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Rel A 122H: INTRODUCTION TO THE BOOK OF MORMON (Alma 30–Moroni 10)
Winter 2009, section 45
MW 10–10:50 a.m., 178 JSB

Course Description: Rel 122 is a sequential study of the doctrines, principles, and narrative of the Book of Mormon, beginning with Alma 30 where Rel 121 ended. As “the most correct book,” the Book of Mormon demands our attention both as scripture and as an ancient text, particularly regarding matters of faith and the gospel of Jesus Christ.

Accordingly, we will study the Book of Mormon both as another witness of the Savior and as a source for the foundational doctrines regarding the Atonement and the Plan of Salvation. As a text, we will work to appreciate the literary artistry of its authors and abridgers, identifying its structures, imagery, and themes. Above all, this paramount book of scripture will be studied as a testament of the Lord Jesus Christ with the intent to understand his divine mission more fully and to understand and appreciate the Atonement.

Rel 122 is taught in harmony with university and course standards (see Appendix A).

Course Objectives and Learning Outcomes: This section of Rel 122 has three major objectives, which are in harmony with the College of Religious Education’s Learning Outcomes (see Appendix B):

- First, to increase the student’s knowledge of the Book of Mormon—that is, to familiarize him or her with the basic storylines, characters, and concepts in this book of scripture (a factual learning outcome).
- Second, to help the student read, discuss, and write about the Book of Mormon as both a source of scriptural knowledge and as a sacred *text* by asking basic historical, literary, and theological questions (a process known as “exegesis,” both a conceptual and application learning outcome).
- Third, to strengthen individual testimonies of sacred truths, particularly of Jesus Christ and the doctrines of the Restoration (the main spiritual learning outcome).

Class discussions, quizzes, exams, and the paper will all be formatted with these three overarching objectives in mind. Although both instruction and positive spiritual experiences in class will assist students in seeking the Holy Ghost as an aid in studying and pondering LDS scripture, doctrine and history, *the greatest spiritual experiences that students will have this*

semester will most likely take place outside of class during their individual reading and class preparation as they seriously, and prayerfully, study the scriptures themselves.

This Course at BYU: According to the university document “The Aims of a BYU Education,” your experience on campus and in this classroom should be spiritually strengthening, intellectually enlarging, character building, and lead to lifelong learning and service. Additionally, your instructor is committed to creating and maintaining a class room environment that will foster respect and excitement about learning while being conducive to the expression of gospel principles.

Students, too, have a responsibility in maintaining a positive class room experience. Since so much of our time will be involved in class discussion, it is imperative that students be courteous and helpful to each other. They are also expected to practice academic honesty and all BYU standards (see “Requirements” below).

Using This Syllabus: Students should read the entire syllabus carefully, including and especially Appendix C, which addresses common questions about religious education at BYU, including why religion classes are graded and held to high academic standards. *Please review the course description and objectives from time to time, understand the course requirements, and note all due dates.* In the Class Schedule, general titles for each lecture are accompanied by some specific topics from each block of reading. This will help in preparing for class in reviewing for quizzes and exams. Assigned scriptural reading is always underlined for emphasis and should be done first. Other readings come from the course packet.

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 out of a total of one thousand points broken down as follows:

3 quizzes (50 points each)	150
2 Exams (200 points each)	400
Exegetical paper	200
Final Exam	250

The quizzes will be take-home 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 its importance for individual application today; and an essay or essays on the most important doctrines found in the Book of Mormon. The exams will be administered in the Testing Center, whereas the final exam will be administered on Tuesday, April 21, from 11:00 a.m.–2:00 p.m in class. ***Please make your travel plans and schedule other events accordingly.***

The paper will be an exercise in scriptural exegesis, taking a passage of scripture, analyzing it, and asking historical, literary, and theological questions of the text. ***Instructions, a handout on exegesis, and an example appear in section 9 of the course packet.*** Pick your passage early and then begin with the “Getting Started” instructions on page 329 of the packet. When you have thought about your passage and done some preliminary preparation, proceed with the detailed instructions found in the packet. It is due the last day of class, Monday, April 16 in class.

