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Ancient Near Eastern Studies
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Consultations: MW 3–3:50 p.m. (365-F JSB);
F 12:30–1:30 p.m. (205 HRCB)

**ANES 430R/GWS 330: Women in the Bible
Winter 2020**

MWF 11–11:50 a.m., 257 HRCB

Course Description: ANES 430R/GWS 330 is a seminar focused on examining the treatment of women in biblical texts. Through exegesis, reception history, and gender theory, we will endeavor to understand first the status of women in ancient Israel and early Christianity and then, through a redemptive-movement hermeneutic, attempt to better apply them to a modern, more egalitarian society.

Learning Outcomes for this seminar include, but are not limited to, the following:

- Ancient Text Interpretation: Be able to interpret major ancient Near East texts, including the Hebrew Bible, and analyze their significance for understanding the cultures that produced them. They will also learn proper hermeneutical skills and practice sound exegesis as well as learn how to do modern readings, including readings from a Latter-day Saint perspective.
- Critical Thinking: Develop the capacity for informed, independent, critical thinking, be able to perform appropriate library and online scholarly research.
- Analytical Writing:
 - ▶ Be able to write cogent and substantial research papers on a university level that utilize theoretical and methodological approaches from the Social Sciences and Humanities that integrate historical and artifactual analysis with the translation, analysis and interpretation of ancient Near Eastern texts and topics.
 - ▶ Students will be able to perform and present research related to women’s studies in written format.
- Academics and Faith: Consider the relationship between academics and faith through models of academically sound but also faithful scholarship. Seek a spiritually informed, lifelong pursuit of learning, scholarship, and service.
- Basic Knowledge of Women’s Studies: Learn to define and use the critical vocabulary basic to the field of women’s studies, in this case feminist biblical interpretation.

Class discussions, quizzes, exams, and papers will all be formatted with these overarching objectives in mind.

Inappropriate Use Of Course Materials: All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are

proprietary. *Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course.* To do so is a violation of the Brigham Young University Honor Code.

See the Appendix of this syllabus for other university and class policies.

Use of Electronic Devices in Class: Please be courteous of both the instructor and other students in class. This includes care in your use of laptops, iPads, cell phones, and other devices. Laptops and other internet-connected devices should only be used during class for taking notes, accessing electronic versions of the scriptures, downloading course material, and (rarely) doing class-related searches. *Unnecessary emailing and texting and all gaming and web surfing should not be done in class.*

Requirements: Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. *Attendance is not taken, but students are responsible for all material provided and discussed in class,* so if absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
Exam on Methods and Theory	100
2 Take-home Quizzes (50 points each)	100
Exegetical Paper	150
Exam on Women in the Hebrew Bible	200
Reception History Paper	150
Personal Essay (final–take home)	50
Exam (final–in class) on Women in the Greek New Testament	200

The reading quizzes will be short, in-class assessments from that day’s reading given that will be given periodically during the semester. The practice tests (or “take-home quizzes”) will be take-home *but closed-book* exercises intended to familiarize students with the format of the exams and to serve as a diagnostic of how well they are mastering the material.

Each exam will consist of identifications drawn from names, events, and terms from the readings

and class discussion; a section consisting of scriptural passages for commentary, allowing the student to explain the original context of the passage, its meaning, and possible answers on topics discussed. The first two exams will be administered in the Testing Center, but the final exam will be given in class on Sa18Apr, 11:00 a.m.–2:00 p.m.

The two papers should focus on a particular woman in the Bible or an issue of female concern, such as female purity laws or a woman's role in early Christian worship. The first paper (due Tu18Feb) will be an exercise in exegesis, using historical and literary criticism to try to establish the original meaning of the text to its original audience before briefly considering possible contemporary application. After a very brief exegesis, the second paper (due M13Apr) will focus on how the passage being considered has been received and understood in three or more periods or cultures. More detailed instructions will be posted on Learning Suite.

A final personal essay should be prepared to be turned in at the final. This essay should consist of two parts. First, it should reflect on one of the four optional texts listed below and how it has affected the student's approach to scripture or the role of women in the Bible. The second part should then discuss what other readings or discussion in the seminar were the most meaningful.

Required Texts

Bellis, Alice Ogden. *Helpmates, Harlots, and Heroes: Women's Stories in the Hebrew Bible*. Second edition. Louisville, Kentucky: Westminster John Knox Press, 2007. ISBN 978-0664230289

Evans, Robert. *Reception History, Tradition and Biblical Interpretation: Gadamer and Jauss in Current Practice*. The Library of New Testament Studies 510. New York: Bloomsbury T&T Clark, 2014. ISBN 978-0567655400

The HarperCollins Study Bible: Fully Revised & Updated. Edited by Harold W. Attridge. New York: HarperOne, 2006. ISBN 978-0060786854

Kenner, Craig S. *Paul, Women, and Wives: Marriage and Women's Ministry in the Letters of Paul*. Ada, Michigan: Baker Academic, 1992. ISBN 978-0801046766

A Woman's Place: House Churches In Earliest Christianity. Edited by Carolyn Osiek and Margaret Y. MacDonald. Minneapolis: Fortress Press, 2005. ISBN 978-0800637774

Webb, William J. *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Second edition. Downers Grove, Illinois: IVP Academic, 2001. ISBN 978-0830815616

Women in the Story of Jesus: The Gospels through the Eyes of Nineteenth-Century Female Biblical Interpreters. Edited by Marion Ann Taylor and Heather Weir. Grand Rapids, Michigan: Eerdmans, 2016. ISBN 978-0802873033

Optional/Recommended Texts

Students should buy —one— of the four recommended texts: *Inspired* or *Year of Biblical Womanhood* by Rachel Held Evans or the *Searching the Scriptures: A Feminist Commentary*, collected essays edited by Elisabeth Fiorenza or *The Lost Art of Scripture: Rescuing the Sacred Texts* by Karen Armstrong. This additional text will form the basis

of your final, personal essay.

Armstrong, Karen. *The Lost Art of Scripture: Rescuing the Sacred Texts*. New York: Knopf, 2019. ISBN 978-0451494863

Evans, Rachel Held. *Inspired: Slaying Giants, Walking on Water, and Loving the Bible Again*. Nashville, Tennessee: Nelson Books, 2018. ISBN 978-0718022310

———. *A Year of Biblical Womanhood: How a Liberated Woman Found Herself Sitting on Her Roof, Covering Her Head, and Calling Her Husband "Master."* Nashville, Tennessee: Nelson Books, 2012. ISBN 978-1595553676

Searching the Scriptures: A Feminist Commentary. Edited by Elisabeth Schüssler Fiorenza. Vol. 2. New York: Crossroad, 1994. ISBN 978-0824514242.

