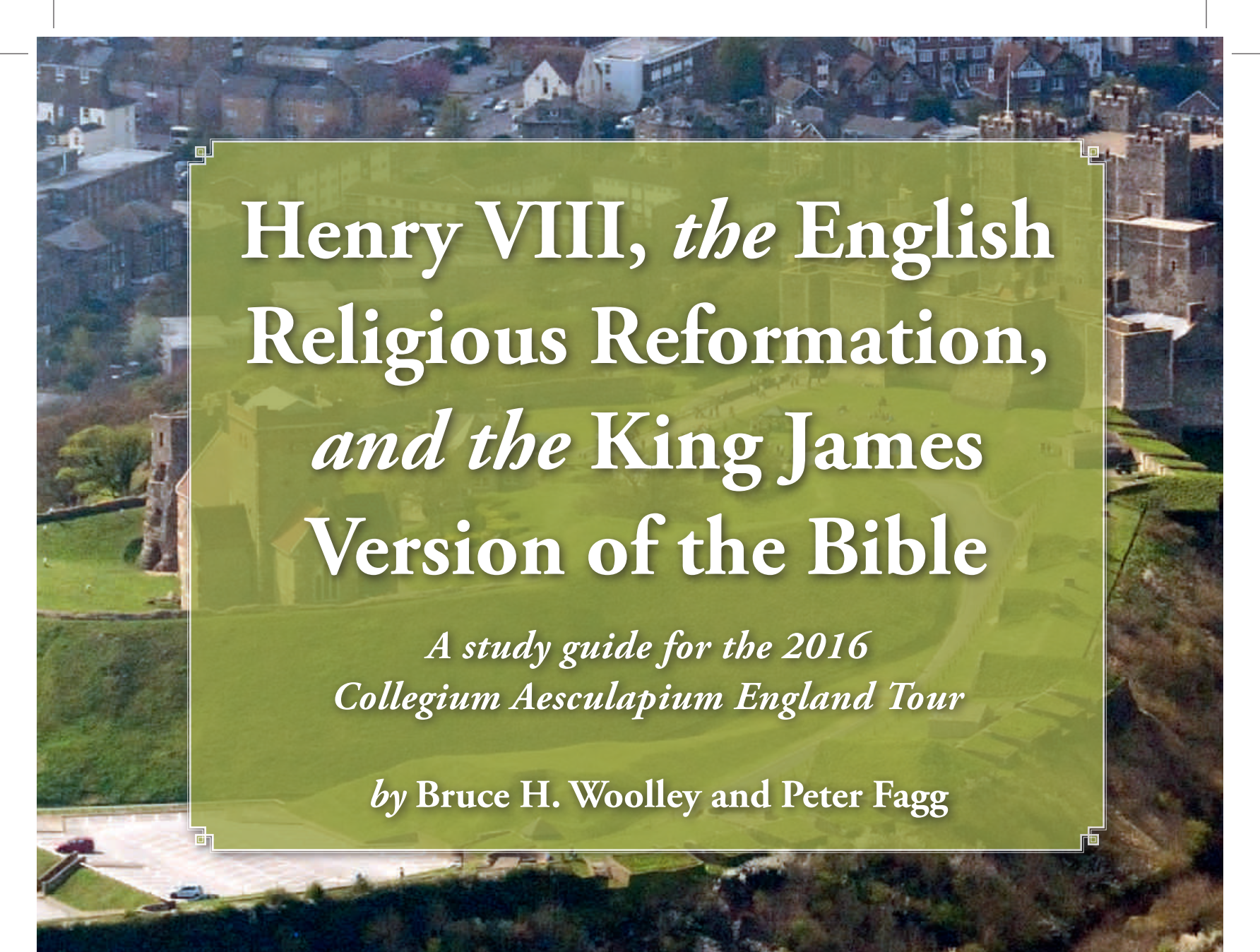
I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God.¹⁴

The Savior healed both physically and spiritually. May we do likewise as we teach, preach, heal, and seek to emulate the Great Physician.

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Henry VIII, *the* English Religious Reformation, *and the* King James Version of the Bible

*A study guide for the 2016
Collegium Aesculapium England Tour*

by Bruce H. Woolley and Peter Fagg

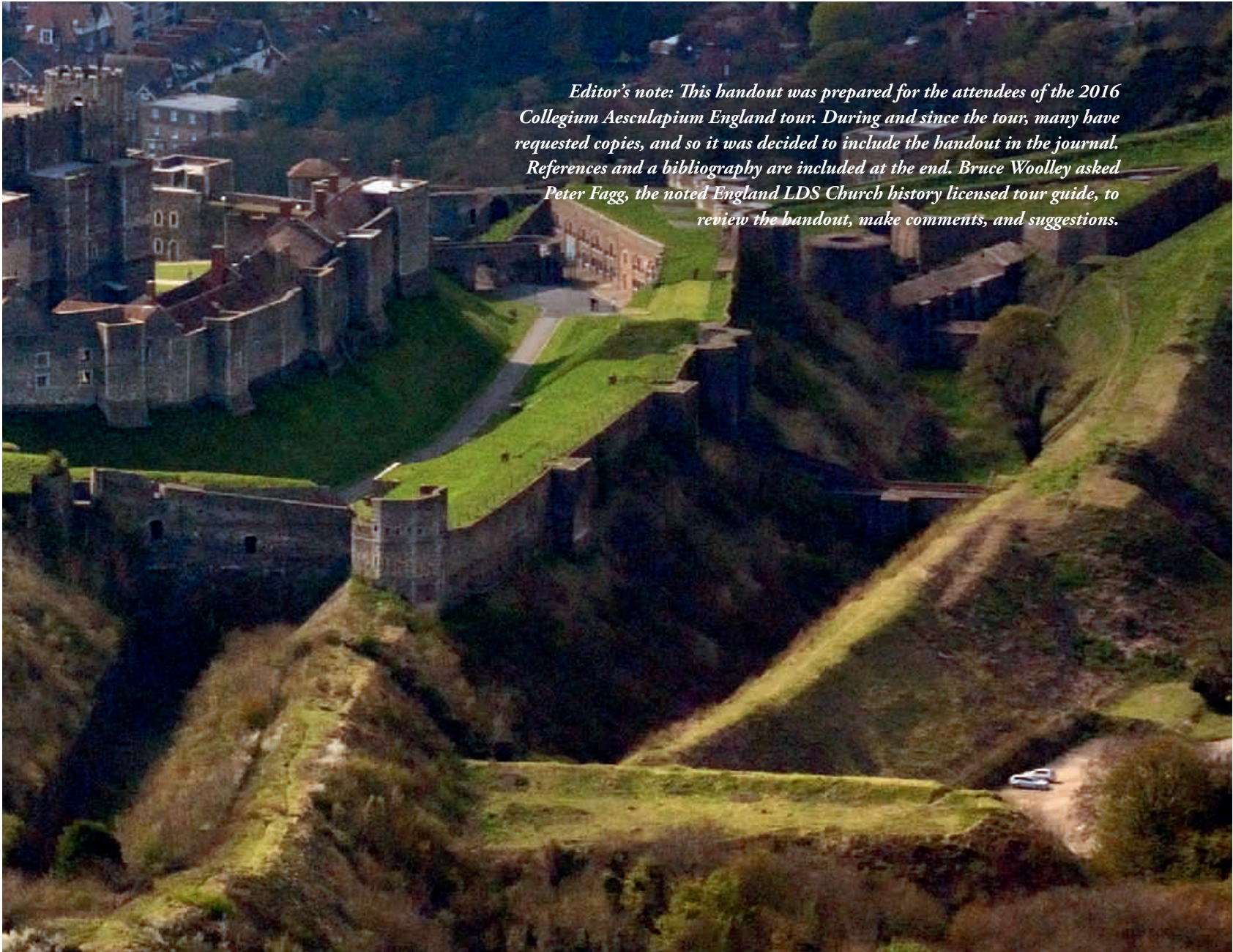
In medieval England of the early sixteenth century, daily life was controlled by superstition, tradition, fear, and monotony. The Catholic Church regulated an individual's everyday life but was in urgent need of reform. Many English resented the taxes assessed by the Roman Church and the wealth, power, and, in some cases, corruption of the monasteries. England had found a new political stability provided by the Tudor Dynasty and King Henry VII. Henry had gained the throne when he defeated King Richard III culminating in a series of civil wars known as the War of the Roses between the Houses of York and Lancaster (1455–1487). He also brought peace to England after they had been involved in the 100 Years War against the French (1337–1453)—a series of wars lasting 116 years. Public service meant serving the king whose powers were growing at the expense of the Catholic Church and the existing nobility.

