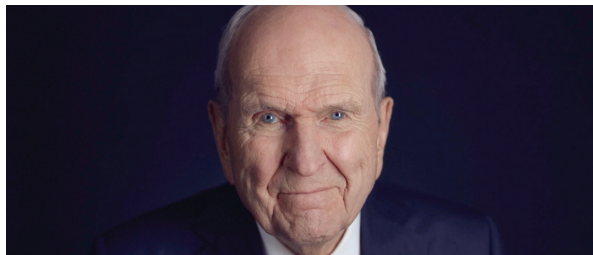
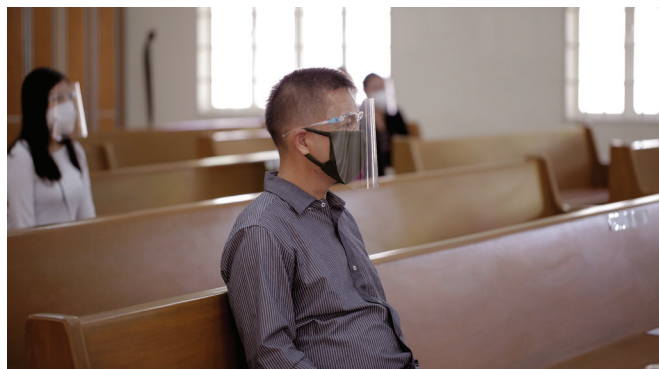


THE DAILY UNIVERSE

MAGAZINE



THE CHURCH INNOVATES



DURING A PANDEMIC



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Brighter than autumn leaves.

D A T I N G & R E L A T I O N S H I P S

TWO



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IDEAS

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THE DAILY UNIVERSE

MAGAZINE

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President Russell M. Nelson
announces 13 locations for new temples.
President Nelson has announced more new
temples than any other Church president.



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JOURNALISM EXPLAINER: RELATIONSHIP WITH SOURCES

By Emma Gadeski

Human sources are the backbone of journalism. Reporters need to learn from experts in different fields so they can deliver quality, helpful content.

But journalists also have to be careful in their relationships with sources. They must avoid conflict of interest, use anonymous sources with precision and remain balanced while still having empathy and gaining trust.

What is conflict of interest?

Conflict of interest is defined as “a conflict between the private interests and the official responsibilities of a person in a position of trust.”

What does this look like in journalism? A reporter who does not disclose they are dating a police officer and later does a story related to the police station their partner works at would have a conflict of interest. The reporter’s personal relationship with the source could get in the way of their ability to report fairly and accurately.

A New York Times article titled, “When Coziness With Sources Is a Conflict” gives examples of conflict of interest in journalism and shares how reporters can avoid getting too close to sources. Editor Margaret Sullivan writes that familiarity can turn into friendship with sources for beat reporters who have covered a subject for many years.

KSL.com general manager Steve Fidel shared two steps journalists can take to avoid conflict of interest in their reporting. First, they must discuss the potential conflict of interest with their editors. For example, if a reporter worked for a certain company and their potential story was about that company, they would need to explain that to newsroom leadership. Second, the editors decide if the reporter can do the story or if another reporter should take it.

Fidel recalled his daughter touring with Les Misérables on Broadway. The tour was coming to Salt Lake City while Fidel was working for the Deseret News, and the paper was doing a week’s worth of feature stories related to the show. “It was the ‘Hamilton’ of its era,” he said.

They wanted to do a story on the kids in the show, one of whom was Fidel’s daughter.

The editors made the decision to have Fidel do the story in first-person and explain the connection. This is an example of declaring a potential conflict of interest and letting editors make a decision.

Using anonymous sources with ‘surgical precision’

Journalists sometimes run into issues when a source asks if they can be anonymous. The Daily Universe rarely uses anonymous sources unless approval is given from newsroom managers, and newsroom managers also need to know who the person is. In the past, the publication has used only first names in stories about sexual assault or other sensitive topics like having a faith crisis at BYU.

“Anonymous sources are an important component to journalism sources, but they have to be used with surgical precision. You can’t just use that as a cop out for not holding someone accountable for their words,” Fidel said.

He explained that if reporters use anonymous sources well, the sources can enhance the credibility of the publication. But if they are used sloppily, they can attack the publication’s credibility.

Balancing objectivity and trust

The American Press Institute encourages reporters to build relationships with sources and readers. A tip one reporter gives in an article from the organization is for journalists to start interacting with audiences before they need them.

Fidel discussed how the pandemic made making and keeping these connections with sources more difficult. Making relationships, he said, is all about being genuine, respectful of the source and what they do, and staying in touch instead of just calling when you need something.

It’s also important to not give into pressures that would compromise one’s journalistic integrity, Fidel said.

The New York Times article explained that journalists and their sources don’t always have to be adversaries, but maintaining distance and understanding a source’s motivation makes good sense.

Q&A WITH BYU PROFESSOR BRIAN F. WOODFIELD



BYU chemistry professor Brian F. Woodfield has been teaching at BYU for more than 25 years and has taught thousands of students. Woodfield leads a graduate research group called the Woodfield Lab Group which focuses on studying industrially and technologically important materials. Woodfield is a member of The Church of Jesus Christ of Latter-day Saints and reconciles science with faith.