Reference and Other Books on Reserve

Bauchham, Richard. *Gospel Women: Studies of the Named Women in the Gospels*. Grand Rapids: Eerdmans, 2002. ISBN 978-0802849991

Discovering Biblical Equality: Complementarity Without Hierarchy. Edited by Ronald W. Pierce, Rebecca Merrill Groothuis, and Gordon D. Fee. Second edition. Downers Grove, Illinois: IVP Academic, 2005. ISBN 978-0830828340

Jasper, David. *A Short Introduction to Hermeneutics*. Louisville: Westminster John Knox Press, 2004. ISBN 978-0-664-22751-7

King, Philip J. and Lawrence E. Stager. *Life in Biblical Israel*. Library of Ancient Israel. Louisville, Kent.: Westminster John Knox Press, 2002. ISBN 978-0664221485

Klein, William W., Craig L. Blomberg, and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Third Edition. Grand Rapids: Zondervan, 2017. ISBN 978-0-310-52417-5

Olson, Camille Fronk. *Women of the Old Testament*. Salt Lake City: Deseret Book, 2009. ISBN 978-1590387917

———. *Women of the New Testament*. Salt Lake City: Deseret Book, 2014. ISBN 978-1609079185

The Oxford Handbook of the Reception History of the Bible. Edited by Michael Lieb, Emma Mason, and Jonathan Roberts. Oxford: Oxford University Press, 2011. ISBN 978-0199670390

Pardes, Ilana. *Countertraditions in the Bible: A Feminist Approach*. Harvard University Press, 1993. ISBN 978-0674175457

Reid, Barbara. *Choosing The Better Part? Women in the Gospel of Luke*. Collegeville: Liturgical Press, 1996, 144–62. ISBN 0-8146-5494-0

Searching the Scriptures: A Feminist Introduction. Edited by Elisabeth Schüssler Fiorenza. Vol. 1. New York: Crossroad, 1993. ISBN 978-0-8245-1701-4.

Searching the Scriptures: A Feminist Commentary. Edited by Elisabeth Schüssler Fiorenza. Vol. 2. New York: Crossroad, 1994. ISBN 978-0824514242

Stanton, Elizabeth Cady. *The Woman's Bible: A Classic Feminist Perspective*. Originally published New York: European Pub., 1895–98; repr. Minneola, NY: Dover Publications, 2003. ISBN 978-0486424910.

Women in Scripture: A Dictionary of Named and Unnamed Women in the Hebrew Bible, the Apocryphal/Deuterocanonical Books, and the New Testament. Edited by Carol L. Meyers, Ross S. Kraemer, and Toni Craven. Grand Rapids, Michigan: Eerdmans, 2000. ISBN 978-0395709368.

Women's Bible Commentary, Revised and Updated. Edited by Carol A. Newsom, Sharon H. Ringe, and Jacqueline E. Lapsley. Third Edition. Louisville, Kentucky: Westminster John Knox Press, 2012. ISBN 978-0664237073

Other Useful Texts

Adelman, Rachel E. *The Female Ruse: Women's Deception and Divine Sanction in the Hebrew Bible*. Sheffield: Sheffield Phoenix Press, 2015.

Adler, Rachel. *Engendering Judaism: An Inclusive Theology and Ethics*. Boston: Bacon Press, 1998.

Bauckham, Richard. *Gospel Women: Studies of the Named Women in the Gospels*. Grand Rapids: Eerdmans, 2002.

Connor, Alice. *Fierce Women of the Bible and Their Stories of Violence, Mercy, Bravery, Wisdom, Sex, and Salvation*. Minneapolis: Fortress Press, 2017.

Dever, William G. *Did God Have a Wife? Archaeology and Folk Religion in Ancient Israel*. Grand Rapids: Eerdmans, 2008. ISBN 978-0802863942

Feminist Companion to the New Testament and Early Christian Writings series by Bloomsbury Books.
<https://www.bloomsbury.com/us/series/feminist-companion-to-the-new-testament-and-early-christian-writings/>

Feminist Biblical Interpretation: A Compendium of Critical Commentary on the Books of the Bible and Related Literature. Edited by Luise Schottroff and Marie-Theres Wacker. Grand Rapids: Eerdmans, 2012.
ISBN 978-0802860972

Frymer-Kensky, *Reading the Women in the Bible: A New Interpretation of Their Stories*. New York: Schocken Books, 2002. isbn 978-0-8052-1182-5

Huntsman, Eric D. *Becoming the Beloved Disciple: Coming unto Christ through the Gospel of John*. Springville: Cedar Fort, 2018. isbn 978-1462136100

Trible, Phyllis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. Philadelphia: Fortress Press, 1984. ISBN 978-0800615376

Witherington, Ben. *Women and the Genesis of Christianity*. Cambridge: Cambridge University Press, 1990.
ISBN 978-0521367356

———. *Women in the Ministry of Jesus*. Cambridge: Cambridge University Press, 1984. ISBN 0-521-34781-5

Women in the Hebrew Bible. Edited by Bach, Alice. New York: Routledge, 1999.

"Women Like This": New Perspectives on Jewish Women in the Greco-Roman World. Edited by Levine, Amy-Jill. Atlanta: Scholars Press, 1991.

Partial Reading Key

Bauckham, <i>Gospel Women</i>	Richard Bauckham, <i>Gospel Women: Studies of the Named Women in the Gospels</i>
Bellis	Alice Ogden Bellis, <i>Helpmates, Harlots, and Heroes</i>
ER	Reading available on Electronic Reserve
Evans	Robert Evans, <i>Reception History, Tradition and Biblical Interpretation</i>
HSCB	<i>The Harper Collins Study Bible.</i>
Jasper, <i>SIH</i>	David Jasper, <i>A Short Introduction to Hermeneutics</i>
Keener	Craig Keener, <i>Paul, Women, & Wives</i>
Klein et al., <i>IBI</i>	Klein, Blomberg, and Hubbard, <i>Introduction to Biblical Interpretation</i> , third edition.
LS	Reading available on Learning Suite
Olson, <i>WOT</i>	Camille Fronk Olson, <i>Women of the Old Testament</i>
Olson, <i>WNT</i>	Camille Fronk Olson, <i>Women of the New Testament</i>
Osiek and MacDonald	Carolyn Osiek and Margaret MacDonald, <i>A Woman's Place</i>
Reid, <i>Choosing the Better Part</i>	Barbara Reid, <i>Choosing The Better Part? Women in the Gospel of Luke</i>
<i>Searching Scriptures</i> 1	<i>Searching the Scriptures: A Feminist Introduction</i> , vol. 1
Webb	William J. Webb, <i>Slaves, Women, & Homosexuals</i>
<i>Women in the Story of Jesus</i>	<i>Women in the Story of Jesus: The Gospels through the Eyes of Nineteenth-Century Female Biblical Interpreters</i> , edited by Marion Ann Taylor and Heather Weir

Class Schedule

M06Jan **EPIPHANY** (Matthew 2:1–15)
Course Introduction. Review of course standards and expectations. Brief overview of class schedule.