Henry VII had seven children: Arthur, Margaret, Henry, Elizabeth, Mary, Edmund, and Katherine. It is also purported that he had one illegitimate son. Henry VII's

second child, a daughter named Margaret, married James IV of Scotland. Their son became James V of Scotland who had a daughter, Mary, Queen of Scots.

Henry VII's oldest son, Arthur, married Catherine of Aragon, the daughter of Spanish King Ferdinand and Queen Isabelle, but Arthur died April 2, 1502 of an unknown cause described as "a malignant vapour which proceeded from the air" six months before his sixteenth birthday. This left Henry VIII in line for the throne upon the death of Henry VII from tuberculosis. Young Henry was pressured to marry Catherine, his dead brother's wife, in order to continue the Spain-England alliance. In 1509, a few days before receiving the crown, Henry VIII married Catherine and ascended to the throne, but the union produced no male heir and only one surviving child, a daughter—also called Mary.

Because marriage to the wife of one's brother was prohibited by both canon and biblical law (see Leviticus 18:16; 20:21) the marriage to Catherine required a special dispensation from Pope Julius II. The pope granted the



Editor's note: This handout was prepared for the attendees of the 2016 Collegium Aesculapium England tour. During and since the tour, many have requested copies, and so it was decided to include the handout in the journal. References and a bibliography are included at the end. Bruce Woolley asked Peter Fagg, the noted England LDS Church history licensed tour guide, to review the handout, make comments, and suggestions.

dispensation because Catherine swore she and Arthur had never consummated their marriage. Later, Henry came to believe that his union with Catherine, who had many miscarriages and stillbirths, had been cursed by God. Henry wanted to maintain the House of Tudor as rulers of England, yet he imagined a destabilizing force would ensue by leaving only a female heir. He felt he had to leave a male heir to the throne, and citing numerous examples in European history where kings had annulled marriages to barren queens, decided that his marriage to Catherine must be annulled.

HENRY VIII

Henry VIII was 18 years old when he became king. He received a large endowment from his father and then ruled England for 38 years. Henry VIII was the second Tudor to rule England and was perceived as a tyrant. He was determined to have his way and willingly executed anyone if he felt it was in his best interest. To quell any potential uprising he authored a book, *The Defense of*

Seven Sacraments which attacked Martin Luther and supported the role of the pope. In recognition of Henry's support the pope awarded him the title "Defender of the Faith." Ironically, when Henry made the break from Rome, he decided to keep that title even though he was now defending the Protestant faith instead of the Catholic faith. Every English monarch since that time has maintained that title and reference can be found to it on all modern British coins.

By 1527, Henry had developed the most passionate romantic attachment of his life with Anne Boleyn, one of Catherine's ladies-in-waiting. Anne, although not strikingly beautiful, was witty, graceful, stylish, and intelligent. Anne had previously been betrothed to Henry Percy until King Henry put a stop to the match. She was self-confident and originally refused to become Henry's mistress but demanded to become queen or nothing. Henry had to keep his promise to Anne and determined to put Catherine aside and take Anne as his wife. This would require a papal annulment of his marriage to Catherine.

Coincidentally, this was the year that the Holy Roman Empire sacked Rome and the reigning emperor of the Holy Roman Empire, Charles V, was Catherine's nephew. Even though Henry attempted to apply pressure, Pope Clement VII delayed Henry's request for an annulment because Catherine objected, and the pope was afraid of offending the emperor who applied military and political pressure against the pope to deny the annulment.

In 1534, Henry severed England's relationship with the Catholic Church and induced Parliament to pass and enact an Act of Supremacy. The act granted royal [not papal] supremacy allowing the king to appoint all officials. As head of the church, the King was now in charge of nominating bishops and receiving ecclesiastical taxes. Henry seized the lands and wealth of English convents and monasteries. Those who defied the king were charged with treason. Henry appointed nobles who would support the Church of England [aka: the Anglican Church]. Henry appointed Thomas Cranmer as the Archbishop of Canterbury who then annulled Henry's marriage to Catherine and performed the marriage ceremony between Henry and Anne. Henry stated: "We are, by the sufferance of God, King of England; and the Kings of England in times past never had any superior but God." The pope excommunicated Henry.

Although Henry used Protestantism for political purposes, he never really became a practicing Protestant and continuously attended Catholic services. In 1536, Henry issued the Ten Articles referring to just three sacraments [baptism, penance, and eucharist] ignoring the other four sacraments of the Catholic tradition [confirmation, ordination, marriage, and last rites]. He ended many holy feast days and Thomas Cromwell's injunctions against the use of religious iconography lead to iconoclasm or the destruction of religious images and icons. Henry demanded that all churches acquire a copy of the English Vernacular Bible [Great Bible].

SIR THOMAS MORE

A word should be stated about Sir Thomas More who has been called "A Man for all Seasons" in the book and movie. He was Henry's personal secretary and Lord Chancellor from 1529 to 1532. However, he refused to sign the letter requesting the pope to annul Henry's marriage to Catherine. He would not attend the coronation of Anne Boleyn and was later accused of supporting Elizabeth Barton, a nun who opposed Henry's separation from Rome. On July 1, 1535, Sir Thomas More was found guilty of treason for his refusal to affirm the King's supremacy and was beheaded on July 6, 1535. Perhaps due to Henry's infidelity, Sir Thomas More often spoke of the sanctity of marriage. A couple of statements attributed to him are:



Henry VIII

Marriage is an authentic weaving together of families, of two souls with their individual fates and destinies, of time and eternity—everyday life married to the timeless mysteries of the soul. An enchanted world is one that speaks to the soul, to the mysterious depths of the heart and imagination where we find value, love, and union with the world around us."