Q *What made you interested in studying and pursuing a lifelong career with chemistry?*

A I grew up in a home where we wanted to understand how everything worked. My father was a pioneer in computers and he would tear things apart and put them back together. He fixed all of our cars, appliances and other things. I had a similar mindset of looking at the world and trying to understand it. This understanding wasn't limited to just computers. I'm the youngest child in my family and my older brother was studying chemistry in high school and he was telling me about chemistry. It sounded really interesting and so I got hooked to chemistry.

My father was always involved in NASA and military projects. He was a chief software engineer for Apollo, so we were always interested in the space industry. He would explain how rockets worked and I became interested in low temperature physics.

Q *How is science compatible with religion?*

A It's surprising how much people misconstrue what science is about. Many people think science is the enemy. Parley P. Pratt wrote a book titled the "Key to the Science of Theology" in 1850. At the time, he was an apostle and he had the insight that all academic fields of study are just subsets of theology of the gospel. When you take a perspective that there's religion and then you put a barrier between religion and academics, that sets up conflict. But you can take the viewpoint that the Church, and religion in general, is after the truth in trying to understand the nature of God and how he interacts with us and how he is involved in our lives.

In the science field, we are trained to take theories, understand them and understand models as a matter of that discipline. If the model works, we keep it, but when it doesn't work, we then make a better model that helps us understand it even better. In the end, we are looking for truth. All these processes — including looking for truth — sit under the religion and are not opposed to it.

Just because a model doesn't work right does not mean that it still isn't useful. If a model is useful and it helps us predict or understand, it doesn't have to be eternally, fundamentally true but it is still considered useful.

My approach is that instead of looking for reasons of why not, I look for reasons why. Why is it consistent, how does it fit? Sometimes, that understanding can take decades to come to grips with.

Q *What are some theories that are taught in a typical scientific curriculum that are seen conventionally as incompatible with religion?*

A The classic one is evolution. I'm not an expert — I'm not an evolutionary biologist. However, I think you'll find that there isn't a single professor in biology or the life sciences department that has a problem with evolution, because it is a model that works. It isn't inconsistent with God because it is only a mechanism by which God can do His creation and create the diversity of the world that we see.

The problem occurs when well-meaning people look at God and think they know how He did everything. Our approach in science is to discover how He did things. If we're in the search of how He did things, then models don't become incompatible. They just become a way around trying to understand the truth of God and His nature, and so evolution in my mind is not incompatible at all.

In my discipline of quantum mechanics, some of the fundamental principles are that there is uncertainty. We can't know exactly where the electron is, and many students will say that can't be compatible with God because God knows all things. However, I turn it around and say there are many examples of where the fundamental principle is allowing people to have choice. In the pre-existence, we fought for the ability to choose instead of being mandated to having no choice. We chose and pre-determined that we wanted to have a choice — to have uncertainty. With quantum mechanics, it is not contrary, it is another example of God and the role of Jesus Christ.

Q *What are some aspects of science that people don't typically have a good understanding of that provide enlightenment rather than diminish faith?*

A It's super relevant that in the time of COVID-19, science has taken somewhat of a beating. People think that there are ulterior motives to science, that there are conspiracy theories, and that science wants a certain outcome. Science is geared around doing measurements, gathering data, explaining the

data, admitting if the models are incorrect and developing new models. This is where I think people misunderstand how science works. There is no other agenda than understanding. Science does not try to support someone's agenda.

In the Church, you ask questions, then you contemplate and when it makes sense, your trust in it grows. When it doesn't work, then you work it out by trying to find another path that does work. We are an experienced Church. We don't believe other people, we're supposed to find out things ourselves. This is exactly how science works.

Q *Has studying science strengthened your testimony and your understanding of God?*

A There is no question that studying science and being a temple worker for the last seven years has done more to help me understand God and Christ and their roles and about the world than anything else. I can just see the hand of God in science.

Q *As a professor at BYU, one of your main goals is to strengthen the faith of the students you teach. What do you teach to your students specifically that helps strengthen their faith and their understanding of God?*

A If there's a principle I want my students to learn, I want them to learn that it is okay not to understand something. You don't have to have the answers to everything right away. The journey is not about knowing the answers, it's about learning how to get the answers. It's learning how to solve your own problems. I hope that what they walk away with is not how to be a chemist, but how to apply the skills we taught them using chemistry and how to apply them to any aspect of their lives, whether it's being in the Church, a leader, a parent or a doctor.

Eugene England, a BYU professor who passed away about 20 years ago, said religion is a laboratory where we learn how to apply the principles of the gospel. By teaching principles of chemistry, I am hoping to teach the students how to better understand what they observe, not just in the chemistry but also in the world around them and how to apply those principles in our laboratory of our families and in the laboratory of our religion, to be better people.

INNOVATION IN THE CHURCH: MOVING FORWARD IN A PANDEMIC

By Cassidy Wixom

The coronavirus swept the world, beginning in 2019, altering life as we know it. National shutdowns, case outbreaks, overrun hospitals, millions of lost jobs, schools closed, digital everything and more. The world seemed to stop for months and now countries, governments, families, businesses, churches and more are trying to pick up the pieces and move forward into this new version of life.

The Church of Jesus Christ of Latter-day Saints was no exception to having its world rocked. Thousands of missionaries sent home in a matter of days. Temples closed with no projected date on when they would reopen. Weekly Church meetings disbanded until further notice. General Conference turned to digital streaming only.