METHOD AND THEORY

W08Jan **Hermeneutics and the Need for Interpretation.**
Topics: Hermeneutics defined; the challenges of time, culture, distance, and language; the Word of God—the divine factor. The Biblical Canon. Levels of meaning and multiple readings. A Living Text with continually new meanings.
Reading: Fee and Stuart, “Introduction: The Need to Interpret,” *How to Read the Bible for All Its Worth*, 21–35 (ER); “The Need for Interpretation” and “The Canon and Translations,” Klein et al., *IBI*, 39–65, 165–83 (LS).
Listen: Radio West interview with Karen Armstrong, “Karen Armstrong And The Lost Art Of Scripture,” <https://radiowest.kuer.org/post/karen-armstrong-and-lost-art-scripture>

F10Jan **Exegesis: Getting Back to the (Presumed) Original Meaning.**
Topics: Exegesis versus exposition—they, there, then and us, here, now. Literary and historical context; studying and understanding the words themselves; applying exegesis to ourselves.
Reading: Gorman, “The Task,” 9–34 (ER); “General Rules of Hermeneutics: Prose” an “Application,” Klein et al., *IBI*, 293–324 and 602–636 (LS and ER); Gorman, “Contextual Analysis and Formal Analysis,” 69–100 (ER); Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text,” *Religious Educator* 6.1 (Winter 2005), 107–126 (ER).
For future reference: “Genres of the Old Testament” and “Genres of the New Testament,” Klein et al., *IBI*, 417–567 [when writing exegetical or reception history papers, look up the genre of your passage]

- M13Jan **History of Interpretation.**
Topics: Jewish and Christian Hermeneutics; Medieval Interpretation; the Bible in the Renaissance, Reformation, and Enlightenment; towards modern Hermeneutics.
Reading: Jasper, “Midrash and Rabbinic Interpretation,” “Hermeneutics in the New Testament” through “Medieval Hermeneutics,” and “Christian Humanism” thru “Age of Reason” *SHI*, 25–28, 28–48, 48–65 (ER, three files).
See also: Klein et al., *IBI*, 66–111.
- W15Jan **Advocacy Criticism.**
Topics: Social history and biblical interpretation; liberation theology; cultural criticism; feminist and LGBTQ+ hermeneutics; Webb’s Redemptive Movement Hermeneutic.
Reading: Klein et al., *IBI*, 134–164 (LS); Webb, “The Christian and Culture,” “A Redemptive-Movement Hermeneutic,” and “Conclusion,” 21–66, 245–56.
- F17Jan **Gender Theory and Women in the Bible.**
Topics: Elizabeth Cady Stanton and *The Women’s Bible*. Feminism, Womanism, and Transcending Androcentric Interpretation; directions in the 1970’s and 80’s directions; Complementarian, Egalitarian, and other recent approaches.
Reading: Preface and Introduction of the Dover edition of *The Woman’s Bible*, iii–xii, and comments on Genesis 1, 14–19 (LS and ER); Bellis, 3–34; Peggy Fletcher Stack, “LDS Church Issues New Statement on Feminism,” *Salt Lake Tribune*, January 13, 2020; re-read Klein et al., *IBI*, 155–60; Fiorenza, “Transforming the Legacy,” and Fander, “Historical-Critical Methods,” *Searching the Scriptures 1*, 1–24, 205–224 (LS); Groothuis and Pierce, “Introduction,” *Discovering Biblical Equality*, 13–19 (LS).
- M20Jan **MARTIN LUTHER KING DAY. No Class.**

EXAMINATION 1

Tu21–Th23Jan; F24Jan (late)

(Late fee begins 1/24 at 8:00a.m. and the test closes at 9:00p.m. that day)

WOMEN IN THE HEBREW BIBLE

All biblical readings should be done in the Harper Collins Study Bible. Students should first carefully read the introduction to each book in HCSB and note issues of sources, putative authorship, genre, structure, and themes.

- W22Jan **The Story of Eve.**
Reading: Genesis 1–3; Bellis, 37–56; Pardis, “Creation according to Eve: Beyond Genesis 3,” Jewish Women’s Archive, <https://jwa.org/encyclopedia/article/creation-according-to-eve-beyond-genesis-3>; Webb, 110–120, 127–131; Stanton, *The Women’s Bible*, 20–27.
See also: Ilana Pardis, “Creation according to Eve,” *Countertraditions in the Bible: A Feminist Approach*, 13–38 (note her review of Bloom’s *Book of J* at 33–37); Connor, “Eve: Mother of All Living,” *Fierce Women of the Bible*, 65–71; Olson, *WOT*, 7–20.
- F24Jan **Matriarchs, Handmaids, Prostitutes, and Seductresses.**
Topics: Sarah and Hagar; Rebekah; Leah and Rachel; Tamar; Potiphar’s Wife.
Reading: Genesis 12, 16, 19–21, 24–27, 29–35, 38, 39, 41; Bellis, 57–82; Fischer, “Genesis 15–50: The Story of Israel’s Origins as a Women’s Story,” *Feminist Biblical Interpretation*, 15–32 (ER).

See also: Olson, *WOT*, 21–82; Pardes, “Beyond Genesis 3: The Politics of Maternal Naming,” *Countertraditions*, 39–59.

M27Jan **Midwives, Zipporah, Miriam, and the daughters of Zelophehad.**

Topics: Named heroines and unnamed actors in the early Moses story; Moses as a “Bridegroom of Blood” and Zipporah—cultic role or faded goddess? Miriam as prophet, poet, singer, and leader; issues of property and the persistence of a man’s name.

Reading: Exodus 1–3, 14–15; Numbers 11–12, 27, 36; Bellis, 83–97; Phyllis Trible, “Bringing Miriam Out of the Shadows,” *Bible Review* 5.1 (February 1989): 14–20 (ER); Pardes, “Zipporah and the Struggle for Deliverance,” *Countertraditions in the Bible: A Feminist Approach*, 79–97 (ER).