"As mystics of many religions have taught, that sense of rapturous union can give a sensation of fulfillment that makes life purposeful and vibrant."

During Henry's reign he had six wives:

Catherine of Aragon who had one surviving child, Mary. She never acknowledged the Church of England and raised her daughter to be devout Catholic. Catherine remained loyal to Henry and would not accept any other title Henry offered her.

Anne Boleyn whose only child was Elizabeth. Anne was executed for alleged treason and adultery with Henry Percy.

Jane Seymour died 12 days after giving birth to the future king Edward VI. She is the only wife buried with Henry VIII in St. George's Chapel at Windsor Castle.

Anne of Cleves who Henry wed sight unseen on advice of Cromwell. Henry had Parliament annul the marriage because she was "ugly."

Catherine Howard was a lady-in-waiting for Anne of Cleves and cousin to Anne Boleyn. She was accused of adultery and was beheaded at the Tower of London.

Katherine Parr whose mother was a lady-in-waiting to Catherine of Aragon and was named for Catherine. She lived one year past Henry.

British children are taught a more simplistic version of the outcome of these wives: Divorced, beheaded, died. Divorced, beheaded, survived.

Henry died in 1547 and is buried in the chancel floor of St. George's Chapel in Windsor Castle.

EDWARD VI

Edward was nine years old when he became king after Henry VIII's death in 1547. Because of his age, his uncle Edward Seymour (Jane Seymour's staunchly Protestant brother) administered the kingdom acting under his regencies as the duke of Somerset and the duke of Northumberland. In his journals, Edward is revealed as an unfeeling boy who witnessed executions with no trace of compassion. Edward was a liberal protestant and adopted extreme measures to keep Catholicism out of England. He banned Catholic practices and rituals and forced the priests to go into seclusion.

Edward acted decisively to cement Protestantism in England. At Edward's request, Archbishop Cranmer issued the *Book of Common Prayer*, which changed the liturgy from Latin to English. The book denied transubstantiation, and altars and images were removed from the churches. The book dissolved the chantries (endowed masses) that had been said for the dead. In 1549, Parliament enacted the Act of Uniformity which imposed Cranmer's *Book of Common Prayer* on all English churches. A forty-two-article Confession of Faith, also written by Cranmer, was adopted, setting forth a moderate Protestant doctrine of justification by faith. It enacted the supremacy of Holy Scripture and recognized only two sacraments.

After seven years as king, Edward died of tuberculosis at the age of fifteen in 1553. Before his death, he attempted to remove Mary, his half-sister, from the line of succession because of religious differences. Edward supported his first cousin once removed, Lady Jane Grey to succeed him. She was proclaimed queen upon Edward's death, but Mary was successful in having her incarcerated in the Tower of London where she was later beheaded. Jane Grey is known as the nine-day queen. (See reigned from July 10 to July 19, 1553.) Thus, Edward was succeeded by his oldest half-sister Mary I.

LADY JANE GREY DUDLEY

Jane Grey, Edward's first cousin once removed, was the great granddaughter of Henry VII and next in line for the throne if Henry VIII's daughters Mary and Elizabeth



Edward VI



Lady Jane Grey

were declared illegitimate due to the annulled marriages of their mothers. This would cause the line of succession to revert to descendants of Henry VII. However, under the Third Succession Act of 1544, Henry VIII was given power to alter the succession by his will and Mary and Elizabeth were restored to the line of succession although they were both still regarded as illegitimate. Jane had an impeccable reputation as one of the most learned women of her day. She had married Lord Guildford Dudley, a younger son of Edward's chief minister. As Edward lay dying, he nominated Jane as his successor to the Crown in his will, and she became the de facto monarch. Mary moved rapidly to have the Privy Council reverse Edward's decision and declare Mary as queen. Jane was convicted of high treason in November 1553, which carried a sentence of death, and Jane was taken to Tower of London where both she and her husband were executed. Posthumously Lady Jane was declared a martyr.

MARY I

Mary was the first female ruler of England and came to the throne when she was 37 years old. As a youth, she was



betrothed to her cousin, the Holy Roman Emperor Charles. Charles demanded that Mary immediately come to Spain accompanied by a huge cash dowry and her father, Henry, refused. Like her mother, Catherine of Aragon, and her husband, Philip II of Spain, Mary was Catholic and endeavored to re-cement Catholicism as the

religion of England. She revoked all of the Protestant reforms and executed those who would not fully support her wishes. During her 5 year reign she condemned over 300 Protestants to be burned at the stake as heretics and exiled many others. This extreme violence gave her the posthumous title of Bloody Mary. Her executions are recorded in Foxe's Book of Martyrs. Mary died of uterine or ovarian cancer in 1558.

ELIZABETH I

In 1558 at the age of 25, Elizabeth I became the queen and reigned for 45 years. Elizabeth, a Protestant, was the daughter of Anne Boleyn, Henry's second wife. Parliament enacted a new Act of Supremacy, which declared Elizabeth the Governor of the Church of England and granted her authority over all spiritual and temporal affairs of the kingdom. Elizabeth then repealed all of Mary's anti-Protestant laws and edicts and established a centralized Episcopal system under her firm control. She instituted a broadly defined Protestant doctrine with some traditional Catholic ritual. She solicited the return of the Marian

exiles [Puritans] to England from Geneva and issued the Thirty-Nine Articles of Religion mandating Protestantism to become the official religion in the Church of England. A new Act of Uniformity requiring attendance at Anglican Church and the use of the revised *Book of Common Prayer* became the framework for the future. In her efforts to solidify Protestantism in England, Elizabeth had over 200 nonconforming Catholics executed for defying her Protestant mandates.

Elizabeth's reign has been categorized as the Elizabethan Golden Age with unprecedented development in the arts and humanities. She brokered the end of the war with France and made peace with Scotland. Sir Francis Drake, under Elizabeth's command, defeated the Spanish Armada where England did not lose a single ship, and established England as the most dominant navy in the world.

MARY STUART (QUEEN OF SCOTS)

Mary Stuart was the first ruler of the Stuart dynasty. She was born on December 8, 1542 and became Queen of Scots at 6 days old when her father died from a respiratory illness.

He was on his deathbed when his only surviving legitimate child, Mary, was born. Her coronation took place when she was 9 months old. Mary, the great-granddaughter of Henry VII, was Elizabeth's cousin and next in line to the English throne after Henry VIII's children were deceased. As an infant, she was approved to marry Henry VIII's son Edward but the Scots broke the betrothal to establish an alliance with France, which infuriated Henry VII.



Mary was a Catholic, fell into disfavor, and was forced to leave Protestant Scotland. After some time in France, she went to England and asked for Elizabeth's help and asylum. Elizabeth asked Mary to sign a document, called the Edinburgh contract, which relinquished her right to the English throne, but Mary refused. Elizabeth had her imprisoned for 18 years where Mary devised a failed plan to have Elizabeth killed. Mary was convicted and then beheaded on February 8, 1587.