Marriages were postponed, mission calls reassigned, Missionary Training Centers closed. Fulfilling church callings became a little more challenging, and uncertainty pervaded aspects of the Church causing many to wonder how it would recover and move forward with its work.

The question now is: has any good come from the massive disruptions the Church and the rest of the world went through?

Although the COVID-19 pandemic is far from over, The Daily Universe recently examined how the Church has moved forward and grown from the challenges of the last year-and-a-half.

Approximately 19 months after the world shuttered to a halt, the Church is progressing forward again. The COVID-19 pandemic increased the Church's use of technology, revolutionized missionary work, expanded family history efforts and reminded members of the importance of temples.

Weekly Church meetings have returned in some areas of the world although masks, vaccines and more protective measures are intertwined with worship now. Online scheduling, Zoom meetings and streamed devotionals have allowed messages, insights and gospel principles to still be shared across the Church.

Every single temple has reopened in some capacity allowing marriages, endowments, and other sacred temple work to resume, but many temples are still limited on operations. Some missionaries who were reassigned to serve in their home countries are now being sent back to their original foreign assignments to continue serving through new technological-based methods.

Despite the challenges, President Russell M. Nelson never stopped guiding the Church and assuring members the pandemic would end. He continued announcing new temples, reopening current temples when he could, instating new callings, taking stands on social controversies and directing the Church in today's ever-changing, unpredictable circumstances.

2020

March 11

Church closes MTCs, missionaries to train remotely

March 12

Church public meetings suspended

March 16

Missionaries who hit 21 months come home, others reassigned

March 19

General Conference will be held without an in-person audience

COVID-19 PROMPTS NEW FOCUS ON MISSIONARY WORK

By Jackson Payne

It was a grim scene at the airport in Buenos Aires.

Dazed and confused, more than 400 American missionaries representing five different missions crowded before sunrise waiting to evacuate Argentina. It was March 2020, and COVID-19 was at the forefront of the rapid unraveling of world normalcy. The mass exodus of missionaries spanned the globe, with those serving in Africa, Asia, the Pacific and South and Central America being sent back to the states as quickly as possible.

Argentina's missionaries were no different. After two days of quarantine, Connor Quinn, who had been serving in the Buenos Aires South Mission for eight months, was informed he and the rest of the American missionaries would be returning home — but with no specific timetable. Quinn and company languished in limbo for another week before receiving word they needed to be ready to leave in the next two hours.

"It was solemn," Quinn said of the airport assembly. "It all happened so fast, we weren't really prepared to leave. Personally, I was worried about what would come next, it was all very rushed."

What came next for Quinn and thousands of other missionaries around the globe was an "inter-mission"

period at home followed by a temporary stateside reassignment, helping to blaze the trail ahead for the most abrupt, yet expansive revolution in the history of missionary work.

Long gone were the days of tracting, door knocking and "hitting the pavement." This core diet of missionary effort was turned upside down entirely by pandemic-induced regulations that prompted immediate adjustments. Most notable was an increased involvement of Church members and utilization of technology.

A year before the pandemic, Robby Gordon spent three months in the Florida Fort Lauderdale Mission waiting for his visa before heading to his original assignment in the Angola Luanda Mission. Once COVID-19 hit, Gordon was sent to Cincinnati on reassignment, giving him two unique stateside mission experiences before and throughout the pandemic.

"I never contacted on the street in Ohio, and I never messaged anyone digitally in Florida,"

Gordon said. "You definitely reach more people with technology than just talking to people on the street."

Gordon Treadway, former president of the Utah Orem Mission at the time of initial quarantine, recalled that while the pandemic had caught everyone by surprise, his mission was well-equipped to press forward in the unprecedented circumstances. "In some ways, the Lord had prepared us a lot more for the pandemic than we realized at the time."

Missionaries in Orem had been piloting a "member missionary message" program for more than 18 months before the pandemic in which they met with members to teach brief lessons, update and excite them on the work and seek referral opportunities. The program, which Treadway dubbed "M3" gave missionaries an



MICHELLE WOOD ESTRADA/FACEBOOK

Full-time missionaries on a chartered flight returning to the United States from missions in the Philippines.

March 25

All temples close until further notice

March 26

President Nelson calls for a worldwide fast on March 29

March 31

Missionaries given choice to postpone mission, be reassigned

April 4-5

Virtual General Conference held with very limited attendees

April 4

Church releases new logo with emphasis on Jesus Christ

immediate pursuit for excellence in the early days of COVID-19.

“Within a few days of lockdown, we had completely transitioned to online work,” Treadway said. “While some missions took a while to figure out how to stay productive, our mission was teaching 2,000-4,000 lessons a week through Zoom because we continued to work with the members to help us transition to working with our investigators.”

Zoom became a “new normal” for missions around the globe, helping missionaries reach individuals and families confined to their homes conveniently through a screen.

“Zoom opened missionary work in ways that it never would have happened otherwise,” BYU missionary preparation instructor Susie Mullen said.

The changes in missionary work led Mullen and her husband and team teacher, Tom, to train their prospective missionary students on the new ways to spread the gospel. One example is utilizing the blended class format to teach role play lessons virtually.

“We had to pivot in how we taught,” Tom Mullen said. “It was the same principles and doctrine but a different application in a new normal. Having our students teach each other online over Zoom is something we didn’t do before COVID, so now they’re gaining experience that they’ll take with them.”

