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Consultations: MW 2–2:50 p.m. (365-F JSB);
F 1–1:50 p.m. (205 HRCB)

ANES 332: Readings in Classical Near Eastern Texts
Fall 2016
MWF 11–11:50 a.m., 257 HRCB

Course Description. ANES 332 is a survey of important ancient Near Eastern texts, most of which were written in Greek and were heavily influenced by Hellenistic culture and thought as well as Jewish or Christian religious ideas. Taught in seminar format, students will read the texts in English translation and seek to put them in historical and cultural context and then come to class prepared to discuss their significance.

Course Objectives and Learning Outcomes. This course seeks to help students do the following:

- History and Culture of Ancient Near East. Know and be able to interpret the significant events and developments in the history and cultures of the Ancient Near East by extrapolating cultural and historical information from primary texts.
- Ancient Text Interpretation. Be able to interpret major Near Eastern texts and analyze their significance by competently reading, analyzing, and discussing classical ANES texts.
- Critical Thinking. Develop the capacity for informed, independent critical thinking, and be able to perform appropriate library and online research utilized in the professional study of the Ancient Near East by critically analyzing secondary scholarship on these texts.
- Analytical Writing. Be able to write concise as well as carefully researched papers by writing a semester paper that integrates language and interpretive skills to analyze ancient Near Eastern topics.
- Academics and Faith. Gain an affirmation concerning the relationship between academics and faith by seeing how these texts address enduring, human experiences.

Class discussions, quizzes, presentations, exams, papers will all be formatted with these three overarching objectives and Learning Outcomes 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.

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
2 Article Responses (50 points each)	100
2 Class Presentations (50 points)	100
Comparison Paper	100
Midterm Examination	300
Final Exam	350

The reading quizzes will be short, in-class assessments from that day's reading given that will be given periodically during the semester.

The article (or chapter) responses will consist of two brief (2–3 pages) summaries and responses to secondary literature (academic articles or book chapters) on the texts or the more general subject matter of Classical Near Eastern texts. Review should cover the following aspects:

- Summary of content
- Recognition of thesis and argumentation
- Description of evidence that supports the argument
- Explanation of the contribution of argument to the overall topic
- Personal evaluation of the article

Be sure to get the professor's approval before completing assignment. The ATLA Religion database or JSTOR should provide access to many article choices.

Each student will prepare a class presentation when he or she will effectively lead most of the lecture's discussion. Look ahead on the syllabus and then meet with the professor to select a text and discuss possible directions to pursue. Presenters should provide the class with an introductory one-page handout on the text which should include the following:

- summary of text
- historical context
- thought questions
- suggested additional readings

During class presentation, give an overview of the text as well as lead a discussion about the text. Besides giving general introductory information, some assessment should be given of the reasons why a particular work might have been produced. Include in the presentation a detailed exposition of one episode or passage of the text. Specialized reference sources should provide helpful background information. *Each classmate should come with one question for you to address during your presentation.*

A medium length paper (between 10–12 pages) comparing and contrasting two or three of the texts we cover this semester will be due on the last day of class. Please examine historical information, narrative strategies, theological emphases, and importance to respective communities.

Each unit exam and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of passages of primary text for commentary, allowing the student to explain the original context of the passage, its meaning, and its significance for later Jewish and Christian revelopment; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given Saturday, December 10 from 5:00–8:00 p.m. in 106 JSB.

Required Texts: In addition to the following texts, a number of articles are available on electronic reserve at <https://lib.byu.edu/account/courses/>.