JAMES I OF ENGLAND

James, who was James VI of Scotland, was the son of Mary Stuart, Queen of Scots, and the great-great-grandson of Henry VII. He ascended to the Scottish throne at the age of thirteen months after his mother was compelled to abdicate in his favor. During his youth four different regents governed, which ended officially in 1578, although he did not gain full control of the Scottish government until 1583.

Upon the death of Elizabeth I in 1603, James became King James I of England and Ireland and reigned in all

three kingdoms for 22 years until his death at the age of 58 in 1625. He was viewed as a foreigner by his English subjects, and he set a course to develop trust and stability through reforms, which became known as the Jacobean Era. The word “Jacobean” is derived from modern Latin *Jacobaeus* meaning James. One of his greatest mistakes was an effort to rule by establishing a single Parliament for both England and Scotland. This achieved his aims in Scotland but introduced almost continuously increasing difficulties in England.

The Puritans [Marians] were a highly literate radical Protestant movement begun in England, and they wanted to purify the Church of England from within. They were highly influenced by Calvinism derived from their sojourn in Geneva, Switzerland. Upon their return to England under Elizabeth I, they defied Elizabeth’s mandate that all had to attend the Church of England. They established their own congregations outside of the Anglican Church’s authority. They had become restricted under Elizabeth and became persecuted under later rulers. They expressed deep concerns with parts of the Geneva Bible and made demands on James that the Bible, not the clergy, should guide Christian life. They believed the downfall of mankind directly related to the Fall of Adam and Eve, who broke their covenant with God (Original sin). Their belief revolved around a new covenant God made with Abraham stating that active faith softens the doctrine of predestination, but God’s forgiveness could neither be earned nor denied. In the Millenary Petition of 1603, the Puritan clergy demanded, among other things, the abolitions of confirmation, wedding rings, and the term *priest*. The wearing of cap and surplice was to become optional.

To placate the Puritans, and to assuage his misgivings and dissatisfaction with the anti-monarch marginal notes in the Geneva Bible, James convened the three day Hampton Court Conference of 1604. During the conference, a new translation and compilation of approved books of the Bible was commissioned. The new version was to resolve issues with different translations then being used. For instance, some translations were considered too Catholic, some had offensive footnotes, and some



James I

undermined the authority of the monarch. The Authorized King James Version, as it came to be known, was completed in 1611, and is considered a masterpiece of Jacobean prose.

On November 5, 1605 there was an attempt to kill the king due to an attempt to install James’s nine-year-old daughter Elizabeth as the Catholic head of state. The attempt, called the Jesuit Treason, was referred to as the Gunpowder Plot and was a failed assassination attempt by a group of provincial English Catholics led by Robert Catesby. The plan was to blow up the House of Lords during James’s State Opening of Parliament but the plot was revealed through a letter and an ensuing search revealed 36 barrels of gunpowder. The perpetrators fled and the resultant pursuit ended in a gun battle where

Catesby was shot and killed. The remaining 27 perpetrators were later tried, convicted and sentenced to be hanged, drawn and quartered. Even today the thwarting of the plot is commemorated by the ringing of church bells, fireworks, and the Bonfire Night. After the Gunpowder Plot, James sanctioned harsh measures for controlling non-conforming English Catholics and citizens were required to take an oath of allegiance denying the pope’s authority over the king.

Under James, the Golden Age of Elizabethan literature and drama continued, with writers such as William Shakespeare, John Donne, Ben Jonson, and Sir Francis Bacon contributing to a flourishing literary culture. Architecture flourished. James himself was a talented scholar, the author of works such as *Daemonologie* (1597) (a treatise against witchcraft, which provided background material for Shakespeare’s *MacBeth*), *True Law of Free Monarchies* (1598), and *Basilikon Doron* (1599). Sir Anthony Weldon claimed that James became termed “the wisest fool in Christendom,” an epithet associated with his character ever since. His greatest accomplishment was sponsoring the translation of the Bible that was named after him: the Authorized King James Version.

His reign culminated with a serious economic depression in 1620–1626. In addition, there was an extensive outbreak of bubonic plague in London in 1625, the year of his death.

ENGLISH BIBLE REFORMERS

“The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.” (Psalms 12:6, KJV)

JOHN WYCLIFFE

John Wycliffe, born sometime between 1320 and 1331 in Ipresswell, England, and was a noted scholar, philosopher, and theologian. Educated at Oxford, which at that time was a Roman Catholic Church university, he later became a seminary professor at Oxford University. He lived during the upheaval of the Great (Papal) Schism (1378–1417) where the Catholic Church simultaneously had two popes who opposed each other; one in Rome and the other in Avignon, France.



Wycliffe was an advocate for the translation of the Bible into vernacular English, which he completed from the Vulgate (the only available source) in 1382. His translation was unique in that it was a complete translation specifically for the common man whereas previous works were aimed at educating English clergy. Tradition holds that he personally translated the Gospels and probably the whole New Testament while associates translated the Old Testament. Updated versions were completed by his assistant, John Purvey, and others in 1388 and 1395.

His strong desire to give country folk a definitive gospel gained him a significant following known as the Lollards or “mumbelers” [a derogatory nickname applied by Henry Crumpe at Oxford]. The Lollard movement is now regarded as the precursor to the Protestant Reformation. Wycliffe’s influence gained him the title “Morning Star of the Reformation” and it is believed that he was selected by the Culdees (the monastic and eremitical communities of Ireland, Scotland and England) to lead the world out of the Dark Ages.

Wycliffe opposed the Church’s collections of taxes, and he was opposed to transubstantiation—the same view held by Martin Luther. He taught *Sola Scriptura* or that the Bible is the only authoritative guide for faith and practice. He attacked the institution of the Papacy and said that only Christ was the head of the church. He felt that the clergy should marry and denied baptismal regeneration. He taught predestination but was not clear on his insight into justification by faith. In addition, he opposed the Crusades and the sale of indulgences. His vocal opposition to the influence of religious orders and the convents and monasteries brought condemnation from Pope Gregory XI, and his followers were expelled from Oxford.

The Council of Constance (May 4, 1415) was convened to establish strict parameters for Wycliffe’s teachings. It declared Wycliffe to be a stiff-necked heretic and to be under the ban of the Church. It was decreed that all of his books be burned. Wycliffe died Dec 31, 1384 of a stroke and was buried on church grounds. Pope Martin V was so infuriated by Wycliffe’s teachings that forty-four years after his burial he ordered that Wycliff’s bones be dug-up, crushed and scattered in the River Swift.

JOHN HUS

John Hus was a religious thinker and reformer. He was born in Southern Bohemia in 1369 and initiated a reform movement that actively promoted the ideas of John Wycliffe. He became familiar with Wycliffe when the sister of the king of Bohemia (Anne) married Richard II of England. As Wycliff’s teachings spread throughout Bohemia, the clergy of Prague took their complaints before the pope. The pope issued the bulla (letter) of December 20, 1409, which empowered the archbishop to stop Wycliffeism. All of Wycliffe’s books were to be burned, and Wycliff’e doctrines were to be revoked.