Susie added that while the message shared by missionaries remains the same — although more relevant in a pandemic-ridden world searching for peace — the new methods of sharing it requires proficiency in online abilities. “Teaching skills are different when you teach an older person compared to a 10-year-old, and it’s the same with online teaching compared to in-person.”

Other missions in Utah were quick to follow Orem’s lead, doubling their efforts on member-focused work to find the most effective course of action for missionary work during COVID-19. Quinn, reassigned to the Utah Salt Lake City Mission, noted the increased level of productivity that came with technology-based teaching over Zoom. “Technology made our lessons much more effective, and a lot of that

came from working with members,” he said.

Weston Ludlow was reassigned to serve in Provo after nine months in the Ecuador Quito Mission. He recalled that while technology wasn’t as strong of a focus in his mission, working with the members proved to pay great dividends in their missionary efforts, especially when teaching individuals with concerns.

Ludlow said missionary work is more efficient with referrals from members. “Everyone here has their prejudices (about the Church), but people know good members who can be examples, answer their questions and help them understand better.”

In Orem, Treadway said his missionaries saw a staggering increase in their key indicator totals from “M3” member referrals, with new investigators taught and baptism numbers more than doubling in 2020 from August through October compared to the three months before the pandemic.

“The greatest blessing of the member initiative was that our missionaries had a daily purpose, and because of that, morale, focus and enjoyment among missionaries actually increased over the following months,” Treadway said. “They pushed forward because they had something to do all day every day. It can’t be understated how important it was to keep the missionaries engaged, involved and excited about the work even when they were stuck inside their apartments.”

The Orem mission also created “The Road to Hope and Peace” Facebook page in an attempt to dive into social media work, gaining over 40,000 followers with daily posts of inspirational videos, member testimonies and other well-crafted content. Additionally, the page hosted weekly live devotionals over Facebook Watch with notable guests such as professional golfer Tony Finau, actor Kirby Heybourne and former BYU basketball star Jimmer Fredette.

The page has proven to be a worldwide referral machine with content being shared in more than 100 different countries. “We were able to find, teach and baptize people in at least three different continents as a result of our Facebook content,” Treadway said. “It was incredible

to watch the impact that social media could have.”

Various countries have reopened their borders, allowing some missionaries to return to their original assignments and bring these improved missionary practices overseas. One such missionary was Quinn, who after 10 months in Salt Lake, was sent to spend his final months back in Argentina. He was quickly thrust into the mission’s Facebook blitz as a content moderator to manage one of the mission’s four pages. Buenos Aires South has enjoyed tremendous success in its Facebook efforts, receiving more than 1,000 online referrals each month and perfecting the way new investigators are fellowshipped in their congregations.

“I learned in Salt Lake how to work with different organizations such as Relief Society and ward council, so going to Argentina with a Salt Lake model to follow and implement it there was a blessing,” Quinn said. “Preach My Gospel and statistics both show that working with members leads to more success, and I was able to integrate the people we taught better into the wards.”

Despite the commotion of COVID-19 and different mission changes, missionaries and leaders profess the continuation of miracles and God’s involvement in the work of salvation.

“The tools (in teaching) may be different, but you’ll see the same miracle of knowing that this is God’s work appear in each mission no matter where you are or how you do it,” Gordon said.

Missionaries like Quinn have come a long way since the Argentina airport chaos of the pandemic’s early days. Treadway credits the “COVID generation” of missionaries for being God’s chosen vessel to institute new and necessary changes in the work.

“Our missionaries came, embraced it fully and never complained,” Treadway said. “They did beautifully, and now all across the Church you’re hearing about how the work is more effective now than ever. That’s 100% a reflection of these missionaries and the truthfulness of Christ’s restored gospel.”

April 5

President Nelson announces 8 new temples, proclamation on Restoration

April 8

President Nelson urges people of all faiths to fast on Good Friday for COVID-19 relief