The Ancient Mysteries: A Sourcebook of Sacred Texts. Edited by Marvin W. Meyer. Philadelphia: University of Pennsylvania Press, 1999. ISBN: 978-0812216929 [Meyer, *AMS*]

The Apocrypha and Pseudepigrapha of the Old Testament. Vol. 2: Pseudepigrapha. Edited by Robert Henry Charles and R. H. Charles. Berkeley: Apocryphile Press, 2004. ISBN: 978-0060786847 [Charles, *APOT 2*]

The Apostolic Fathers in English. Translated and edited by Michael W. Holmes. Grand Rapids: Baker Academic, 2006. ISBN: 978-0801031083 [Holmes, *AF*]

Eusebius. *The Church History:* Translated and edited by Paul L. Maier. Grand Rapids: Kregel, 2007. ISBN: 978-0825433078 [Maier]

HarperCollins Study Bible, Student Edition. Edited by Harold Attridge and Wayne Weeks. Revised and updated edition. New York: HarperOne, 2006. ISBN: 9780060786847 [HCSB]

Josephus. *The New Complete Works of Josephus.* Translated by William Whiston. Edited by Paul L. Maier. Grand Rapids: Kregel, 1999. ISBN: 9780825429484 [Whiston]

MacCoby, Hyam. *Early Rabbinic Writings.* Cambridge Commentaries on Writings of the Jewish and Christian World 3. Cambridge: Cambridge University Press, 1988. ISBN: 978-0521285537 [MacCoby, ERW]

The following are recommended, either because we will read significant portions of them or because they are helpful and important resources that ANES students will continue to use:

The Ante-Nicene Fathers. Revised edition. 10 vols. Edited by A. Cleveland Coxe et al. Peabody, Mass.: Hendrickson Publishers, 1994. [ANF]

Apocryphal Writings And the Latter-day Saints. Edited by C. Wilfred Griggs. Salt Lake City: Greg Kofford Books, 2007. ISBN: 978-1589580893

Christian Oxyrhynchus: Texts, Documents, Sources. Edited by Lincoln H. Blumell and Thomas A. Wayment. Waco, TX: Baylor University Press, 2015. [CO]

Early Christian Reader. Edited by Steve Mason and Tom Robinson. Atlanta: Society of Biblical Literature, 2013. ISBN: 978-1589839236 [Mason and Robinson, ECR]

The Jewish Annotated New Testament. Edited by Amy-Jill Levine and Marc Brettler. Oxford: Oxford University Press, 2011. ISBN 978-0195297706 [JANT]

The Nag Hammadi Scriptures: The Revised and Updated Translation of Sacred Gnostic Texts. Edited by Marvin Meyer. New York: HarperOne, 2009. ISBN: 978-0061626005 [NHS]

A New English Translation of the Septuagint. Edited by Albert Pietersma and Benjamin Wright. Oxford: Oxford University Press, 2007. ISBN 978-0195289756 [NETS]

New Testament Apocrypha. 2 volumes. Edited by Wilhelm Schneemelcher. Translated by R. McL. Wilson. Louisville, Kentucky: Westminster/John Knox Press, 1991. [Schneemelcher, NTA]

Nibley, Hugh. *Old Testament and Related Studies.* Salt Lake City: Deseret Book, 1986. ISBN: 978-0875790329

Philo. *The Works of Philo.* Translated by C.D. Yonge. Peabody, Mass.: Hendrickson, 1993. ISBN: 9780943575933 [Yonge]

The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies. edited by Patrick H. Alexander et al. Peabody, Mass.: Hendrickson Publishers, 1999. ISBN: 1-56563-487

Class Schedule (in progress)

ER Available on Electronic Reserve

LS Available on Learning Suite

M29Aug **Introduction.**

W31Aug **How to Read Ancient Texts.**

S. Sandmel, "Parallelomania," *JBL* 81 (1962): 1–13 [LS/ER]. Jonathan Z. Smith, "On Comparison," *Drudgery Divine: On the Comparison of Early Christianities and the Religions of Late Antiquity*, 36–53 [LS]; S.R. Robinson, "Lying for God: The Uses of Apocrypha," in *Apocryphal Writings & LDS*, 133–54 [ER]; K.P. Jackson, Review of *Old Testament and Related Studies* *BYU Studies* 28.4 (1988): 114–19 [ER/LS]; Todd Compton, "Review of Hugh Nibley, *Lehi in the Desert*," *Review of Books on the Book of Mormon 1/1* (1989): 114–18. [ER].
See also: J.R. Davila, "The Perils of Parallels: Parallelomania Revisited."