See also: Olson, *WOT*, 87–105, 167–197.

W29Jan **Women and Israelite Law.**

Topics: Childbearing, menstruation, and abnormal emissions; the issue of *ritual* impurity; Deuteronomy and women; cultural explanations and exegetical options for Israelite legal passage on women.

Reading: Leviticus 15; Deuteronomy 12–26; Meacham, “Female Purity (Niddah)” [only up to Rabbinic Period and Normative Judaism] <https://jwa.org/encyclopedia/article/female-purity-niddah>; Engelmann, “Deuteronomy: Rights and Justice for Women in the Law,” *Feminist Biblical Interpretation*, 84–99 (ER); Webb, 73–81, 162–77.

Maxwell Institute Guest Lecturer: **Robert Adler**, “The Challenge of Translating the Bible,” 7:00 p.m., Varsity Theater, WSC.

Th30Jan *Guest Lecturer:* **11:00, Robert Alter**, “The Art of Biblical Narrative,” Reynolds Auditorium, HBL. Dr. Alter is a professor of Hebrew and comparative literature at the University of California, Berkeley, where he has taught since 1967. He published his translation of the Hebrew Bible in 2018.

F31Jan **In Times of Conquest, Transition, and Crisis.**

Topics: Rahab; Achsah, daughter of Caleb; Deborah and Jael, the song of Deborah; the woman with the millstone; the daughter of Jephthah; the wife of Manoah, the Philistine of Timnah, the prostitute of Gaza, and Delilah; the Levite’s concubine.

Reading: Joshua 2; Judges 1 (8–15), 4–5, 13–16, 19; Bellis, 98–101, 108–122; Exum, “Judges: Encoded Messages to Women,” *Feminist Biblical Interpretation*, 112–27 (ER), and “Mother in Israel: A Familiar Figure Reconsidered,” <http://www.womenpriests.org/classic/exum.asp>.

M03Feb **Women in Family and Religion.**

Topics: The structure of ancient Israelite families; formal religion; the nature of domestic religion; Asherah and the *’āshērāh*; the Kunitillet *’Ajrūd* inscriptions.

Reading: King and Stager, “Family and Kinship” and “Religious Institutions,” 36–61, 339–362 (ER); Dever, “The Goddess Asherah and Her Cult” and “Asherah, Women’s Cults, and ‘Official Yahwism,’” *Did God Have a Wife?* 176–219, 236–47 (ER).

See also: Dever on Kunitillet *’Ajrūd* in *Did God Have a Wife?* 160–67.

W05Feb **Women and Prophecy; Other Women in 1–2 Samuel.**

Topics: Nature of Hebrew Bible prophecy; prophets and “oracles”; Rahab and Deborah revisited; Hannah and her song; the necromancer of Endor; pivotal figures in the early monarchy—Rizpah, Michael, Abigail, Bathsheba, Tamar; the “wise women” of Tekoa and Abel; Huldah the prophetess.

Reading: Judges 4–5; 1 Samuel 1–2, 28; 2 Kings 22; Bellis, 101–108, 123–26, 153–54; Frymer-

Kensky, "Part 4: Voice," *Reading the Women of the Bible*, 295–330 (ER); Webb, 95–102.
See also: Ilse Mülner, "Books of Samuel: Women at the Center of Israel's History," *Feminist Biblical Interpretation*, 140–58, *n.b.* 152–54 on Wise Women in Israel; Olson, *WOT*, 83–85, 107–160.

F07Feb **Women and the Monarchy.**

Topics: Kyung Sook Lee, "Images of Women without Women's Reality"; Abishag; Bathsheba as Queen Mother; Jezebel and Athaliah; two cannibal mothers; the widow of Zarephath, the widow and the oil, the woman of Shunnem; Huldah (again).

Reading: 1 Samuel 18–19, 25; 2 Samuel 3, 6, 11–13, 20; 1 Kings 1–3, 10–11, 16–19, 21; 2 Kings 9, 11 Bellis, 127–49.

See also: Lee, "Books of Kings: Images of Women without Women's Reality," *Feminist Biblical Interpretation*, 159–77.

Take-home Quiz 1 distributed.

M10Feb ***Take-home Quiz 1 due.***

Women and the Prophets.

Topics: Hosea and Gomer; the image of women in (the) Isaiah(s); lonely Jeremiah, his use of Rachel; the death of Ezekiel and his depiction of Jerusalem and Samaria.

Reading: 1 Kings 17; 2 Kings 4, 22 (again); Hosea 1–3, 11; Isaiah 49, 51, 54, 66; Jeremiah 16, 31; Ezekiel 16, 23–24; Bellis, 149–69.

See also: Marie-Theres Wacker, "Hosea: The God-Identified Man and the Woman/Women of Israel," *Feminist Biblical Interpretation*, 371–85 (LS); Olson, *WOT*, 215–63.

W12Feb **Women in Poetry and Wisdom Literature.**

Topics: Features of Hebrew Poetry; Psalms, Proverbs, and the Song of Solomon; Woman Wisdom and Mistress Folly; the "Strong" Woman of Proverbs 31; positive female sexuality an the Song of Songs.

Reading: "General Rules of Hermeneutics: Biblical Poetry," Klein et al., *IBI*, 361–413 (LS and ER); Job 2; Proverbs 1–9, 31; Song of Solomon; Bellis, 170–82; Maier, "Proverbs: How Feminine Wisdom Comes into Being," *Feminist Biblical Interpretation*, 255–72 (ER).

See also: Athalya Brenner, "Song of Songs—Polyphony of Love," *Feminist Biblical Interpretation*, 288–302.

F12Feb **Ruth and Esther: Breaking the Norms.**

Topics: Subversive texts that question gender roles, law, customs nationality, and canon; Ruth and Naomi, models of female relationships; intertextuality—Leah, Rachel, Tamar, Judah, Pharez, and Joseph; Esther, saving her people.

Reading: Ruth; Esther; Bellis, 183–95; Petermann, "Ruth: Border Crossings of Two Women in Patriarchal Society," *Feminist Biblical Interpretation*, 128–39 (ER).

See also: Pardes, "The Book of Ruth: Idyllic Revisionism," *Countertraditions in the Bible: A Feminist Approach*, 98–117.

M17Feb **PRESIDENTS DAY. *No class.***

Tu18Feb ***Tuesday is Monday! Exegetical Paper due.***

EXAMINATION 2

W19–F21Feb; Sa22Feb (late)

(Late fee begins 2/21 at 7:00p.m., test closes at 2/22 at 3:00p.m.)