April 27

BYU hosts virtual Women’s Conference

April 30

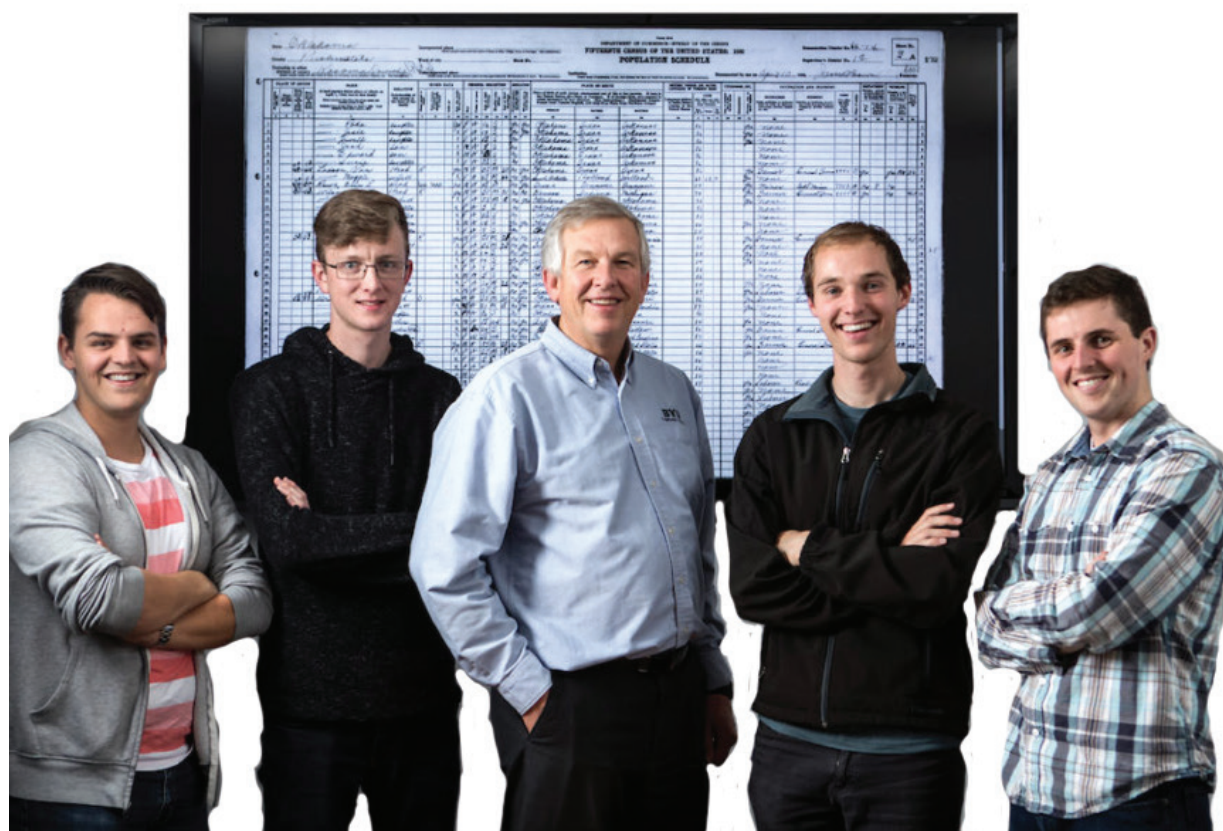
Church cancels 2020 treks, pageants. FSY conferences canceled earlier

April 30

Missionaries begin receiving new mission assignments

FAMILY HISTORY IN THE PANDEMIC

By Cassidy Wixom and Jeff Salcedo



REBEKAH BAKER/BYU PHOTO

The BYU Family History Technology lab students and lab manager Mark Clement help connect relatives through the Relative Finder app.

Gone are the days of using antique family history techniques to fill out a family tree as new technology makes genealogy an easier process.

"There was a day long ago when we'd flip through microfilm hoping to find someone and those days are well in the past ... What we're trying to do is think about the next set of technologies that will make family history even easier," said BYU Family History Technology Lab Director Joseph Price.

According to a statement on genealogy from The Church of Jesus Christ of Latter-day Saints, learning about one's family history is more than just a casual endeavor. "Latter-day Saints believe families can be together after this life. Therefore, it is essential to strengthen relationships with all family members, both those who are alive and those who have died."

Family history has become more prominent because of companies like FamilySearch and Ancestry. The growth of technology has helped family history work become easier and more personable.

"The internet is a powerful tool; the home is now our primary family history center," Elder Quentin L. Cook of the Quorum of the Twelve said during April 2019 General Conference.

Over the years, the advancement and implementation of technology in family history has produced greater accessibility to family history work. For example, the apps created by the BYU Family History Technology Lab are helping speed up the process. Price said something as simple as a search feature makes filling a family tree a quicker process compared to the past.

"I think we sometimes forget that part of technology is search, the ability to find

May 10

11 temples enter Phase 1 of reopening process

May 19

Phased return to Sabbath day worship meetings

June 8

Prophet and NAACP leaders call for racial harmony in post on Medium.com

June 12

Dress standards for male missionaries change

July 20

First Presidency announces changes made to endowment ceremony

things more quickly and we take it for granted because we're so used to Google, but search is really one of the most powerful technological advances in family history," Price said.

The lab continues to work on ways to make family history easier to do as lab members recently finished a new program called "reverse indexing," which presents users with a certain word, and the user can select examples that don't match the specific word.

This process differs from traditional indexing, where people read a document and transcribe the entire thing. This process provides a more efficient and engaging way to index, said BYU Family History Technology Lab Manager Mark Clement.

Growing inside and outside the Church

Family history has always been a topic within the Church, but it has gained wider attention in the last few years around the world with the rising popularity of genealogy websites and increased DNA genealogical testing.

Ancestry has around 3 million paying subscribers across 30 international markets, and MyHeritage has 4.7 billion profiles and 92 million users. 23andMe has sold more than 12 million DNA testing kits.

In 2020, contributors to FamilySearch added nearly 100 million relatives to the FamilySearch Family Tree for a total of 1.3 billion people, and users added 300 million new sources from their family records. Visits to FamilySearch increased in 2020 by almost 18%, hitting 207 million visits compared to 169.5 million website visitors in 2019.

Resources and callings dedicated to increasing family history work within the Church have led to the Church owning one of the largest collections of family records in the world, with information on more than 3 billion deceased people. According to the Church's genealogy webpage, this effort was originally facilitated through the Genealogical Society

of Utah and now by using FamilySearch — a non-profit organization sponsored by the Church. The effort was achieved through cooperation from government archives, churches and libraries.

Most recently, the Church hit a major milestone on Sept. 21 by digitizing FamilySearch's collection of 2.4 million rolls of microfilm, an effort that has taken over 83 years to accomplish.