Hus believed that people should be permitted to read the Bible in their own language and that they should oppose the tyranny of the Roman Catholic Church. When the archbishop instituted his persecutions, Hus, who was the rector of the Czech university, appealed to the pope stating that Bohemia should have the same freedom regarding ecclesiastical affairs as other countries. Hus and his followers (Hussites) immediately fell into disfavor, and the university scholars required that Hus and his followers sign an affidavit stating approval of the clergy’s conception of the church, giving allegiance to the pope as the head of the church. Hus vigorously protested. The Bohemian king exiled many of Hus’s followers, and he was tried, condemned, and excommunicated at the Council of Constance in 1411 and burned at the stake in 1415. His last words were: “In 100 years, God will raise up a man whose calls for reform cannot be suppressed.” One hundred-two years later, in 1517, Martin Luther nailed 95 Theses of Contention onto the church door in Wittenberg, Germany.

THOMAS LINACRE

Thomas Linacre was born around 1460. He was a distinguished scholar and physician and is considered the founder and was the first president of the College of Physicians of London, a position he held until his death. Around 1501, he was summoned from Oxford to become the tutor and physician to Prince Arthur. Upon Arthur’s

death, he was charged with the health of Henry VII and then Henry VIII. This appointment and guardianship afforded him the prestige of taking care of the noble and clergy. His new status caused him to devote himself to the study of theology and the duties of the priesthood. He was later ordained to the priesthood but from whom he received it has not been discovered. During his studies he compared the Gospels in Greek with the Latin Vulgate. His famous quote is: "Either this (the original Greek) is not the Gospel . . . or we are not Christians." He is buried in an unmarked grave in St. Paul's cathedral in a spot he chose for himself. He established two lectureships one at St. John's College of Cambridge and the other at Merton (Merion College), Oxford which are still in existence.

JOHN COLET

John Colet was an Oxford Professor and son of the Mayor of London. He started reading the New Testament in Greek and translating it into English for his students. He was educated at Magdalen College, Oxford. He also studied the Biblical canon in Italy and France. Colet rejected the teachings of the Roman Church that Biblical teachings were not to be interpreted by the common man and felt that the teachings should be easy to understand by the masses. His teachings significantly influenced Erasmus when Erasmus visited Oxford. Colet became the dean of St. Paul's Cathedral and served as the chaplain to King Henry VIII. Amazingly Colet managed to avoid execution for his feelings and statements against the Roman Church. His teachings increased the attendance at St. Paul's, and within six months there were greater than 20,000 people in church with the same number outside. He died of "the sweating sickness" on September 10, 1519 and is buried on the south side of the choir of St. Paul's Cathedral.

ERASMUS

Desiderius Erasmus Roterodamus is generally known by his middle name. He was a Dutch classical scholar, Catholic priest, and theologian, and he gained the title of "the crowning glory of the Christian humanists." In 1516 he published a Greek-Latin parallel of the New Testament to correct the corrupt Latin Vulgate. This was the first to come from a printing press. He focused his attention on complete word-for-word accuracy and the importance of going back to the original Greek New Testament and Hebrew Old Testament. He was also intent on publishing the canon in languages of the common people. While he was critical of the abuses and some doctrines of the Roman Church and called for reform, he refused to accept Luther and his emphasis on faith alone. Erasmus remained a member of the Roman Church throughout his life and continued to recognize the authority of the pope. He died suddenly in Basel in 1536 and was buried in the Basel cathedral. His

Greek translation of the Bible is considered by many as the primary document of the English Reformation. It not only corrected some Catholic teachings, but it made many scholars recognize that the Church needed reforming.

WILLIAM TYNDALE

William Tyndale (1492–1536), acknowledged as the Captain of the Army of Reformers, is most known for his



translation of the Bible into English. He was deeply influenced by the work of Erasmus and by Martin Luther. His education at Magdalen Hall (later Hertford College) at Oxford and at Cambridge where Erasmus had previously taught Greek helped prepare him as a distinguished linguist fluent in French, Greek, Hebrew, German,

Italian, Latin, and Spanish.

Tyndale is considered the architect of the English language, even more than Shakespeare. Tyndale coined several new English words and phrases either by transforming older words or inventing new words providing significant meaning to his translation—e.g., beautiful, landlady, zealous, scapegoat, modesty, mediocrity, industrious, long-suffering, and peacemakers. Phrases he introduced include "gave up the ghost" and "salt of the earth." He was the first to use the terms *Jehovah*, *Passover* and *Atonement* in his translation. The word *Atonement* was first used in Tyndale's translation from the phrase *atonen* meaning "in accord." The word was used to translate the Hebrew word *kipur*, although it is used once to translate the Greek word *katallage* (see Romans 5:11). Other versions most often use the word *reconcile* rather than *Atonement*. However, the word *Atonement* was used by Tyndale to represent "at onement" of a person with God. Latter-day Saints realize the spiritual significance and importance of the word Atonement in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price; in everyday theological discussions; and in becoming a more devoted and trusted disciple.

Tyndale's controversial opinions caused him to be summoned before the Chancellor of the Worcester Diocese although he was not charged with severe rebellion. John Foxe's description of the pseudo-trial called it an argument with a "learned and blasphemous" clergyman who asserted to Tyndale that, "We had better be without God's laws than the pope's." Infuriated, Tyndale replied: "I defy the pope, and all his laws, and if God spares my life, ere many years, I will cause the boy that driveth the plow to know more of the Scriptures than thou dost."

In 1525, Tyndale left England and traveled to Whittenburg, Germany, where a matriculation entry at

Whittenburg University gives the name “Guillelmus Daltici ex Anglia,” which has been translated as the Latinization of “William Tyndale for England.” He was highly influenced by Martin Luther and the rapid spread of Lutheranism. A printer in Worms had produced 6000 copies of Tyndale’s English New Testament [translated from Luther’s German version which had been translated from Erasmus’ Greek-Latin parallel]. The book was smuggled into England and Scotland, infuriating the bishop of London. The book was condemned and all copies were to be confiscated and burned in public. Only one copy (22 pages) of that first printing is known to still exist and is in the British Museum Library. In 1529, Cardinal Wolsey condemned Tyndale as a heretic and it appears that Tyndale then went to Antwerp where his translation of Genesis and several pamphlets were to be printed.

In 1530, Tyndale wrote *The Practyse of Prelates*, which opposed Henry VIII’s annulment/divorce from Catherine of Aragon stating that it was unscriptural. Henry turned his wrath toward Tyndale and asked the pope to extradite Tyndale to England, but the pope solicited formal evidence of treason before granting extradition.

After eleven years as a refugee in continental Europe, Tyndale was betrayed by an Englishman, Henry Philips, who infiltrated into Tyndale’s trust. Tyndale was seized and incarcerated for 500 days in Antwerp in the Vilvoorde Castle. In 1536, he was convicted of heresy and was to be executed by strangulation; after which his body was to be burned at the stake. However, the strangler bungled the job, and Tyndale regained consciousness from the flames. It is reported that he endured the flames in silence. His dying prayer was that the King of England’s eyes would be opened. His prayer seemed to be fulfilled just two years later with Henry’s authorization of the Great Bible for the Church of England, which was largely Tyndale’s own work. In 1611, the 54 scholars who produced the King James Bible drew significantly from Tyndale. Estimates suggest the King James Version of the New Testament is 83% Tyndale’s and the Old Testament is 76% Tyndale’s.