F02Sep **The Apocrypha I.**

1–2 Maccabees (HCSB, 1477–47).
J.H. Hellerman, "Purity and Nationalism in the Second Temple Literature: 1-2 Maccabees and Jubilees," *JETS* 46 (2003): 401–21 [ER]; L. L. Levine, "Hasmonean Jerusalem: A Jewish City in a Hellenistic Orbit," *Judaism* 46.2 (1997): 141–46 [ER].

M05Sep LABOR DAY. **No class.**

W07Sep **The Apocrypha II.**

Judith (HCSB, 1313–32).
Moore, from Introduction to *Judith*, AB, 76–85 [LS]; Sidnie Ann White, "In Steps of Jael and Deborah: Judith as Heroine," *No One Spoke Ill of Her: Essays on Judith, Early Judaism and Its Literature* 2 (1992): 5–16 [ER].
See also: Carey A. Moore, "Judith," ABD 40: 76–85.

F09Sep **No class.**

M12Sep **The Apocrypha III.**

Bel and the Dragon (HCSB, 1474–76)
David A. DeSilva, "Bel and the Dragon," *Introducing the Apocrypha* (Grand Rapids: Baker Academic, 2002), 237–43 [LS]; Marti J. Streussy, "Modern Interpretations of Bel and the Dragon," *Gardens in Babylon: Narrative and Faith in the Greek Legends of Daniel* (Atlanta: Scholars Press, 1993), 41–48 [LS].
2 Esdras (HCSB, 1588–28).
Earl Breek, "These Fragments I have Shored Against my Ruins: The Form and Function of 4 Ezra," *Journal of Biblical Literature* 2 (1973): 267–74 [ER].

W14Sep **Dead Sea Scrolls.**

Genesis Apocryphon (1QapGen ar) [**handout or LS**—Florentino Garcia Martinez, *The Dead Sea Scrolls Translated: The Qumran Texts in English*, 230–37].
Jubilees 11–23 [Charles, *APOT* 2, 29–49]
Molly M. Zahn, "Genre and Rewritten Scripture," *JBL* 131.2 (2012): 271–88 [ER].

- F16Sep **Demotic Literature I.**
 The Romance of Setna Khaemuas and the Mummies (Setna I, *The Literature of Ancient Egypt*, 453–69; ER).
 P.A. Piccione, “The Gaming Episode in the Tale of Setne Khamwas as Religious Metaphor,” in D.P. Silverman, ed. *For His Ka: Essays Offered in Memory of Klaus Baer* (1994): 197–203 [ER]; S. Vinson, “The Names ‘Naneferkaptah,’ ‘Ihweret,’ and ‘Tabubue’ in the ‘First Tale of Setne Khaemwas,’” in *Journal of Near Eastern Studies* 68.4 (2009): 283–303 [ER].
- M19Sep **Demotic Literature II.**
 The Adventures of Setna and Si-osire (Setna II, *The Literature of Ancient Egypt*, 470–89; ER).
 Ian Rutherford, “Kalesiris and Setne Khamwas: A Greek Novel and Some Egyptian Models,” *Zeitschrift für Papyrologie und Epigraphik* 117 (1997): 203–209 [LS/ER].
- W21Sep **Pseudepigrapha I.**
 1 Enoch 1–36 [Charles, *APOT* 2, 163–76, 184–208].
 George W. E. Nickelsburg, “The Temple According to 1 Enoch.” Paper presented at the University of Iowa 2013 = *BYU Studies* 53.1 (2013): 7–24 [ER].
- F23Sep **Pseudepigrapha II.**
 Testament of Abraham [handout or LS—E.P. Sanders, “The Testament of Abraham,” *The Old Testament Pseudepigrapha*, 1:869–902].
 Jared W. Ludlow, “Testament of Abraham: Which Came First—Recension A or Recension B?” *Journal for the Study of the Pseudepigrapha* 13.1 (2002): 3–15 [ER].
- M26Sep **Pseudepigrapha III.**
 Testaments of the Twelve Patriarchs (Reuben, Levi, Judah, and Joseph) [Charles, *APOT* 2, 282–367].
 M. De Jonge, “The Two Great Commandments in the Testaments of the Twelve Patriarchs,” *Novum Testamentum* 44.4 (2002): 371–92 [ER].
- W28Sep **Philo I.**
 Philo, *Allegorical Interpretation* I–XVIII, XXVIII–XXXIII (§1–62, 88–108, Yonge, 25–31, 35–37).
 Kenneth Schenk, *A Brief Guide to Philo*, 9–23 [handout or learning suite]; Colleen Conway, “Gender and Divine Relativity in Philo of Alexandria,” *Journal for the Study of Judaism* 34.4 (2003): 471–91 [ER].
- F30Sep **Philo II.**
 Philo, *On the Migration of Abraham* focusing, esp. I–XX (§1–117, Yonge, 253–65).
 Annette Yoshiko Reed, “The Construction and Subversion of Patriarchal Perfection: Abraham and the Exemplarity in Philo, Josephus, and the Testament of Abraham,” *Journal for the Study of Judaism* 40 (2009): 185–212 [ER].
- Su02Oct ***Rosh Hashanah begins at sunset.***
- M03Oct **Josephus.**