W19Feb **Between the Testaments—the Emergence of Second Temple Judaism.**

Topics: Effects of the Exile: Identity, Temple, and Torah; the Postexilic community: Persian Yehud, Hellenistic Judea, and the continuing Diaspora; Alexander the Great and the Hellenistic World; the advance of Rome; Hasmoneans and Herodians; the Roman provinces. Intertestamental literature: the Septuagint, the Apocrypha, the Pseudepigrapha, and the Dead Sea Scrolls.

Reading: Huntsman, “The World between the Testaments” and “The Greek and Roman Worlds,” *Jesus Christ and the World of the New Testament*, 16–41 (LS); Ludlow, “Intertestamental Literature and the Dead Sea Scrolls,” *A Bible Reader’s History of the Ancient World*, 350–63 (LS).

See also: Bauckham, *Gospel Women*, xi–xxi (LS; this is a VERY useful introduction not only to his study on named women in the Gospels but also a useful link between the work of feminists on the Hebrew Bible and what needs to be done with the Greek New Testament. It is highly recommended! Note also his discussion of androcentric and gynocentric readings)

Th20Feb Guest Lecturer: **Amy-Jill Levine**, “Jesus, Gender, and Judaism” (11:00 a.m., Reynolds Auditorium, HBLL). Professor Levine is the E. Rhodes and Leona B. Carpenter Professor of New Testament Studies at Vanderbilt University Divinity School, Department of Religious Studies, and Graduate Department of Religion.

F21Feb No class.

WOMEN IN THE GREEK NEW TESTAMENT AND EARLY CHRISTIANITY

Again, all biblical readings should be done in the Harper Collins Study Bible. Students should first carefully read the introduction to each book in HCSB and note issues of sources, putative authorship, genre, structure, and themes.

M24Feb **Reception History and Theory 1.**

Topics: Biblical reception, reception theory, and reception history; Hans-Georg Gadamer and his philosophy of interpretation and “knowing”; the example of Example of Ulrich Luz; Hans-Robert Jauss and his example of an aesthetic method of interpreting works in a historical sequence of receptions and interpretations.

Reading: Roberts, “Introduction,” *The Oxford Handbook of the Reception History of the Bible*, 1–8 (ER); Evans, xv–52.

W26Feb **Reception History and Theory 2.**

Reading: Taylor and Weir, “Introduction,” *Women in the Story of Jesus*, 1–17; Evans, 114–42, 228–59; Cunningham, “Bible Reading and/after Theory,” *The Oxford Handbook of the Reception History of the Bible*, 649–65 (ER).

Handout for future research: Contents pages of *The Oxford Handbook of the Reception History of the Bible*, v–viii.

F28Mar **Bad Girls and Foreigners: Women in the Ancestry of Jesus.**

Reading: Matthew 1:1–17; Huntsman, “The Story of Jesus’ Genealogy” and “The Infancy Narratives and the Christmas Story,” *Good Tidings of Great Joy*, 20–28, 139–42 (LS); Bauckham, “The Gentile Foremothers of the Messiah,” *Gospel Women*, 17–46 (ER).

See also: Olson, *WNT*, 41–107.

M02Mar **Elisabeth and Mary.**

Topics: The Lucan Diptych; comparisons and contrasts in the stories of John the Baptist and Jesus; Lucan canticles; Luke 1 as a gynocentric text; authorial intended intertextuality and the “communicative openness” of such texts; precedents—women as agents of God’s salvation and mother’s importance for God’s purposes; the theme of “lowliness” in Luke 1; Mary as a model for feminine virtues in nineteenth century interpreters.

Reading: Luke 1:1–79; Huntsman, “Promised Savior,” *Good Tidings of Great Joy*, 41–61 (LS); Bauckham, “Elizabeth and Mary in Luke 1: Reading a Gynocentric Text Intertextually,” *Gospel Women*, 47–76 (make your own copy); *Women in the Story of Jesus*, 25–58.

See also: Olson, *WNT*, 9–23, 123–31; Janssen and Lamb, “Gospel of Luke: The Humbled Will Be Lifted Up,” *Feminist Biblical Interpretation*, 645–53 (ER); Reid, *Choosing The Better Part*, 55–95.

W04Mar **Mary and Anna: Treasuring These Things in Their Hearts.**

Topics: The unusual circumstances of Jesus’ birth; the Presentation in the temple; Simeon’s *Nunc dimittis* and Anna’s prophecy; “of the tribe of Asher,” an eschatological context for Anna; Anna as a model for nineteenth century women preachers.

Reading: Luke 2:1–52; Huntsman, “Babe of Bethlehem,” *Good Tidings of Great Joy*, 65–93 (LS); Osiek and MacDonald, 55–59; Bauckham, “Anna of the Tribe of Asher,” *Gospel Women*, 77–107 (make your own copy); *Women in the Story of Jesus*, 59–68, 125–37.

See also: Olson, *WNT*, 23–34, 133–38; Janssen and Lamb, “Gospel of Luke: The Humbled Will Be Lifted Up,” *Feminist Biblical Interpretation*, 653–54 (ER); Reid, *Choosing The Better Part*, 86–95.

F06Mar **Mary in the Ministry of Jesus.**

Topics: Characters as types in the Gospel of John; signs vs. miracles; the wedding at Cana and the gynē address; blood and water imagery in John and the Incarnation; establishment of a fictive family—rejection of Mary and the birth family of Jesus? The mother of Jesus at the foot of the cross.

Reading: John 2:1–12; 19:13–27; Mark 3:31–35 (parallels Matthew 12:46–50; Luke 8:19–21); Mark 6:1–6 (parallels Matthew 13:54–58 and esp. Luke 4:16–32); John 19:25–27; Huntsman, *Becoming the Beloved Disciple*, 28–35; Ruth Habermann, “Gospel of John: Spaces for Women,” *Feminist Biblical Interpretation*, 662–66; Julie M. Smith, *The Gospel according to Mark*, BYUNTC (Provo: BYU Studies, 2018), 245–54; *Women in the Story of Jesus*, 68–76 (LS).

See also: Olson, *WNT*, 34–40; Witherington, *Women in the Ministry of Jesus*, 80–100.

M09Mar **Woman of Samaria.**

Topics: Samaritans and Samaritans; Jews and Samaritans, men and women; wells and springs of water “gushing up to eternal life”; the woman’s “husbands”; true worship; the woman as a witness; Jane Manning James and embracing those who are different today.

Reading: John 4; Huntsman, *Becoming the Beloved Disciple*, 53–70 (LS); Morris, *Gospel According to John*, 224–52 (LS); *Women in the Story of Jesus*, 138–162.