FamilySearch also hosts a yearly family history conference called RootsTech, traditionally in Salt Lake City. According to its website, RootsTech is a four-day event "dedicated to celebrating family, discovering family histories and connecting the living to their ancestors and each other."

RootsTech has had more than 1 million attendees from over 200 countries and territories. The 2020 RootsTech Conference was virtual because of the pandemic and has led to greater reach and participation in family history with virtual sessions offered to anyone.

During the 2014 RootsTech Conference, FamilySearch announced it would collaborate with MyHeritage, Ancestry and Find My Past to give members of the Church access to more records than ever. This collaboration between the genealogy websites helped them share records and tools to allow more people the opportunity to build and preserve their family histories.

Personal impact

Beyond making family history easier to do, the BYU Family History Technology Lab strives to add personal connection for those doing family history.

"I love it when we can both connect to the past, but also connect with each other," Price said.

Relative Finder is one of the ways the lab offers users an opportunity to form a personal connection in family history. The app

helps users find other users they are related to through the use of their family trees. The program, which recently hit 1 million users, provided an Ohio therapist a way to help her homeless patients "not feel isolated," Clement said.

"(The therapist) said her most effective tool in helping to provide services for homeless people was to get them connected with FamilySearch and see that they actually did have a big family. All of a sudden, they felt like they weren't so isolated," Clement said.

Users of the lab's features aren't the only ones feeling a personal connection through family history work. Clement and Price both said they feel immense satisfaction in the work they do for the lab.

Connecting people to unknown family members through Relative Finder gives Clement "gratification," particularly when he could help a woman who thought she had no family meet a family member at one of his conferences.

"She wasn't aware of any siblings or cousins so she felt disconnected from her family and she walked up to a person who was her cousin. She says now, 'I feel like I'm connected, I feel like I have a family,'" Clement said. "That was very gratifying for me, to be participating in something that can really connect people with each other."

Price shares the similar feelings he has when he helps users fill out their family trees.

"My favorite thing to do is ask someone, 'tell me about your grandma, tell me about your grandpa,' and then based on what they tell me, finding them in a record or try to find them on a tree ... There's something really powerful about discovering a personal connection with someone," Price said.

The work Clement, Price and the students do serves a greater purpose in their eyes. "At times, at the end of our meetings, we shout 'hoorah for Israel' and we really do feel like we're a part of gathering Israel on both sides of the veil," Clement said.

October 4

6 new temples announced at General Conference

November 4

Missionaries start returning to foreign assignments

November 20

President Nelson releases video with #givethanks challenge, prayer

December 6

At virtual Christmas Devotional speakers urge members to "focus on the Savior"

December 21

Church reports 21 temple groundbreakings conducted in 2020

TEMPLES AND COVID-19

By Ingrid Sagers

Various changes in temple construction and worship began in March 2020 as the COVID-19 pandemic caused businesses, schools, churches and temples to shut down. The Church of Jesus Christ of Latter-day Saints officially shut down all temples until “further notice” on March 25, 2020.

On May 7, 2020, the Church announced a phased reopening of temples to allow worship to continue safely with COVID-19 restrictions. A Church Newsroom article contains an updated list of the temples and the five phases that have been implemented.

Phase 1 allows members to schedule living husband-and-wife sealings by appointment. Members are permitted to do all living ordinances with restrictions in Phase 2, while Phase 2-B permits all living ordinances and baptisms for deceased individuals with restrictions.

Phase 3 encourages members to attend the temple to complete all living and proxy ordinances with restrictions. Temples are open for full operations without restrictions in phase 4.

Reopened temples in any phase usually enforce social distancing, mask wearing and extra hand sanitizer stations positioned in places in the temple before and after physical contact is required. For a few months in 2021, masks were no longer required in some areas of the world during temple worship. On Sept. 22, the First Presidency asked all members going forward to wear masks while in the temples and again encouraged members to be vaccinated against COVID-19.

As of Sept. 28, there are three temples with paused operations,

eight temples under renovation, 44 temples under construction and 40 more temples that have been announced. There are zero temples in Phase 4, but 147 temples around the world in Phase 3.

On July 5, 2021, the Kyiv Ukraine Temple reopened, marking all temples open in at least some level of operation.

Another noticeable change in temples has been the removal of the angel Moroni statue from the main spire. The Church has also decided to not include statues on most of the temples that are being built. Of the temples that are built, under construction or have architectural plans released, 170 temples have an angel Moroni statue and 57 temples do not.

Lindsey Williams, the web editor of LDS

Living, wrote an article on the angel Moroni additions and removal. “The Church has released exterior renderings of 48 new temples. Of the 48 renderings, 33 temple renderings do not feature an angel Moroni statue,” Williams said.

Additionally, the Hong Kong Temple is presently under renovation and was built with an angel Moroni statue; the temple is expected to reopen sometime in 2022, with the angel Moroni statue removed.

BYU alumna Jade Rogers became a temple worker at the end of February 2020 and she said the temple was her spiritual anchor every week. She said she looked forward to growing spiritually as she worked.

Rogers remembers her co-workers talking about COVID-19 and whether the temples would need to be closed. The next day, she received an email telling workers not to come in for their shifts.