MILES COVERDALE

Miles Coverdale was an English ecclesiastical reformer who served briefly as Bishop of Exeter. Born in 1488, he studied law at Cambridge under Louvain Barnes, a student of Erasmus. Coverdale read the epistles in English to his students at St. Paul’s, taught from classical authors, and became a loyal disciple of Tyndale. Because of his teachings, Coverdale was summoned to appear before Cardinal Wolsey where Barnes was arrested as a heretic for preaching Lutheran views. Barnes was burned at the stake along with two other reformers. Coverdale wrote to Cromwell requesting guidance on his behavior and preaching and the response helped him leave the Augus-

tinians and to preach against transubstantiation and the worship of images. He was considered dangerous and was exiled to continental Europe, mainly in Antwerp.

In October 1535, he completed translating the Old Testament. He used Luther’s German text and Latin as sources for his first complete English Bible. He worked closely with John Rogers, another disciple of Tyndale. The book consisted of 80 books containing the Old Testament, New Testament, and the Apocrypha. The work is called the Coverdale Bible. His work on the Book of Psalms has remained in use in the *Book of Common Prayer* to the present day. He died in London on January 20, 1569.

JOHN ROGERS

John Rogers published the second complete English Bible in 1537, which was a translation from Hebrew and Greek. It was a composite of Tyndale’s Pentateuch and the New Testament along with Coverdale’s Bible. The work was printed under the pseudonym Thomas Matthew and is known as the Matthew-Tyndale Bible. Rogers was the first to be burned at the stake during the reign of Queen Mary.

THE THREE OXFORD MARTYRS OF ANGLICANISM

Sometimes referred to as the Cambridge four, these martyrs consist of Hugh Latimer, Nicholas Ridley, Thomas Bilney, and Thomas Cranmer. These reformers, along with Robert Barnes, met regularly at the White Horse Tavern to discuss theology and the scriptures; however, this was dangerous as Tyndale’s New Testament had recently been banned. Each was educated at Cambridge made major contributions to the English Reformation. A year after Queen Mary I ascended to the throne in 1553 commissioners from the papal party began an examination of Latimer, Cranmer, and Ridley, on April 14, 1554 because they had argued that the real presence of Christ in the Eucharist and that the propitiatory expositions of the mass were unbiblical. Latimer and Ridley were burned at the stake on October 16, 1555 on Broad Street in Oxford. Later, in 1556, Cranmer was burned at the same location. A cross in the road on Broad Street marks the site of the execution where a part of a stake and bits of charred bone were discovered. Their martyrdom is commemorated by a plaque at the site in Oxford.

THOMAS BILNEY

Thomas Bilney (c.1495–1531) studied law at Cambridge but soon turned his academic efforts to the Greek edition of the New Testament published by Erasmus in 1516. His scriptures became his chief study, and his influence permeated to other young Cambridge men to think the same way. Hugh Latimer became thoroughly enthralled, and Bilney is considered the instrument of Latimer’s conversion. He denounced saint and relic veneration,



but throughout his life, he was orthodox on the power of the pope and the authority of the Church. Cardinal Woolsey objected, and Bilney was dragged from the pulpit while preaching in St. George's chapel, arrested, and imprisoned in the Tower. He was tried and convicted of heresy in Westminster Abbey, but his conviction was deferred with efforts to induce him to recant. He was kept in the Tower for more than a year and was released, only to be rearrested, degraded from his orders, and handed over to civil authorities to be burned. Bilney was 36 years old when he was burned at the stake in Norwich within the Lollard's Pit on August 19, 1531. The night before his martyrdom, he stretched out his hand towards a lamp that was burning on the table and placed his finger in the flame. He stated:

I am only trying my flesh, tomorrow God's rods shall burn my whole body in the fire. I feel that fire by God's ordinance is naturally hot; but yet I am persuaded, by God's Holy Word and the experience of the martyrs, that when the flames consume me, I shall not feel them. Howsoever this stubble of my body shall be wasted by it, a pain for the time is followed by joy unspeakable.

As he was being led to his execution, he fell on his knees and prayed. Upon arising he stated:

When the sailor goes on board his ship and launches out into the stormy sea, he is tossed to and fro by the waves; but the hope of reaching a peaceful haven makes him bear the danger. My voyage is beginning, but whatever storms I shall feel, my ship will soon reach the port.

He then quoted the second verse of the forty-third psalm three times: "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." He then added: "I stretch forth my hands unto thee; my soul thirsteth after thee."

HUGH LATIMER

Hugh Latimer attended Cambridge University and was elected a fellow of Clare College in 1510. He was ordained a priest in 1515 and was nominated as university preacher and chaplain. Latimer was described as a "punctilious meticulous, conscientious, diligent, ultra-observant] observer of the minutest rites of his faith." As Latimer was being tied to the stake, he stated:

Oh, heavenly Father, I give unto thee most hearty thanks that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, have mercy on this realm of England, and deliver it from all her enemies.

As the flames were kindled, he said to Ridley: "Be of

good comfort, Master Ridley, play the man, we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

NICHOLAS RIDLEY

Born in Northumberland, Nicholas Ridley attended Cambridge where his aptitude in education raised him through the ranks until he eventually became the head of Pembroke College where he received the title of Doctor of Divinity. Upon his return from a trip to Paris, Ridley was appointed chaplain to Henry VIII and was Bishop of London. His charisma and eloquence is said to have caused people to swarm around him like bees. When Queen Mary came to the throne, Bishop Ridley was immediately marked as an object for slaughter. He was sent to the Tower and subsequently confined to Bocardo prison in Oxford.

THOMAS CRANMER

Thomas Cranmer, a leader of the English Reformation, was born into a pauper family in 1489. His father had enough land to bequeath only to his oldest son, and so Thomas entered the clergy. He was given a fellowship at Jesus College, Cambridge but lost it when he married the daughter of a local tavern-keeper. When he was appointed the Archbishop of Canterbury by Henry VIII, he had to hide his marriage until his appointment was approved by the pope after which Henry declared Thomas' marriage void because his wife had died in childbirth. He was then reinstated into the college and received his ordination in 1523. Bubonic plague forced Cranmer to leave Cambridge. He preached near where Henry was staying and came to the attention of the king. Cranmer later helped accomplish Henry VIII's break with Rome, declared Henry's marriage to Catherine void, and had performed the wedding of Henry and Anne Boleyn. In 1539, he hired Myles Coverdale at the request of King Henry VIII to publish the Great Bible, which was the first English Bible authorized for public use. The Bible was distributed to every church and was chained to the pulpit. A reader was provided so the illiterate could "hear the word of God in plain English."