See also: Olson, *WNT*, 214–225; “Savior,” *Thou Art the Christ, the Son of the Living God: The Person and Work of Jesus in the New Testament*, 404–405; Habermann, “Gospel of John: Spaces for Women,” 666–69.

W11Mar **Healing, Forgiving, and Blessing Women.**

Topics: Simon Peter’s mother-in-law; the woman with the hemorrhage; the bent woman; the Syro-Phoenician woman and her daughter; the widow of Nain; the daughter of Jairus; the woman taken in adultery; a review of miracles in the Gospels; Fander’s “integration of women” into the *familia*

Dei; the discipleship of suffering and the discipleship of serving.

Reading: Mark 1:29–31 (parallels Matthew 8:14–15; Luke 4:38–39); Mark 5:21–43 (parallels Matthew 9:18–26; Luke 8:40–56); Luke 13:10–17; Mark 7:24–30 (parallel Matthew 15:21–28); Luke 7:11–17; [John] 8:1–11; Mark 12:41–44 (parallel Luke 21:1–4); Huntsman, *The Miracles of Jesus*, 55–60, 79–82, 105–112, 121–25, 133–36 (LS); Fander, “Gospel of Mark: Women as True Disciples of Jesus,” *Feminist Biblical Interpretation*, 626–37 (ER); Habermann, “Gospel of John: Spaces for Women,” *Feminist Biblical Interpretation*, 669–71 (ES); *Women in the Story of Jesus*, 183–211.

See also: Olson, *WNT*, 139–144, 167–71, 183–201, 267–271 Janssen and Lamb, “Gospel of Luke: The Humbled Will Be Lifted Up,” *Feminist Biblical Interpretation*, 645–661, 656–58 (ER); Reid, *Choosing The Better Part*, 96–123, 135–43, 163–68.

F13Mar **All classes cancelled for Corona Virus social distancing.**

M16Mar **All classes cancelled for Corona Virus social distancing.**

W18Mar **Classes resumed through remote teaching and discussion.**

Martha and Mary.

Topics: Martha and Mary in Luke—choosing “the good part”; Martha, Lazarus, and Mary as friends of Jesus; the raising of Lazarus and the supper at Bethany, the larger structure; Martha’s faith and Mary’s grief; Martha serving without rebuke; Mary’s anointing of Jesus; from loss to abundant life, the message of the raising of Lazarus.

Reading: Luke 10:38–42; John 11:1–12:9; Huntsman, *Becoming the Beloved Disciple*, 89–105 (LS); Habermann, “Gospel of John: Spaces for Women,” *Feminist Biblical Interpretation*, 671–72 (LS); Reid, *Choosing The Better Part*, 144–62; *Women in the Story of Jesus*, 77–120.

See also: Olson, *WNT*, 151–165 (make your own copy); Witherington, *Women in the Ministry of Jesus*, 100–16; Janssen and Lamb, “Gospel of Luke: The Humbled Will Be Lifted Up,” *Feminist Biblical Interpretation*, 655–56 (ER).

Th19Mar Guest Lecturer: Erich Gruen, “Ancient Judaism: Nation, Ethnicity, or Religion?” (11:00 a.m., 238 HRCB). Professor Gruen is the Gladys Rehard Wood Professor of History and Classics at the University of California, Berkeley, where he taught full-time from 1966 until 2008. He served as president of the American Philological Association in 1992.

F20Mar **Woman Disciples: Mary of Magdala and Other Witnesses.**

Topics: The women who followed Jesus; the women and men in the Passion narrative—the woman or women who anointed Jesus; the widow and her mite; the failure of male disciples; the Last Supper and foot washing; and women at the crucifixion and burial of Jesus.

Reading: Luke 7:36–8:3; Luke 11:27–28; Mark 14:3–9 (parallel Matthew 26:6–13); Mark 15:22–47 (parallels Matthew 27:33–61; Luke 23:27–56); Huntsman, *God So Loved the World*, 39–40, 44–45, 83–93, 133–35, and *Becoming the Beloved Disciple*, 28–29 (LS); Fander, “Gospel of Mark: Women as True Disciples of Jesus,” *Feminist Biblical Interpretation*, 637–44 (ER); Smith, *The Gospel according to Mark*, 663–69, 702–39 (LS); Janssen and Lamb, “Gospel of Luke: The Humbled Will Be Lifted Up,” *Feminist Biblical Interpretation*, 645–50, 658–59 (LS); Habermann, “Gospel of John: Spaces for Women,” *Feminist Biblical Interpretation*, 672–79 (ES); *Women in the Story of Jesus*, 212–250.

See also: Bauckham, “Joanna the Apostle” and “Mary of Clopas,” *Gospel Women*, 109–65, 203–223; Olson, *WNT*, 177–82, 202–203; Reid, *Choosing The Better Part*, 124–34; Witherington, *Women in the Ministry of Jesus*, 116–124.

M23Mar **Women and the Resurrection.**

Topics: The Women at the Tomb—similarities, differences, and considerations of the different named women witnesses; the short ending of Mark; Mary Magdala and the Risen Lord; the reliability of the women witnesses; the (seeming) lack of women witnesses in the Pauline *kérygma*.

Reading: Mark 16:1–19 (parallels Matthew 28:1–20; Luke 24:1–51); John 20; Huntsman, *God So Loved the World*, 107–119, and *Becoming the Beloved Disciple*, 35–37 (LS); Reid, *Choosing The Better Part*, 198–204 (LS); Bauckham, “The Women and The Resurrection: The Credibility of Their Stories,” *Gospel Women*, 257–310 (ER).

W25Mar **Christian Women in the Greco-Roman World; Paul and Women.**

Topics: The Greco-Roman house church; polarities and working assumptions for understanding women in early Christian communities; positive and negative examples of Christian couples from antiquity; the role and lives of women, especially “widows,” and children; the approaches of Craig S. Keener and Craig L. Blomberg, scholars and believers with somewhat different views.

Reading: Osiek and MacDonald, 1–26, 35–49, 68–94; Keener, v–xvii, 1–12; Craig L. Blomberg, “Neither Hierarchalist nor Egalitarian: Gender Roles in Paul,” *Paul and His Theology*, edited by S.E. Porter, *Pauline Studies 3* (Leiden and Boston: Brill, 2006), 283–94, 324–26. (ER).

F27Mar **Paul’s Fellow-Laborers.**

Topics: The nature of an early Christian community, or *ekklēsia*; hosts, patrons, ministers/servants/deacons, and fellow-workers in Philippi and Rome—Lydia, Euodia and Syntyche, Phoebe, Prisca, Junia, and others.