In no way should the grading of a religion class be considered an evaluation of one’s testimony or sincerity. While testimonies should be strengthened by a serious study and discussion of the scriptures, students are evaluated on their mastery of the material covered in class. To review why BYU religion classes are graded, see Appendix C. The standard scale will be 930–1000 points A, 900–929 A-, 880–889 B+, 830–879 B, 800–829 B- *u.s.w.* Assignments are due when scheduled, and late work will not be accepted. Only in cases of extreme duress (in medical cases with a physician’s note) will the instructor make exceptions.

Students are responsible for the grades that they earn; if one needs a certain grade for academic reasons, then he or she should plan accordingly. There will be no extra credit. If students have disabilities that may impair their ability to complete this course successfully, they are encouraged to inform the instructor and to contact the Services for Students with Disabilities Office (378-2767) for additional assistance.

Texts: The standard works of The Church of Jesus Christ of Latter-day Saints, particularly the Book of Mormon (1981 edition or later). A course packet (Huntsman, revised Winter 2007, for section 89) is also available in the BYU Bookstore.

Class Preparation: Read background material in the packet before beginning each text, then read and study the assigned scriptural text, using the outlines in the packet as a “road map” and following the suggested reading strategies discussed in class. Regularly review class presentations, which will be posted on Blackboard and on class website. The instructor may chose to focus on some slides more than others in class, understanding, needs and discussion dictate. Nevertheless students are responsible for all of them. Periodically review Notable Passages lists in the packet, which list important passages studied in each unit. Students need not memorize chapter and verse references, but they should be able to recognize them and be able to answer basic historical, literary, and theological questions about each. Review sheets will be posted (or updated) before each quiz and exam.

Class procedures: Students are expected to attend class and be responsible for the material covered and discussed. As a college course, attendance will not be taken, but if students miss, they must review the presentations online and get class notes from a classmate. Since music effectively invites the spirit and refocuses us from worldly concerns to spiritual matters, we will begin each class with music or, most often, the singing of a hymn. Every class will also begin with prayer; if you are uncomfortably praying in this setting, please email me so that I will know not to call on you. The greatest benefit obtains when those who are asked to pray ask the Lord to bless us concerning the specific subject or passages being discussed that day.

On-line Resources: Students are also encouraged to access the course Blackboard module, particularly to check their grades. To use Blackboard, one should log onto Route Y and then click the Blackboard Courses link listed under “School.” If a student is enrolled in the course, then “Rel 122” should appear as a subsequent link. Grades on assignments will be entered in the Blackboard spreadsheet within one week of their return to students; they should check each assignment after that time to confirm that scores have been recorded accurately. Class presentations, announcements, and handouts will be regularly posted on Blackboard as well as on a mirror site accessible by clicking the Rel 122 link on my website at <http://erichuntsman.com>.

Commentaries and Other References: The greatest benefits from scripture study come from reading, pondering, and praying about the scriptures themselves. Still, serious, university-level study of scripture can often be aided by looking at or consulting various commentaries. A few such works that some may find useful in their lifelong study of the Book of Mormon include the following:

The Book of Mormon: A Reader’s Edition. Edited by Grant Hardy. Urbana and Chicago: University of Illinois Press, 2003.

Book of Mormon Reference Companion. Edited by Dennis L. Largey. Salt Lake City: Deseret Book, 2003.

McConkie, Joseph Fielding, Robert L. Millet, and Brent L. Top. *Doctrinal Commentary on the Book of Mormon*. 4 Volumes. Salt Lake City: Bookcraft, 1987–1992.

Nyman, Monte S. *I, Nephi, Wrote This Record*. Book of Mormon Commentary 1. Orem, Utah: Granite Publishing and Distribution, 2003.

———. *These Records are True*. Book of Mormon Commentary 2. Orem, Utah: Granite Publishing and Distribution, 2003.