Cranmer, under the reign of Edward VI, instituted significant doctrinal changes and provided input for the completion of the *Book of Common Prayer*. After Edward's death from tuberculosis, Cranmer supported Lady Jane Grey as successor to the throne, but she only reigned for nine days. Roman Catholic Mary I had him tried for treason and heresy. He was convicted and sentenced to death. After a two-year imprisonment, he was forced to recant his support of Protestantism. Even though he acquiesced to the queen, he was condemned to be burned at the stake in Oxford. He wrote and submitted a letter

in advance and renounced his recantations that he had signed with his own hand. He was executed by Bloody Mary in 1556 and as the flames drew around him, he dramatically thrust his right hand into the flames saying "that unworthy hand." His dying words were, "Lord Jesus, receive my spirit . . . I see the heavens open and Jesus standing at the right hand of God." His death is described in Foxe's *Book of Martyrs*.

JOHN FOXE

John Foxe, the author of Foxe's *Book of Martyrs*, was a historian who wrote accounts of Christian martyrs in the mid-sixteenth century. He was born in Lincolnshire, England. As a teenager, he entered Brasenose College, Oxford. By the age of twenty-five, he was conversant in Latin and Greek. He was expected to enter the clergy but refused because of his opposition to clerical celibacy. John was forced to abandon his promising academic career, became a Protestant, and subscribed to beliefs condemned by the Church of England under Henry VIII. He published Protestant books in his own name. On the accession of Mary I and before officers could arrest him, he left England with his pregnant wife and went to Antwerp. He later moved to Frankfurt, where he preached to the English refugees. He was taken under the protection of John Calvin (Presbyterianism) and John Knox (great reformer of the Scottish Church), and he met in Geneva, Switzerland with Myles Coverdale. He returned to England after the death of Mary I and died on April 18, 1587. His manuscripts were preserved by his son and are now in the British Library.

JOHN CALVIN

John Calvin (1509–1564), Martin Luther's successor, became known as the preeminent Protestant theologian. Calvin was a French lawyer and theologian who dedicated himself to reforming the church. Calvin studied Latin at the College de la Marche and later studied law at the University of Orleans. Later he studied at the University of Bourges where he learned Greek, which was a necessity for studying the New Testament. He stated that he had an intense conversion, which he described as a sudden change of mind brought about by God causing him to break from the Catholic Church. In March 1536, Calvin published his *Institutio Christianae Religionis*, which is an apologia of his doctrinal position. He was the principal developer of the doctrine of predestination and the absolute sovereignty of God in the salvation of man and woman. He emphasized that a stern God grants grace and knows in advance who will be saved, and man does not know his fate with certainty. Some of his most devout followers were the Puritans, who developed an English version of Calvinism.

With a violent uprising against Protestantism in France, Calvin crossed the border to Basel, Switzerland, and was recruited to help reform the church in Geneva where he taught that it was appropriate to defy any temporal authorities perceived to be in violation of God's laws. He was expelled from Geneva by the city council and was invited to be a minister to 400 to 500 French Protestant refugees in Strasbourg. He preached daily with two sermons on Sunday and systematically presented the main doctrines from the Bible. Calvin was strongly antagonistic toward celibacy of the clergy but did not marry until several candidates were presented to him, including a woman from a noble family. Reluctantly, Calvin agreed to the marriage.

Eventually, Calvin was invited back to Geneva where the council of Geneva passed the *Ordonnances ecclésiastiques* (Ecclesiastical Ordinances) on November 20, 1541. The ordinances defined four orders of ministerial function: pastors to preach and to administer the sacraments, doctors to instruct believers in the faith, elders to provide discipline, and deacons to care for the poor and needy. Calvin's authority almost went uncontested during his final years, and he published the Geneva Bible, sometimes referred to as the Breeches Bible because it states that Adam and Eve put on breeches (see Genesis 3:7). The New Testament was completed in 1557 while the complete Bible was published in 1560 from the Coverdale and John Rogers translations. It was the first Bible to have numbered verses in each chapter and was the English Bible of choice for over one hundred years. The first Bible brought to America (by the Puritans) was the Geneva Bible.

Calvin is recognized as the foremost developer of the church by the Lutherans and as a saint in the Church of England. His death is commemorated on May 26 in England and on May 28 by the Episcopal Church in the United States.

JOHN KNOX

John Knox was the most prominent leader of the reformation in Scotland. He was born in 1513 and died November 24, 1572. He became involved in the ecclesiastical and political events leading to the murder of Cardinal Beaton and was arrested and exiled to England in 1549. His charismatic personality allowed him to become a royal chaplain to King Edward VI where he was involved in the text of the *Book of Common Prayer*. When Mary Tudor became queen and re-established Catholicism, Knox was forced to resign his position and leave the country. Knox went to Geneva where he met John Calvin and received training and expertise in Calvinism. He developed a new method of worship and ecclesiastical order, which forced his separation from the Church of England but was later adopted by the church in Scotland.

His movement was a dominant force in removing the regent for Mary, Queen of Scots.

With the end of Queen Mary's bloody reign, reformers could safely return to England. Elizabeth I reluctantly tolerated the printing of the Geneva version of the Bible in England. John Knox printed a revised version of the Great Bible in 1568.

THE KING JAMES VERSION OF THE BIBLE AND ITS ENGLISH PREDECESSORS

And beginning at Moses and all the prophets, he (Christ) expounded unto them in all the scriptures the things concerning himself. (Luke 24:27, KJV)

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:15–17, KJV)

The eighth article of faith states that "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." The Church of Jesus Christ of Latter-day Saints has selected the King James Version of the Bible to be the official and authoritative version of that Holy Scripture. Therefore, each member should devote a concentrated effort to become familiar with this book along with its history, development, and content.

GREAT BIBLE

The first authorized edition of the bible in English is called the Great Bible (Whitchurch's Bible). It was commissioned by Henry VIII of England to be read aloud in the church services of the Church of England (Anglican Church). Archbishop Thomas Cranmer hired Myles Coverdale as the publisher.

GENEVA BIBLE

Another early English Bible was the Geneva (Breeches) Bible of 1560. It was published in Switzerland during Bloody Mary's reign and was the primary Bible of the sixteenth-century Protestant movement. It was translated by a small group of Calvinists drawing heavily from the pioneering translation of William Tyndale. It was the Bible used by William Shakespeare, Oliver Cromwell, John Milton, John Knox, and John Bunyan, author of *Pilgrim's Progress*. It was the first Bible taken to America and was transported on the Mayflower by the Puritans. As the first mechanically printed, mass-produced Bible available directly to the general public, it came with a

variety of scriptural study guides and other aids. There were numbered verse citations, introductions to each book of the Bible, and maps, tables, woodcut illustrations, marginal notes, and indexes. More than 80% of the language in the Geneva Bible is from Tyndale. King James deeply appreciated the Geneva Bible for its scholarship but did not accept its antimonarchical tone. It is best known for its Calvinistic footnotes that deeply offended the Puritans and caused James I to convene the Hampton Court Conference of 1604. During that conference, James authorized a new version of the Bible to supplant the Geneva Bible, remove anti-monarch references, and eliminate the Calvinistic notes.

BISHOP'S BIBLE

The Bishop's Bible of 1568 was the work of the bishops of the Church of England as a revision of the Great Bible. It is the first version not translated from the Latin Vulgate and is sometimes referred to the Treacle because it reads "the balm of treacle" instead of "the balm of Gilead" (see Jeremiah 8:22). Nineteen editions were printed between 1568 and 1606. Although it never gained much popularity with the reformers, it has been referred to as the "rough draft of the King James Version."