Reading: Acts 16–19; Philippians 4; 1 Corinthians 1, 16; Romans 16; 2 Timothy 1:5, 3:14–15, 4:19; Philemon 1:1–2; Osiek and MacDonald, 26–35, 224–229, 233–240; Keener, 237–49; Witherington, “Paul and His Female Co-Workers,” *Women and the Genesis of Christianity*, 180–190 (LS).

See also: Olson, *WNT*, 273–85, 297–309.

Take-home quiz 2 distributed.

M30Mar **Take-home quiz 2 due.**

Female Christian Leadership.

Topics: Complete and expand discussion of Junia—was she Joanna? Bauckham’s proposal of well-known, named women as tradents of apostolic witness; woman as household managers, Christian women as hosts of Christian meetings; the banquet model for early Christian services, especially the difference between host and teacher; patronage in the ancient, especially Roman, world; early Christian women patrons.

Reading: Acts 12:12–17; Romans 16; 1 Corinthians 1:10–17; Colossians 4:10–18; Bauckham, “Joanna the Apostle,” *Gospel Women*, 165–202 (make your own copy; feel free to skim or skip the lengthy grammatical discussion pp. 173–79); Osiek and MacDonald, 144–163, 194–219.

See also: Olson, *WNT*, 291–95.

W01Apr **The Sexuality, Veiling, and Deportment of Women.**

Topics: Roman Corinth and the composition of its first Christian communities; possible divisions in the Corinthian churches—who were the *sophoi*, *dynatoi*, and *eugeneis*? Possible philosophic and counter-cultural undercurrents; understanding Paul’s time and cultural specific teaching; “marriage freedom” and apparent ascetic impulses in the Corinthian church; appropriate worship and the issues of women’s dress and behavior.

Reading: Galatians 3:23–29, *n.b.* 28; 1 Corinthians 7–11; Huntsman, “The Wisdom of Men”: Greek Philosophy, Corinthian Behavior, and the Teachings of Paul,” *The New Testament Brought to Light*, 67–97 (LS); Keener, 17–47; Blomberg, “Neither Hierarchalist nor Egalitarian,” 295–302 (ER cont.); Luise Schottroff, “1 Corinthians: How Freedom Comes to Be,” *Feminist Biblical*

Interpretation, 718–19, 726–29 (ER).

See also: Ben Witherington, “An Unveiled Threat?” *Women and the Genesis of Christianity*, 164–72; Antoinette Clark Wire, *The Corinthian Women Prophets: A Reconstruction Through Paul's Rhetoric* (Minneapolis: Fortress Press, 1991), 62–71, 116–134.

F03Apr **Silence in the Churches?**

Topics: Complete discussion of veiling and “headship.” Misunderstanding and misusing spiritual gifts—the proper roles of prophecy and tongues; women keeping silence—an interpolation, culture and time specific, or something else? The possible parallel with Greek question-and-answer prophetesses; false teachers and elite women in Roman Ephesus and the possible implications for 1 Timothy 2.

Reading: 1 Corinthians 12–14; 1 Timothy 2; Keener, 70–88, 101–121, 265–66; Ben Witherington, “Silence in the Churches?” and “Behavior at Worship,” *Women and the Genesis of Christianity*, 172–78, 191–95 (LS), and “Why Arguments Against Women in Ministry Aren’t Biblical,” <https://www.patheos.com/blogs/bibleandculture/2015/06/02/why-arguments-against-women-in-ministry-arent-biblical/>; Blomberg, “Neither Hierarchalist nor Egalitarian,” 302–306, 312–24 (ER cont.); Schottroff, “1 Corinthians: How Freedom Comes to Be,” 731–37 (ER cont.); Wagener, “Pastoral Epistles: A Tamed Paul—Domesticated Women,” *Feminist Biblical Interpretation*, 832–34, 836–39 (ER).

See also: Antoinette Clark Wire, *The Corinthian Women Prophets*, 145–158; Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on Titus, 1–2 Timothy and 1–3 John* (Downers Grove: IVP Academic, 2006), 217–32; Gary G. Hoag, *Wealth in Ancient Ephesus and the First Letter to Timothy: Fresh Insights from Ephesiaca by Xenophon of Ephesus*, Bulletin for Biblical Research Supplement (University Park, Pennsylvania: Eisenbrauns, 2015).

Su05Apr ***Palm Sunday***. Mark 11:1–11; Matt 21:1–17; Luke 19:28–48; John 12:12–19.

M06Apr **Paul (and Peter), Marriage, and Society.**

Topics: Household Codes (or Tables)—possible Jewish, Hellenistic, an Roman precedents and Christian innovations; probable influence of Roman views on eastern religions and social change; submission or obedience? mutuality in the codes, especially in Ephesians; Webb’s model of ultimate versus pragmatic basis and the need for abstraction; reception of the codes by the Fathers, drama, poetry, theorists, and Hollywood.

Reading: Colossians 3; Ephesians 5; 1 Peter 3; Ben Witherington, “Paul and the Household Tables,” *Women and the Genesis of Christianity*, 147–162 (ER); Keener, 139–48, 157–72, 258–65; Blomberg, “Neither Hierarchalist nor Egalitarian,” 306–311 (ER cont.); Webb, 209–216, 221–231; Evans, 185–206, 221–227.

See also: Melzer-Keller, “Ephesians: Community Spirit and Conservative Values as Survival Strategies in the Churches of Asia Minor,” *Feminist Biblical Interpretation*, 767–69, 777–82; Keener, 184–211; Craig L. Blomberg, “Gender Roles in Marriage and Ministry: A Possible Relationship,” *Reconsidering Gender: Evangelical Perspectives*, edited by M. Habers and B. Wood (Eugene, Oreg.: Pickwick, 2011), 48–62.

W08Apr ***פסח (Passover) begins at Sunset.***

“Spy” Wednesday. Mark 14:3–9 (parallel Matt 26:6–13; cf. John 12:1–3).

Paul on Slavery and Sexism.

Topics: Paul—neither hierarchalist nor egalitarian? Discomfort about gender and the problem of otherness in Galatians; redemptive movement in evolving views of slavery a model for further movement in texts dealing with women? “Seed” ideas; basis in a new creation in Christ; lack of competing options to patriarchy and Pauline ideas that were in opposition to the prevailing culture.