———. *A Record of Alma*. Book of Mormon Commentary 3. Orem, Utah: Granite Publishing and Distribution, 2004.

———. *The Record of Helaman*. Book of Mormon Commentary 4. Orem, Utah: Granite Publishing and Distribution, 2004.

Rust, Richard Dilworth. *Feasting on the Word: The Literary Testimony of the Book of Mormon*. Salt Lake City: Deseret Book, 1997.

Welch, John W, and J. Gregory Welch. *Charting the Book of Mormon: Visual Aids for Personal Study and Teaching*. Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1999.

As useful as these, and many other, scholarly and inspirational works are, we reemphasize that scripture study begins and ends with reading the text itself.

Class Schedule

(Packet readings provide useful background, expanded discussion, and commentary from Church leaders. In addition to articles and handouts noted in the syllabus, each section includes “quotes and helps” from Dr. Todd Parker, which are keyed to Book of Mormon reading assignments. Important points for which you will be responsible will always be noted in the class presentations.)

M05Jan Introduction.

Course Objectives and Requirements. Reading Strategies. Overview of semester Content (Alma 30–Moroni 10).

W07Jan Studying and Interpreting the Book of Mormon.

The Exegetical Process: Asking historical, literary, and theological questions of a text. Book of Mormon Peoples and Sources. Book of Mormon Genres. Title Page of the Book of Mormon. Doctrine. Covenants and Christology. **Read the course syllabus before class!** Also, Title Page of the Book of Mormon. *See also:* Strathearn, “Book of Mormon: Another Testament of Jesus Christ,” “Genre Questions,” and “Rust, “Book of Mormon as Literature” (packet, 11–13, 19–22); Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text” (*Religious Educator* 6.1 [2005], 107–126, online); Welch and Welch,

charts 13, 16–18. *For Further Background*: selection from the introductory chapter of Rust, 1–16 (fair-use excerpt posted on the web page and/or Blackboard).

M12Jan **The Challenge of Korihor and the Zoramites.**

Introduction to the Book of Alma. Book of Mormon Antichrists. “Doctrines” of Nehor. Testimony of Alma². Mission to Antionum. The Zoramite Apostasy. Alma 30–31. *See also*: Alma Overview; Arnold, “Alma, book of,” and Garrard, “Korihor the Anti-Christ” (packet, 27–28, 33–42); Welch and Welch, charts 35–36, 78, 122.

W14Jan **Experimenting on the Word: Alma’s Discourses on Faith and Prayer.**

Zoramite Manner of Worship. Alma’s Discourse to the Poor Zoramites. Why Faith? Parable of the Seed: Experimenting on the Word. FAITH AND HOPE. Developing Saving Faith. Alma 32–33. *See also*: Welch and Welch, chart 54.

M19Jan MARTIN LUTHER KING HOLIDAY. *No Class.*

W21Jan **Amulek on the Atonement and the Plan of Redemption.**

The Word Is in Christ. The Great Plan of the Eternal God: Redemption from Sin and Resurrection from Death. AN INFINITE AND ETERNAL SACRIFICE. Mercy and Justice. Amulek on Prayer. Alma 34–35. *See also*: Turner, “The Infinite Atonement of God (packet, 43–49); Welch and Welch, chart 103.

M26Jan **Alma’s Final Testimony and Counsel to Helaman.**

Words of Alma² to Helaman². Alma’s Conversion and BEING BORN OF GOD. The Process of Repentance. A Hymn of Praise. Alma Entrusts the Records to Helaman. The Liahona as a Type of Christ and His Word. Alma 36–37. *See also*: Welch and Welch, charts 106–107, 132, 144. *Take-home quiz #1 distributed.*

W28Jan **Alma’s Teaching to Shiblon and Corianton.**

Final Counsel to Shiblon. Bridling Passions. Corianton’s Misbehavior on the Zoramite Mission. The Spirit World and States after Death. THE RESURRECTION, “RESTORATION,” AND JUDGMENT. The Part of the Plan of Salvation as Taught by Alma to Corianton. Life as a Probationary Estate. Alma on the Justice of God. Alma 38–42. *See also*: Mouritsen, “The Spirit World, Our Next Home” and Matthews, “The Spirit World” (packet, 97–105); Welch and Welch, charts 74, 76. *Take-home quiz #1 due.*