DOUAY/RHEIMS BIBLE

By 1582, the Catholic Church of Rome surrendered their fight for the Bible to solely be printed in Latin, and in 1609 published their first English translation from the Latin Vulgate. The New Testament was translated at the Catholic College in the city of Rheims. The Old Testament was translated at the Catholic College in the city of Douay resulting in the Douay/Rheims version. This version adds additional chapters to the books of Esther and Daniel and originally contained eighty books [currently 72]. It also contains additions to the Apocrypha referring to Ezra and Nehemiah as First and Second Esdras in some editions.

HAMPTON COURT CONFERENCE AND THE KING JAMES VERSION

The Puritan objections to the Calvinistic footnotes in the Geneva Bible and other perceived problems in earlier English editions allowed James I, who believed that there should be one Bible for the whole country, to convene the Hampton Court Conference in January 1604. It was James's wish to bring together the differing factions representing various theological and ecclesiastical practices in England. He was dissatisfied with the anti-nobility tenor of the Geneva Bible, particularly verses like Exodus 1:17, which read: "Their disobedience to the king was lawful, though their dissembling was not." The meeting was originally scheduled for November 1603, but an outbreak of plague caused it to be postponed until January.



One of the demands of the Puritans was to insist everyone should hear, study, and know God's word without intermediaries. The king gave permission for a translation of the Bible into the English vernacular to be known as the Authorized Version of the Bible [King James Version]. The version was to be a literal word-for-word translation using the Hebrew and Greek text. James provided fifteen general rules or instructions for the translation, which advocated that the new version must conform to the ecclesiology and episcopal structure of the Church of England. It limited the Puritan influence by requiring that the translators be clergymen from the Anglican Church with the exception of Sir Henry Savile, Warden of Merton College, Oxford. The names of the prophets and scriptural writers, as well as doctrinal words, were to be retained. In addition, the version was to have no new marginal notes.

Rather than working together, the group of translators would be divided into six committees with each group given a selected portion of scripture to translate. Two were to work in the Jerusalem Chamber at Westminster translating Genesis to 2 Kings and the Epistles; two at Trinity College, Cambridge translating 1 Chronicles to the Song of Solomon and the Apocrypha; and one each at Merton College and Corpus Christi College, Oxford translating Isaiah to Malachi and the Gospels, Acts, and Revelation. The Bishop's Bible was to serve as the primary guide. In addition, the translators were allowed to consult from a pre-approved list of Bibles, e.g., Tyndale Bible, Coverdale Bible, Matthew's Bible, Geneva Bible and the New Testament of the Douay-Rheims Bible.

Each scholar made his own translation of a book and then passed it on to be reviewed by each member of his group. The whole group then went over the book together. Once a group had completed reviewing a book, they sent it to be reviewed by the other five groups. All objectionable and questionable translating was marked and noted and then returned to the original group for consideration. Thus every word of the King James Bible had to pass at least fourteen examinations before going to press, and over five thousand manuscripts were reviewed to complete the work.

The finished drafts were reviewed, and italicized words were added to make the text flow better in English. The total work employed over fifty-four translators. Throughout this entire process, many learned scholars of the land were called upon for their recommendations. Anglican Church authorities were to be constantly informed of the progress of the work. The work was first published in 1611.

The 1611 printing was done before English spelling had been standardized, and so later printings had different spellings in order to achieve an even column of text. In addition, work continued to correct printing misprints. The 1631 edition corrected a misprint in what was termed the “Wicked Bible” where the word ‘not’ had been omitted in Exodus 20:14 ‘Thou shalt commit adultery.’ Even through many revisions, over the next two hundred years, the John Baskerville (a University of Cambridge printer and font designer) spelling and wording was retained. In 1644, Parliament forbade reading the Apocrypha in church and in 1666, the first edition published without the Apocrypha became available. In 1769, the Oxford standard text edition removed cross references and marginal notes to the books of the Apocrypha. Joseph Smith used his family’s King James Version, which contained the Apocrypha, for his revision (translation) of the Bible. In Doctrine and Covenants 91, the Prophet solicited the Lord for authorization to translate the Apocrypha. He was told that it was “not needful that the Apocrypha should be translated.” (verse 3) and so the Apocrypha is not included in the LDS Standard Works.

The King James Version of the Bible is one of the masterpieces of literature. It is Shakespeare’s work and the King James Version of the Bible, with its flowing language and prose rhythm, that makes English a written and intelligent language. In the text, a reader can find over 157 idioms (a group of words established by usage as having a meaning not deducible from those of the individual words), e.g., a two-edged sword, and nothing new under the sun. In the 1989 *Adventures in English Literature* it states: “Often referred to as ‘the only classic ever created by a committee,’ its uniform excellence and beauty caused it from the start to be acknowledged as a masterpiece, an outstanding literary work whose great popularity persists to the present day.” Charles Dickens called the KJV New Testament “the very best book that ever was or ever will be known in the world.” Andrew Motion, the 1999–2009 England Poet Laureate stated: “The King James Bible is a cornerstone of our culture and our language. Whatever our faith, whatever we believe, we have to recognize that the rhetorical power of this book, and in particular its power to fuse history with poetry, connects at the most fundamental level with our own history and poetry.”

At the 400th Anniversary Commemoration of the Bible attended by Queen Elizabeth II, it was stated: “The Authorized Version of the holy scriptures, commonly

known as the Authorized King James Version, is the word of God and the glory of the English language. For over 400 years it has led multitudes to a saving knowledge of the Lord Jesus Christ and a whole new life in Him and His word. The King James Bible has spread across the world reaching mankind generation after generation. It has saved, comforted, exhorted, rebuked, admonished, warned, enlightened, and edified without ceasing.”

RESOURCES

Much of the information in this study guide has been extracted from:

- Personal onsite visits and study
- Bodleian Library, Oxford University
- Cambridge University Library, Cambridge University.
- Vatican Apostolic Library, Rome, Vatican City
- 400th Year Anniversary Commemoration of the King James Bible. London, May 1611-May 2011.
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- Moore, Helen and Julian Reid, *Manifold Greatness: The Making of the King James Bible*. (Oxford: Bodleian Library, Oxford University), 2011.
- Nicolson, Adam, *God’s Secretaries: The Making of the King James Bible* (St. Louis: Free State Books), 2004.
- Nicolson, Adam, “The Bible of King James,” *National Geographic Magazine* (December 2011): 38–41.
- *Fires of Faith: The Coming Forth of the King James Bible* (DVD) BYU Broadcasting.
- *The King James Bible* BBC Documentary

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- http://en.wikipedia.org/wiki/Authorized_King_James_Version
- <http://www.bible-researcher.com/mcafee2.html>
- <http://www.av1611.org/kjv/kjvhist.html>
- <http://lavistachurchofchrist.org/LVarticles/OriginOfKJV.htm>
- <http://www.greatsite.com/timeline-english-bible-history/>
- <http://www.servantofjesuschrist.com/articles/biblecomparisons.html>
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