Joseph. *Vit.* 1–9, 74–76 (§1–42, 407–430; Whiston, 17–19, 41–42); *AJ* 1.1–17.1 (§1–256; Whiston, 49–70).
Eric D. Huntsman, “The Reliability of Josephus: Can He Be Trusted?” *BYU Studies* 36.3 (1996–7),
392–402 [ER]; Louis H. Feldman, “Abraham the Greek Philosopher in Josephus,” *Transactions
and Proceedings of the American Philological Association* 99 (1968): 143–56 [ER].

W05Oct **Mystery Religions I.**

“The Egyptian Mysteries of Isis and Osiris,” Meyer, *AMS*, 1–14, 157–96.
Daniel S. Richter, “Plutarch on Isis and Osiris: Text, Cult, and Cultural Appropriation,” *Transactions
of the American Philological Association* 131 (2001): 191–216 [ER].

F07Oct **Mystery Religions II.**

“The Greek Mysteries of the Grain Mother and Daughter, and Related Mysteries,” Meyer, *AMS*,
17–45.
“The Greek Mysteries of Dionysus,” Meyer, *AMS*, 65–81, 95–99, 101–109.
Nancy A. Evans, “Sanctuaries, Sacrifices, and the Eleusinian Mysteries,” *Numen* 49.3 (2002): 227–54.

M10Oct **Mystery Religions III.**

“The Roman Mysteries of Mithras,” Meyer, *AMS*, 199–221
“Mysteries within Judaism and Christianity,” Meyer, *AMS*, 225–231, 235–42.
David Martinez, “H. D. Betz’ Mithras Liturgy: Some Papyrological and Religious Historical
Perspectives,” *Biblical Research* 49 (2004): 19–23 [ER].

MIDTERM EXAMINATION
Tu04–Th06Oct; F07Oct (late)

Tu11Oct ***Yom Kippur begins at sunset.***

W12Oct ***No class***

F14Oct **Authorship of the New Testament.**

“Earliest Christianity in Historical Context,” “The Letters of Paul,” “Letters Attributed to Paul,” and
“Biography, Anecdote, and History,” Mason and Robinson, *ECR*, 3–18, 23–31, 151–55, 243–82
[**Learning Suite or Handout**].
Frank F. Judd, “Who Really Wrote the Gospels? A Study of Traditional Authorship,” and Terrence L.
Szinck, “Authorship of the Epistle to the Hebrews” *How the New Testament Came to Be* (edited by
Kent Jackson, Deseret Book, 2006), 121–40, 243–59 [ER].

Su16Oct ***Sukkot begins at sunset.***

M17Oct ***Article Response 1 due.***

The Fourth Gospel and the “Johannine School.”