M02Feb **The Zoramite War, Amalickiah, and “Captain” Moroni.**

Why the War Chapters? The Zoramite War. The End of the Prophetic Career of

Alma². Helaman's Unsuccessful Reformation. Amalickiah's Monarchical Plot Foiled. The Title of Liberty. PROPHECY CONCERNING THE SEED OF JOSEPH. Amalickiah Becomes King of the Lamanites. Alma 43–51. *See also*: Maps: The Wars of Amalickiah and Ammoron (packet, 106–109); Welch and Welch, charts 37, 136.

W04Feb **The Wars of Amalickiah and Ammoron.**

Second Invasion of Amalickiah. Ammoron's Two-Front War. Helaman²'s Letter to Moroni: 2,000 Stripling Soldiers. The Kingmen: Moroni's Reaction. Nephite Successes and Recovery. Alma 52–63. *See also*: Maps: The Wars of Amalickiah and Ammoron (packet, 106–109)

EXAMINATION 1

Th05–F06Feb; late Sa07Feb

(Testing Center, check https://testing.byu.edu/info/center_hours.php for hours)

M09Feb **Tumultuous Reign of the Judges: Pahoran², Helaman³, and Nephi².**

Introduction to the Book of Helaman. Dissension Weakens the Nephites. Secret Combinations. Nephite Affairs under Helaman³. Nephi² Chief Judge. Mormon's Analysis of Nephite Losses. Helaman 1–4. *See also*: Helaman Overview, Tanner, "Helaman, book of," Skinner, "The Book of Helaman: Overview and Setting" (packet, 113, 117–118, 132–134); Welch and Welch, charts 20, 33, 38–39.

W11Feb **Mission of Nephi² and Lehi⁴, the Rise of Gadianton Influence, and the Prophecy of Nephi.**

Nephi Resigns the Judgment Seat. The Words of Helaman³ to His Sons Recounted. CHRIST IS THE ROCK UPON WHICH WE MUST BUILD. Mission of Nephi² and Lehi⁴ and the Righteousness of the Lamanites. The Rise of Gadianton Influence. Nephi's Lament. Nephi Reveals the Assassination of Seezoram. Helaman 5–9. *See also*: Welch and Welch, charts 20, 33, 55, 104, 133

M16Feb **PRESIDENTS' DAY. *No Class.***

Tu17Feb ***Tuesday is Monday.* Nephi², the Sealing Power, and the Great Famine.**

NEPHI² RECEIVES THE SEALING POWER. Nephi² and Elijah. Prosperity and Decline. Mormon's Commentary on Man and God. Helaman 10–12.

W18Feb **The Prophecy of Samuel; Resurrection and Spiritual Death.**

The Mission of Samuel the Lamanite. "Ye Have Sought for Happiness in Doing Iniquity . . ." The Signs of Christ's Birth and Death. DISCURSUS ON RESURRECTION AND SPIRITUAL DEATH. THE FIRST AND SECOND (SPIRITUAL)

DEATHS. PLAN OF SALVATION SUMMARY. Samuel's Final Words. Helaman 13–16.

M23Feb **The Signs of Christ's Birth are Given; The Gadianton Threat Reaches Its Climax.**

Introduction to 3 Nephi: A Pattern for the Second Coming. Signs of Christ's Birth. CHRIST AS THE FATHER AND THE SON (cf. Mosiah 15:3). The Gadianton Wars. Nephite Victory and Mormon's Commentary. 3 Nephi 1–5:7. *See also*: 3 Nephi Overview, Strathearn, Nephi, third book of" (packet, 137, 142–44); Welch and Welch, chart 33. *Take-home quiz #2 distributed*.