During the pandemic, the temple presidency emailed the temple workers once a month with a spiritual thought and COVID-19 updates, she said. Rogers received an email on July 1, 2021, letting her know she could return to work in the temple.

Rogers said after months of not being able to serve in the temple as an attendee or a volunteer, a four-and-a-half-hour temple shift has been really difficult. She wasn’t used to giving God “temple time” anymore. “I asked Him to help nurture my heart and desire to serve to the level they were at before,” Rogers said.

The Church’s Newsroom stated “Church leaders express gratitude and emphasize caution, safety and wisdom in the phased reopening process.”



UNIVERSE ARCHIVES

The Provo City Center Temple reflects the fall sunlight in 2020.

2021

January 19

President Nelson and senior apostles get vaccinated, urge others to do the same

April 4

20 new temples announced at General Conference

June 23

Provo MTC reopens, missionaries enter after week of at-home training

July 5

Kyiv Ukraine Temple opens, the last temple to reopen in some capacity

BYU PROFESSOR, GRAD STUDENT IDENTIFY MAYAN FORGERIES

By Ingrid Sagers

French archaeologist Marion Forest and BYU graduate student Chloe Burkey worked together to develop a new method of identifying forgeries from authentic ancient Mayan greenstone artifacts.

Forest and Burkey recently finished their two-year project studying the BYU Museum of Peoples and Cultures' Mesoamerican greenstone collection. The research looked into every trace and characteristic of each greenstone artifact's manufacturing. The manufacturing process, chemical makeup of these objects and traces from specific tools — modern or ancient — became signs of authenticity and illegitimacy, Forest said.

Forest specializes in Mesoamerican sociology; she is primarily a field archaeologist but has been teaching various

classes at BYU during a three-year period as a postdoctoral fellow.

She said her and Burkey's goals were to provide a truthful understanding of these greenstone artifacts and an artifact catalog for the museum itself and all future museum guests.

Lillian Sanders, promotions manager for the BYU Museum of Peoples and Cultures, expressed great excitement about the research on behalf of the museum. "They have been able to identify the mineralogical composition and manufacturing process of these artifacts, offering a new approach to studying such pieces," she said.

Burkey hopes their findings promote deeper thought about the importance of authenticity. "Why does authenticity matter?

What if we had forgeries in museums — what difference does it make to have authentic artifacts in representing history?" she said.

Burkey graduated in archaeology, with an emphasis in anthropology. She kickstarted the project while enrolled in a Mesoamerican history class taught by Forest. She approached Forest, asking if she could work with her for her senior archaeology thesis project.

The research became a three-part process, Burkey said. They began with analyzing the chemical structures of the 300 greenstone artifacts. The artifacts'



LILLIAN SANDERS

French archaeologist Marion Forest and BYU graduate student Chloe Burkey worked together to develop a new method of identifying forgeries from authentic ancient Mayan greenstone artifacts.



INGRID SAGERS

This electron scanning microscope is used for microscopic analysis on artifacts. Data from the microscope determines carving and polishing traits.

elements were critical to the identification of which materials would be realistic for the time period these artifacts were supposed come from.

“A lot of the forgeries are made out of cheaper materials that specifically led us to trace the origin,” Burkey said.

The second part of the process was microscopic analysis. Michael Standing has been with the BYU Electron Microscopy Facility for thirty years and is an expert in working with many different types of microscopes. Standing trained Forest and Burkey on how to use the electron scanning microscope, a complicated tool requiring online and in-person training.

“Our whole purpose here is to be available to other researchers. We’re specifically a support facility for whoever needs to utilize us,” Standing said. He emphasized the lab’s

desire to further projects and research in whatever capacity it can.

Standing trained Forest and Burkey on how to use the electron scanning microscope, allowing them to do microscopic analysis on marks left by tools. This intense scanning allowed Forest and Burkey to notice how certain artifacts had similar carving and polishing traits that could only be done by more modern tools.

The third and final part of the project involved the electron scanning microscope again to figure out what chemistries and minerals had been used in the greenstone rocks.

These small artifacts have an incredible value, Forest said. She hopes their research will give new life and identity to the greenstone artifacts. “Instead of being buried in boxes, the museum can now have an

authentic exhibit and show everyone these incredible artifacts,” she said.

The team made a 3D model catalog that will be available online. Forest believes so much more work can be accomplished on top of her and Burkey’s groundwork. She said she hopes their findings make the museum, artifact donors and future researchers proud.

The two women began the primary analysis in the fall of 2019, and worked together throughout 2020 into the fall of 2021. Burkey won the first place award for undergraduate anthropology project at the 2020 Mary Lou Fulton Conference for mentored student research at BYU.

Forest is hoping for their completed research articles to be submitted for publication by Christmas time this year and will be leaving BYU as her postdoctoral fellowship comes to a close.

'SITAKE CULTURE' IN FULL FORCE FOR BYU FOOTBALL

By Jackson Payne



PRESTON CRAWLEY

Nearly six seasons deep into Kalani Sitake's tenure as head coach, Sitake has BYU football players exactly where he wants them.

Speaking to media members following a practice in August, BYU football head coach Kalani Sitake was asked about his thoughts on the team's new, state-of-the-art locker room.

"I just like that the players can charge their phones while their lockers are closed and secure," Sitake said.

While brief, the explanation reflected a great deal about Sitake's focus for the program as a "players-first" coach, even in seemingly trivial matters such as phone chargers.