“Writings Attributed to John,” Mason and Robinson, *ECR*, 533–48, 584–88, 596–602 [**Learning Suite
or Handout**].
Eric D. Huntsman, “The Gospel of John” and “The Book of Revelation,” *Jesus Christ and the World of
the New Testament* (Deseret Book, 206), 126–45 and 280–97; “The Lamb of God: Unique Aspects
of the Passion Narrative in John,” *Behold the Lamb of God* (Brigham Young University, 2007),

49–70; “‘And the Word was made Flesh’: A Latter-Day Saint Exegesis of the Blood and Water Imagery in the Gospel of John,” *Studies in the Bible and Antiquity* 1 (2009): 51–65 [ER].

W19Oct **Historical Jesus.**

E.P. Sanders, “The Life of Jesus,” *Christianity and Rabbinic Judaism* (Washington: BAR, 2011), 45–92; Craig Evans, “Misplaced Faith and Misguided Suspicion” and “Cramped Starting Points and Overly Strict Critical Methods,” *Fabricating Jesus* (Downers Grove, Illinois: IVP Books, 2006), 19–51; Marcus Borg and N. T. Wright, “How Do We Know about Jesus?” *The Meaning of Jesus* (HarperOne, 2007), 3–27 [ER].

F21Oct **Gnosticism I.**

Apocryphon of John [handout or LS—Turner and Meyer, “The Secret Book of John” in *NHS*, 103–32].
Majella Franzmann, “A Complete History of Early Christianity: Taking the ‘Heretics’ Seriously,” *Journal of Religious History* 29.2 (2005): 117–28.

M24Oct **Gnosticism II.**

Testimony of Truth [handout or LS—Pearson, “The Testimony of Truth” in *NHS*, 613–928].
Lautaro Roig Lanzillotta, “A Way of Salvation: Becoming Like God in Nag Hammadi,” *Numen* 60 (2013): 71–102 [ER].

W26Oct **New Testament Apocrypha I.**

The Gospel of Thomas [handout or LS—Blatz in Schneemelcher, *NTA*, 1.110–33].
Nicholas Perrin, “Recent Trends in Gospel of Thomas Research (1991–2006): Part I, The Historical Jesus and the Synoptic Gospels,” *Currents in Biblical Research* 5.2 (2007): 183–206 [ER].

F28Oct **New Testament Apocrypha II.**

Apocalypse of Peter [handout or LS—Müller in Schneemelcher, *NTA*, 2.620–38].
Callie Callon, “Sorcery, Wheels, and Mirror Punishment in the Apocalypse of Peter,” *Journal of Early Christian Studies* 18.1 (2010): 29–49 [ER].

M31Oct **New Testament Apocrypha III.**

Protevangeliem of James [handout or LS—Cullman in Schneemelcher, *NTA*, 2.414–39].
Paul Foster, “The Protevangeliem of James,” *The Non-Canonical Gospels* (ed. Paul Foster; New York: T&T Clark, 2008), 110–125 [ER].

W02Nov **Apostolic Fathers I.**

The Didache [Holmes, *AF*, 157–71].
Kari Syreeni, “The Sermon on the Mount and the Two Way Teaching of the Didache,” *Matthew and the Didache: Two Documents from the Same Jewish-Christian Milieu* (edited by Huub van de Sandt; Minneapolis: Fortress Press, 2005), 87–104.

F04Nov **Apostolic Fathers II.**

Letters of Ignatius [Holmes, *AF*, 87–129].
Clayton Jefford, “The Collected Writings,” *The Apostolic Fathers: An Essential Guide* (Nashville: Abingdon Press, 2005), 5–26 [ER].

M07Nov **Apostolic Fathers III.**

Irenaeus Selections Against Heretics books I and III [?].

Dennis Minns, "Truth and Tradition: Irenaeus," *Origins to Constantine*, The Cambridge History of Christianity 1 (edited by Margaret M. Mitchell and Frances M. Young; Cambridge University Press, 2006) 261–63; Mary Ann Donovan, "Issues of Unity and Diversity" and "The Church, Place of Authoritative Teaching," *One Right Reading?: A Guide to Irenaeus* (Collegeville, MN: Michael Glazier Books, 1997), 43–49 and 63–66 [ER].