W25Feb **The Collapse of Nephite Civilization Prior to the Appearance of Christ.**

Nephite Prosperity and Wickedness Repeated. Steps to the Nephite Downfall. Breakdown of Nephite Government. Signs of Christ's Death. 3 Nephi 5:8–8:25. *See also*: "3 Nephi—the Coming of Christ to the Nephites as a Pattern of His Second Coming" (packet, 205); Welch and Welch, charts 49 and 51. *Take-home quiz #2 due*.

M02Mar **The Appearance of the Resurrected Christ.**

Christ Speaks in the Darkness. Mormon Comments on the Fulfillment of Prophecy. Visitation of the Resurrected Christ—First Day. Introduction by the Father. JESUS CHRIST PRESENTS HIMSELF TO THE MULTITUDE. 3 Nephi 9–11. *See also*: Packer, "And They Knew It Not" (packet, 206–212).

W04Mar **Sermon at the Temple.**

Disciples Called and Authorized. THE DOCTRINE OF CHRIST. Instruction to the Multitude 1: Requirements of the Christian Life. The Beatitudes. CHRIST FULFILLS THE LAW AND THE PROPHETS. Instruction to the Disciples 2: God Will Provide. Instruction to the Multitude 2: Judgment and the Will of God. Instruction to the Disciples 3: Christ and Israel. Instruction to the Multitude 3: Ponder and Pray. 3 Nephi 12:1–17:4. *See also*: Farley, "The Appearance of Christ to the People of Nephi" and "Fulfillment of the Law of Moses in Christ"(packet, 145–151, 213–219); Oaks, "Judge Not and Judging" *Ensign* (Aug 1999), 7ff. (online).

M09Mar **Acts of Christ among the Multitude.**

Complete Sermon at the Temple. Jesus Heals the Sick. The Prayer of Jesus. Jesus Blesses Children and Institutes the Sacrament. Further First Day Teachings. Instruction to the Disciples 4: PASTORAL DIRECTIONS REGARDING THE SACRAMENT. Instruction to the Multitude 4: Prayer and Coming to Christ. Instruction to the Disciples 5: RULES FOR THE SACRAMENT AND FELLOWSHIP.

Christ's Ascent to the Father. End of the First Day. 3 Nephi 17:5–18:39. *See also*: Thomas, "Theophany" and Holland, "This Do in Remembrance of Me" (packet, 152–57, 220–22).

W11Mar **Second Day Acts and Teachings.**

The Nephite Disciples Minister to the Multitude. Christ Appears Again and Ministers. CHRIST TEACHES OF HIS ROLE IN THE GATHERING AND SCATTERING OF ISRAEL. 3 Nephi 19–21. *See also*: J.F. McConkie, "The Final Gathering of Christ" and "The Book of Mormon, the Gathering of Israel, and the Second Coming of Christ" (packet, 158–63, 223).

M16Mar **Christ Teaches of the Second Coming; Subsequent Appearances and Teachings.**

Christ and Isaiah. Christ Relates Malachi 3–4. From the Beginning until the End. Mormon's Exposition on the Ministry of Christ. End of the Second Day. The Disciples Set Forth on the Third Day. Later Appearances. The Name of the Church. THE GOSPEL OF CHRIST. Christ's Joy and Sorrow in the Nephites. 3 Nephi 22–27. *See also*: Jackson, "Teaching from the Words of the Prophets" (packet, 164–69).

W18Mar **Results of Christ's Visitation.**

Ministry of the Three Disciples. Mormon's Concluding Teachings. Call to the Gentiles. 4 Nephi: Records of Nephi⁴, Amos¹, Amos², and Ammaron. Unity in Faith: All Converted to the Church of Christ. UNITY IN A ZION SOCIETY. Decline and Downfall of a Zion Society. 3 Nephi 28–30, 4 Nephi. *See also*: Overview of 4 Nephi and Allen, "Nephi, fourth book of" (packet, 227–230).