Backing the players comes easily for Sitake, who stood in their same shoes during his own playing days at BYU in the late 1990s. Sitake said the opening days of fall training camp brought flashbacks to practices years ago when he played for legendary head coach LaVell Edwards. While the former fullback misses playing, Sitake feels deeply grateful to be "living a dream."

"I get to drive by the stadium every day when I go to work and every night when I go home. I can't believe that I'm here and get to do this," Sitake said. "I was a BYU fan, I got to play here for LaVell Edwards, and now I'm the head coach. I'm so thankful for everything that's happened in my life to this point."

Upon Sitake's hiring in December 2015, he pledged to support his players, create a family atmosphere in the locker room, surround himself with quality coaches and demand excellence. Now nearly six seasons deep in the Sitake era, it's clear his vision has finally transformed into a visible culture.

"Kalani has this vision of recreating BYU to its prime, and I think it's right at its peak," quarterback Jacob Conover said. "He's doing an amazing job. He's doing a great job hiring these coaches who want to be here not for the money but because they want to help make BYU one of the top programs in the country."

The Cougars are 43-26 under Sitake's direction, trending upward in each of the past three seasons before skyrocketing to a No. 11 overall national ranking and powerhouse status last year, only to follow up in the current campaign with a 5-0 start and top 10 spot in the polls to make BYU football as relevant as it's ever been. His Cougars have boasted dramatic upset victories against the likes of Wisconsin, Tennessee, USC and Arizona State in front of national audiences. He's won three bowl

games, hasn't lost in overtime and is 25-10 at LaVell's house.

It's an impressive resume, but Sitake's success has clearly cultivated from responding to adversity. After dropping the season opener to Utah in 2019, Sitake fell to 5-11 lifetime against Power 5 opponents and most importantly, 1-9 in rivalry games. Since then, Sitake's Cougars have won five of six against Power 5 foes and are undefeated against Utah, Utah State and Boise State, with a memorable streak-buster against the Utes in Provo on Sept. 11 and an Aggie smackdown in Logan on Oct. 1.

"I'm not immune from making mistakes, but I'm going to learn and try to get better to focus on these young men and help them achieve their dreams," Sitake said.

Many dreams have come true for plenty of Cougars in Sitake's tenure, with a dozen players sent to the NFL just last season alone. Most notably, Sitake pirated quarterback Zach Wilson from Boise State to sign with BYU, made a daring midseason switch to start the young freshman in 2018, and eventually saw Wilson blossom into an elite gunslinger and #2 overall draft pick.

Even earlier than that, Sitake immediately proved his worth as a players-first coach upon his hiring by recruiting stars Taysom Hill and Jamaal Williams to stay in Provo for a final campaign, despite opportunities to transfer elsewhere during the shuffling regime as one coaching staff left and another arrived. Now accomplished NFL veterans, it's hard to say where Hill and Williams might be today had they not been persuaded by Sitake to stay home.

"Coach Sitake made football about us, and I really appreciated that," Hill told The Daily Universe in 2018. "I felt like he was genuine and that every decision he made was to help us as a team and he was genuine in taking care of us."

The Cougars opened Sitake's sixth season at the helm with a solid victory against Arizona on Sept. 4, a callback to Sitake's debut back in 2016 facing the same Wildcats. Kicker Jake Oldroyd, who drilled a game-winning field goal that night, is one of the few players from the '16 team still on the roster today. He credits Sitake for his growth from the beginning while maintaining his core principles.

"He's always been players first, fans first, taking care of his staff, and just really personable and charitable," Oldroyd said. "The only

thing that's really changed is his confidence. After seeing some of the success he's had and the support he's gotten from players and fans, he's more confident in himself, believes in us and knows that we can achieve amazing things as a team."

Sitake's relationship with the players is quite unique, with offensive coordinator Aaron Roderick commending him for his ability to communicate and collaborate.

"Players and coaches are equal participants in the meeting room, and our players have a lot of say in what we do," Roderick said. "There's a lot to it, but it comes from Kalani. Our coaches don't just stand in front of the room lecturing and hope the guys are listening. It's a very interactive way of teaching and our players are heavily involved in the meetings."

For the unselfish Sitake, it all comes down to giving the players opportunities to lead and feel "ownership" of the team.

"I want the players to feel empowered and find innovative ways to get better as a program, and that means giving them opportunities to lead," Sitake said. "I want everyone on this team to feel like they can be leaders... You don't have to earn a starting spot to be a leader, you just have to lead by example and stand up for what's right to defend the culture of this team."

Sitake's support of the players was instrumental in authoring one of the most landmark off-the-field developments in school history, when Built Brands stepped in to sponsor scholarships for all of the team's walk-ons in August. During the first week of fall camp, Sitake lamented that he wished every player on the roster could be on scholarship. Less than 10 days later, Built helped turn his wish into a reality.

"When you feel the love Kalani has for these boys, how can you not want to be around that? How can you not want to be involved with that cause?" Built CEO Nick Greer said.

As year six of the Sitake era charges forward, the Cougars look to continue climbing the national rankings and possibly crash a New Year's Six bowl, but Sitake knows his true legacy as a head coach goes farther than mere wins and losses.

"I've had a lot of opportunities to grow, learn and become a better person because of (BYU)," Sitake said. "I just want our players to feel that same impact in their lives and do for them what LaVell did for me."

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