Reading: Acts 2:17–18; 16:16–18; Galatians 3:19–29; 4:18–20; 1 Corinthians 7:17–24; 12:13 (again); Philemon; Colossians 3:1–4:1 (3:18–4:1 again); 4:1; Ephesians 6:5–8; 1 Timothy 6:1–2; Titus

2:9–10; 1 Peter 2:18; Blomberg, “Neither Hierarchalist nor Egalitarian,” 324–26 (ER cont.); Kahl, “Galatians: On Discomfort about Gender and Other Problems of Otherness,” *Feminist Biblical Interpretation*, 755–64 (ER); Webb, 83–87, 145–55, 157–60.
See also: Olson, *WNT*, 286–89.

Th09Apr **Maundy Thursday.** Mark 14:12–72; Matt 26; Luke 22; John 13:1–18:27; see also D&C 19:15–20.

F10Apr **Good Friday.** Mark 15; Matt 27; Luke 23; John 18:28–19:42; see also 3 Nephi 8, Rom 5:6–11. **No class.**

Su12Apr **Easter Sunday.** Mark 16; Matt 28; Luke 24; John 20:1–18.

M13Apr **Reception History Paper due**

W15Apr **Recapitulation.**

Reading: Bellis, 205–216; *Women in the Story of Jesus*, 251; Osiek and MacDonald, 244–50; Keener, 225–34; Webb, 236–56.

See also: Witherington, “Conclusions,” *Women and the Genesis of Christianity*, 237–50.

Sa18Apr 11:00 a.m.–2:00 p.m. FINAL EXAM in class (turn in personal essay and take the written exam on Women in the Greek New Testament and Early Christianity)

Appendix: University and Class Policies

Honor Code: As a condition of attending BYU, students affirm that they will help others obey the Honor Code. Religious Education is committed to the Honor Code at Brigham Young University. As one of the honor code expectations, students are expected to come to their religion classes dressed appropriately. Also the honor code demands academic honesty of all students. It is college policy that those who cheat on examinations, plagiarize the work of another or otherwise display dishonest behavior will be subject to options outlined by the university, which include requiring additional work, adjusting the grade, failing the class or being referred to the university for possible dismissal from the university. Please call the Honor Code Office at 801-422-2847 if you have questions about those standards.

Inappropriate Use of Course Materials: ALL course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. Students **are prohibited** from posting or making available for others to post or otherwise distribute course-related materials, including notes, to any websites or shared online resources (including Google Drive, OneDrive, etc.) without the express written permission of the professor teaching the course. To do so is a violation of the BYU Honor Code.

Plagiarism: Intentional plagiarism is the deliberate act of representing the words, ideas, or data of another as one's own without providing proper attribution to the author through quotation, reference or footnote. Intentional plagiarism is a form of intellectual theft that is in violation of the Church Educational System Honor Code and may subject the student to appropriate disciplinary action administered through the University Honor Code Office, in addition to academic sanctions that may be applied by an instructor. Inadvertent plagiarism involves the inappropriate, but non-deliberate use of another's words, ideas, or data without proper attribution. Inadvertent plagiarism usually results from an ignorant failure to follow established rules for documenting sources or from simply being insufficiently careful in research and writing. Inadvertent plagiarism, while not in violation of the Church Educational System Honor Code, is nevertheless a form of intellectual carelessness that is unacceptable in the academic community and is a form of academic misconduct for which an instructor can impose appropriate academic sanctions. Plagiarism of any kind is completely contrary to the established practices of higher education where all members of the University are expected to acknowledge the original intellectual work of others that is included in one's own work. In some cases, plagiarism may also involve violations of copyright law. Students who are in doubt as to whether they are providing proper attribution have the responsibility to consult with their instructor and obtain guidance.

Mental Health: Mental health concerns and stressful life events can affect students' academic performance and quality of life. BYU Counseling and Psychological Services (CAPS, 1500 WSC, 801-422- 3035, caps.byu.edu) provides individual, couples, and group counseling, as well as stress management services. These services are confidential and are provided by the university at no cost for full-time students. For general information please visit <https://caps.byu.edu>; for more immediate concerns please visit <http://help.byu.edu>.

Preventing Sexual Misconduct: As required by Title IX of the Education Amendments of 1972, the university prohibits sex discrimination against any participant in its education programs or activities. Title IX also prohibits sexual harassment-including sexual violence-committed by or against students, university employees, and visitors to campus. As outlined in university policy, sexual harassment, dating violence, domestic violence, sexual assault, and stalking are considered forms of "Sexual Misconduct" prohibited by the university.

University policy requires any university employee in a teaching, managerial, or supervisory role to report incidents of sexual misconduct that come to their attention through various forms including face-to-face conversation, a written class assignment or paper, class discussion, email, text, or social media post. If you encounter Sexual Misconduct, please contact the Title IX Coordinator at t9coordinator@byu.edu or 801-422-8692 or Ethics Point at <https://titleix.byu.edu/report> or 1-888-238-1062 (24-hours). Additional information about Title IX and resources available to you can be found at <http://titleix.byu.edu>.

Students with Disabilities: Brigham Young University is committed to providing a working and learning atmosphere that reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the University Accessibility Center (UAC), 2170 WSC or 422-2767. Reasonable academic accommodations are reviewed for all students who have qualified, documented disabilities. The UAC can also assess students for learning, attention, and emotional concerns. Services are coordinated with the student and instructor by the UAC. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures by contacting the Equal Employment Office at 422-5895, D-285 ASB.

Respectful Environment: “Sadly, from time to time, we do hear reports of those who are at best insensitive and at worst insulting in their comments to and about others... We hear derogatory and sometimes even defamatory comments about those with different political, athletic, or ethnic views or experiences. Such behavior is completely out of place at BYU, and I enlist the aid of all to monitor carefully and, if necessary, correct any such that might occur here, however inadvertent or unintentional... I worry particularly about demeaning comments made about the career or major choices of women or men either directly or about members of the BYU community generally. We must remember that personal agency is a fundamental principle and that none of us has the right or option to criticize the lawful choices of another” (President Cecil O. Samuelson, Annual University Conference, August 24, 2010).

“Occasionally, we ... hear reports that our female faculty feel disrespected, especially by students, for choosing to work at BYU, even though each one has been approved by the BYU Board of Trustees. Brothers and sisters, these things ought not to be. Not here. Not at a university that shares a constitution with the School of the Prophets.” (Vice President John S. Tanner, Annual University Conference, August 24, 2010)

This seminar should be a safe space for students to mentally wrestle with the material being studied and discussed. Intellectual honesty, spiritual growth, and personal development are primary objectives, as are tolerance, respect, and acceptance of diversity.

Classroom Disruption: Disruptive behavior including multiple tardies, cell phone interruption or use, sleeping, and/or other disruptions (students who dominate class discussion or lecture with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.