EXAMINATION II

Th19–F20Mar; late Sa21Mar

(Testing Center, check https://testing.byu.edu/info/center_hours.php for hours)

M23Mar **The Ministry of Mormon.**

Introduction to Mormon. Mormon's Career from Age Ten to Fifteen. Mormon the General. Mormon an "Idle Witness," Assuming in Earnest His Role as Record-keeper and Prophet to the Future. MESSAGE TO ISRAEL AND THE GENTILES. Nephite-Lamanite Wars Resume Without Mormon. Mormon Again General. Mormon's Prophecies. Mormon 1–5. *See also*: Overview of Mormon and Seely, "Mormon, book of" (packet, 237–41).

W25Mar **The End of Nephite Civilization; Moroni Completes Mormon's Record.**

Final Battle at Cumorah. Mormon's Lament. Mormon's Admonition to the Remnant of Lehi. Additions of Moroni. Aftermath of Cumorah. Prophecies

about the Book of Mormon. MORONI'S MESSAGE TO FUTURE READERS. Moroni's First Farewell. Mormon 6–9. See also: Welch and Welch, charts 21, 138.

M30Mar **The Founding of the Jaredite Nation.**

Introduction to Ether. The Brother of Jared and His Family. Traveling to the Promised Land. THE REVELATION OF JESUS CHRIST. Moroni's Commentary on THE FAITH OF THE BROTHER OF JARED. Sealed Records. Ether 1–5. See also: Overview of Ether, Peterson, "Ether, book of," and Jackson, "Christ and the Jaredites (packet, 257–68). *Pick your passages for your exegetical paper!*

W01Apr **Chronicle of the Jaredite Kings.**

Jaredites Established in the Promised Land. Monarchy under Orihah, Son of Jared. The First Kings, Rebellions, and Restorations. Further Dynastic Rivalries Lead to Secret Combinations. Righteous Kings Prosper to Heth. Wickedness of Heth Leads to Famine and Plagues of Serpents. The Pattern Continues: Kings, Captivity, and Rebellion. Ether 6–11. See also: "Three Periods of Secret Combinations" (packet, 291); Welch and Welch, chart 31. *Begin "getting started" steps of exegetical paper!*

Su05Apr PALM SUNDAY. Matt 21:1–17; Mark 11:1–11; Luke 19:28–48; John 12:12–19.

M06Apr **Prophecies of Ether and the Destruction of the Jaredites.**

Ether Preaches Repentance and Faith. MORONI'S COMMENTARY ON FAITH. Ether on the New Jerusalem. Ether Rejected. Wars of Coriantumr and His Rivals. The Final Battle. Ether's Final Words. Ether 12–15. See also: Welch and Welch, chart 138. *Take-home quiz #3 distributed.*

W08Apr PASSOVER BEGINS AT SUNSET.

Practices of the Ancient Church and Mormon's Sermon.

Introduction to Moroni. Ordinances, Meetings, Disciples, and Practice among the Nephites. Words and Writings of Mormon 1. Worshiping with Real Intent. DISCERNING BETWEEN GOOD AND EVIL. SPIRIT OF CHRIST AND THE HOLY GHOST. Moroni 1:1–7:19. See also: Overview of Moroni, Merrill, "Moroni, book of," and (packet, 295–297); Welch and Welch, chart 75. *Take-home quiz #3 due.*

Th09Apr THE LAST SUPPER AND GETHSEMANE. Matthew 26; Mark 14; Luke 22; John 13:1–18:27.

F10Apr GOOD FRIDAY. Matthew 27; Mark 15; Luke 23; John 18:28–19:42; 3 Nephi 8.

Su12Apr EASTER. Matthew 28; Mark 16; Luke 24; John 20:1–18.

M13Apr Final Words of Mormon and Moroni.

Words and Writings of Mormon 2. Mormon's Epistle against Infant Baptism. Mormon's Epistle Recounting Nephite and Lamanite War Crimes. Moroni's Final Farewell and Teachings. Truthfulness of the Book of Mormon. GIFTS OF THE SPIRIT. FAITH, HOPE, AND CHARITY. Moroni's Words as a Witness. Invitation to Come unto Christ. Moroni 7:20–10:34. *See also*: Nyman, "Hope, Faith, and Charity," and McConkie, "The Salvation of Little Children" (packet, 298–303, 322–26). *Exegetical Paper due*.