W09Nov **Oxyrhynchus Papyri.**

P.Oxy 1, 654, 655, 1224, 840; P.Alex 29; PSI 208, 1041, P.Oxy 2785, 1492 [handout or LS— CO, nos. 57, 64–65, 75, 77, 130–134 = 219–22, 238–445, 271–74, 278–82, 463–87].

Lincoln H. Blumell, "Introduction" and "Epilogue: The Demise of Christian Oxyrhynchus," *Lettered Christians: Christians, Letters and Late Antiquity Oxyrhynchus* (Boston: Brill, 2012), 1–12, 295–300 [ER].

F11Nov **Rabbinic Literature I.** Introduction to the Rabbinic Writings.

MacCoby, *ERW*, 1–48; Daniel Boyarin, "Justin Martyr Invents Judaism," *Church History* 70 (2001): 427–61 [ER].

M14Nov **Rabbinic Literature II.** Mishnah.

MacCoby, *ERW*, 49–67, 81–94, 101–110, 115–133.

W16Nov **Rabbinic Literature III.** Tosephta, Midrashim, and Liturgy.

MacCoby, *ERW*, 133–77, 195–98, 204–217.

Jacob Neusner, "From History to Hermeneutics: The Talmud as a Historical Source," *Review of Rabbinic Judaism* 11.2 (2008): 200–227 [ER].

F18Nov SBL in San Antonio. **No class.**

M21Nov SBL in San Antonio. **No class.**

W23Nov No Class.

Th24Nov THANKSGIVING.

Su27Nov **First Sunday of Advent: Hope**

M28Nov **Christian Alexandria I.**

Selections from Clement of Alexandria, *Stromata*, II.I–VI; V.I–X [handout or LS— ANF, 2.347–54, 444–60].

Mark J. Edwards, "Clement of Alexandria and his Doctrine of the *Logos*," *Vigiliae Christianae* 54.2 (2000): 159–77 [ER].

W30Nov **Christian Alexandria II.**

Origen, *De Principis*, I.I–III [handout or LS— ANF, 4.239–56].

Anders Lund Jacobsen, “Genesis 1–3 as Source for the Anthropology of Origen,” *Vigiliae Christianae* 62.3 (2008): 213–232 [ER].

F02Dec **Parthian Manicheans.**

Psalms to Jesus [<http://gnosis.org/library/manis.htm>].

Concetta Giuffrè Scibona, “How Monotheistic is Mani’s Dualism?” *Numen* 48.4 (2001): 444–67 [ER].

Su04Dec *Second Sunday of Advent: Love*

M05Dec **Eusebius, the Early Church, and the Formation of Christian Scripture.**

Eusebius, *History of the Church* 2.1–3.25 (Maier, 9–17, 52–101).

Frances M. Young, “Eusebius of Caesarea,” *From Nicaea to Chalcedon: A Guide to the Literature and Its Background* (Grand Rapids, Mich.: Baker Publishing, 2010), 1–24 [ER].

W07Dec *Article Response 2 due.*

Eusebius, Creeds, and Canons.

Eusebius, *History of the Church* 10.1–8 (Maier, 308–332).

“The Council of Nicaea,” nos. 289–96, *A New Eusebius: Documents Illustrating the History of the Church to AD 337* (ed. by J. Stevenson and W.H.C. Frend; Baker Academic, 2013), 383–403 [ER].

Bart D. Ehrman and Andrews S. Jacobs, “Canons and Creeds,” *Christianity in Late Antiquity* (New York: Oxford University Press, 2004), 242–43, 251–59, 261–62 [ER].

Justo L. Gonzalez, “The Arian Controversy and the Council of Nicea,” *The Story of Christianity, Vol. 1: The Early Church to the Dawn of the Reformation* (New York: HarperOne, 2010), 181–92 [ER]. 978-0061855887

Su11Dec *Third Sunday of Advent: Joy*

Tu13Dec 11:00 a.m.–2:00 p.m. FINAL EXAMINATION in 257 HRCB

Su18Dec *Fourth Sunday of Advent: Peace*

Sa24Dec *Christmas Eve*

Su25Dec *Christmas*