Tu21Apr 11:00 a.m.–2:00 p.m. FINAL EXAMINATION (in-class)

**Appendix A
UNIVERSITY AND COURSE STANDARDS**

Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422–2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. 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. You should contact the Equal Employment Office at 422–5895, D–282 ASB.

Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422–5895 or 367–5689 (24 hours); or contact the Honor Code Office at 422–2847.

Classroom Disruption

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

Appendix B
Religious Education Learning Outcomes
(<http://religion.byu.edu/program.php>)

Program Purpose

Students who successfully complete the required Doctrinal Foundation core in Religious Education will be able to demonstrate that they have acquired an understanding of LDS scripture, doctrine and history through the process of rigorous study and personal faith (Doctrine and Covenants 88:118).

Inherent in the process of learning by study and by faith is the responsibility each student assumes for their part in the learning process. Therefore, students who apply themselves will be able to demonstrate competence in the following areas: Factual, Conceptual, Application and Spiritual.

Expected Learning Outcomes

Students who complete the required Religious Education core courses will be able to demonstrate mastery in each of the following learning outcomes:

Factual Learning Outcome: The ability to recall the factual information necessary for a basic understanding of LDS scripture, doctrine and history.

Conceptual Learning Outcome: The ability to analyze and interpret LDS scripture, doctrine and history.

Application of Learning Outcome: The ability to use foundational knowledge and conceptual understanding of LDS scripture, doctrine and history in problem-solving and life application tasks.

Spiritual Learning Outcome:

The desire to seek the Holy Ghost as an aid in studying and pondering LDS scripture, doctrine and history.

Evidence of Learning

Students who acquire mastery in each of the learning outcomes will exhibit the following abilities:

Factual Learning Outcome: The recall of factual information necessary to formulate an understanding of LDS scripture, doctrine and history including the ability to—

- define content specific vocabulary
- recall significant historical dates and events
- locate major historical sites on a map
- identify characters of importance
- define fundamental doctrines
- use basic scriptural research tools

Conceptual Learning Outcome: The analysis and interpretation of LDS scripture, doctrine and history including the ability to—

- identify significant relationships among ideas
- explain fundamental doctrinal principles in their own words
- analyze scripture blocks to identify key doctrines, principles and practices
- summarize and generalize information from a variety of sources

Application of Learning Outcome: The use of foundational knowledge and conceptual understanding of LDS scripture, doctrine and history in problem-solving tasks in order to—

- discuss a concept or idea
- teach a principle or idea to another individual
- explain a principle or truth
- solve a problem
- provide possible responses to case studies
- evaluate a set of factors

Spiritual Learning Outcome: Seeking the Holy Ghost as an aid in studying and pondering LDS scripture, doctrine and history in order to—

- express feelings of faith and testimony
- distinguish between truth and error
- assess spiritual promptings as they relate to learning
- develop Christlike attributes
- demonstrate the ability to balance spiritual, intellectual and behavioral factors

Appendix C
RELIGIOUS EDUCATION AT BRIGHAM YOUNG UNIVERSITY
Some Questions and Answers from the Dean of Religious Education

1. What is the purpose of Religious Education at BYU?

BYU is owned and operated by The Church of Jesus Christ of Latter-day Saints. The university is funded largely by the tithes of the Church. It is anticipated that students will achieve a balanced education, will leave BYU as built up in their faith and commitment to the Lord and his kingdom as they are prepared to engage the world of ideas and work through education or training in their chosen field. A knowledge of the gospel and an individual testimony can lead to peace and happiness in this life and prepare us for eternal life hereafter.

2. What should take place in class?

It is hoped that students will be stretched and strengthened, both intellectually and spiritually, challenged to discover new truths (and internalize old ones), and at the same time grow in their commitment to the gospel of Jesus Christ and the restored Church. The religion class should be an enjoyable and uplifting part of the BYU experience.

3. How does a course in Religious Education differ from a Sunday School class? from an Institute of Religion course?

The Church seeks to make available to its members many opportunities for learning and applying the gospel. ***Courses in Religion at BYU are expected to be credible, rigorous, university-level experiences in learning, with assignments, examinations, and grading as important elements of that experience*** [emphasis added]. Though the content and rigor of an institute course may be comparable to BYU, at an institute of religion the gospel is taught “across the street,” with the spiritual instruction serving to balance the secular instruction received in the college classroom. Further, institute classes are taken in addition to a student’s regular class load, whereas BYU Religion classes are taken as part of that load. Religion at BYU is part of the overall educational experience, not ancillary to it.

4. Why are Religion classes graded at BYU?

Religion courses are an integral part of the students’ university experience. They are not hurdles to leap over or hoops to jump through, not something to get behind us so we can move on to the important stuff of the university. Because of the distinctive mission of BYU, Religion courses are just as important as GE courses or major courses. We expect students to study, memorize, synthesize, and be evaluated in Religion, just as we would expect them to do those same things in Geography or Psychology or Humanities. We ask students to learn facts, details if you will, just as they would be expected to do in Zoology or Anthropology or Statistics. In addition, because the accreditation of many programs on the campus depends upon a solid and rigorous curriculum, ***Religion courses are expected to be as academically challenging as they are spiritually stimulating*** [emphasis added].

5. Isn’t the growth of testimony (something that is very difficult to evaluate) most important?

Though it matters a great deal that students leave the Religion course built up in their faith, it is equally important to us that they leave with a reason for the hope within them (1 Peter 3: 15). ***To learn by study and by faith (D&C 88:118) requires that our conversion be as satisfying to the mind as it is to the heart.*** Examinations and grades often help to discriminate between the student who really pays the price to learn and synthesize new material and the student who merely comes to class and seeks to coast, to operate and perform solely on the basis of past knowledge.

6. What does a poor grade in a Religion course signify?

Students are not being evaluated on their testimony; they are not being tested and graded on the depth of their commitment. [emphasis added] Though, as indicated above, we sincerely hope that spiritual growth is a result of each religion class, grades generally signify the degree to which students have acquired the material covered in class and the assigned reading for the course.

7. Who are the full-time Religion Faculty?

The full-time Religion faculty are men and women who have obtained graduate training and experience in varied fields of study: Religious Studies, Biblical Lands and Languages, History, Education, English, Family Science, Psychology, Instructional Science, Law, Botany, Archaeology, Judaic Studies, and Family History. Their full-time teaching and research interests are usually in the areas of Scripture, History, or LDS Theology.

8. Who are the other faculty in Religious Education?

There are three groups of non-full-time faculty in Religious Education. One group, known as “adjunct faculty,” are faculty members in other departments on campus. They serve as instructors in Religion as a part of their teaching load. The second group are personnel from the Church Educational System who teach for us while they are here

completing graduate study. The third group are members of the community who have a love for and commitment to the gospel, and who have demonstrated competence as gospel teachers.

9. What of institute or Church school (Ricks, BYU–Hawaii) religion credit? How much of it may be transferred to BYU?

Students who plan to attend BYU should make appropriate arrangements with the instructor(s) to be certain that they accomplish the readings, assignments, and examinations needed to receive a transferable grade in their religion courses. Even though all graded institute or Church school religion credit may be transferred and contribute toward total graduations hours, after transferring to BYU students are still expected to take religion courses while in residence. (For the number of resident hours after transfer, see BYU General Catalogue.)

10. Why may a student count only four hours of Religion credit each semester toward graduation?

As mentioned above, Religious Education at BYU exists to assist students in gaining a balanced education. This is best accomplished by pursuing one's formal gospel study in a consistent, ongoing manner, rather than "loading up" on religion classes in a few semesters in order to fill the 14-hour requirement.