Statement of Professional Goals

Often, when I find myself in the university library, or even when I look at the one-wall collection of volumes in my office, I am reminded of a quote attributed to Aristotle, “The more you know, the more you know you don’t know.” After six university degrees in six different universities from three different countries and three different states in the U.S. I am still very much overwhelmed by how little I know and by the endless nature of the learning journey. Yet, I feel exhilarated rather than discouraged by our mortal inability to achieve complete knowledge since the fact that I am always lacking in this department allows me to continue to experience the awe and wonder of discovery, a process with no discernible end in sight. In short, I am in love with learning and am driven by the excitement of its journey which intensifies the goodness of the earthly experience while preparing for the unspeakable beauties of the post-mortal realm. Thus, because I feel at home in the university and I feel naturally predisposed to flourish in the academic setting I could not imagine any more fulfilling employment than university faculty.

At the same time, the university setting presents moral and spiritual dangers of some consequence. Humans tend to seek personal satisfaction and a sense of achievement in specific accomplishments; hence, the temptation to glorify one’s own academic knowledge will ever be present. Indeed, the natural man, with its inherent pride and focus on the self, has ample room to feed itself in the realm of higher learning, particularly by magnifying those specific sections of knowledge that one believes to have mastered and consequently by losing the broader perspective on a reality which is much more interconnected, embodied, transcendent, and invisible than immediately apparent. Although our own humanity ensures that these particular distortions could become actualized at any time and in any location it is encouraging, fulfilling, and a source of great gratitude to be associated with an institution which provides a buffer against these very common deviations.

Indeed, the mission of Brigham Young University stresses the need for humble and holistic approaches to truth characterized by breadth, depth, and the most solid of all foundations on which this knowledge ought to be built. BYU’s mission and objective is “the quest for perfection and eternal life,” a sentence which says it all about the need to contextualize education in its proper framework. In other words, education is a means to the edification of the individual in his/her totality, including the intellectual, spiritual, social, and moral dimensions. This focus on “the balanced development of the total person” and “the full realization of human potential” stress the importance of locating any particular piece of knowledge into its broadest context and underlines the futility of blinders constructed by pride. It further affirms the necessity of approaching education through moral virtues and with the goal of strengthening these same virtues. In short, true learning involves acquisition of knowledge which must contribute to the advancement of character, testimony, and service. In fact, the mission continues, “such a broadly prepared individual will not only be capable of meeting personal challenge and change but will also bring strength to others in the tasks of home and family life, social relationships, civic duty, and service to mankind.” I love this particular focus and I love the responsibility and assignment that I have been given as a faculty
member to teach with a purpose, namely to edify generations that will ultimately contribute to
the creation of a better world. Finally, the BYU environment is set up to facilitate personal
flourishing in all relevant areas of life. It has a Zion-like potential with its “commitment to
excellence” and its call to sustain every function and operation “by those moral virtues which
characterize the life and teachings of the Son of God.” This emulation of our Savior is no small
responsibility but I have witnessed the power of His grace in magnifying our efforts here at BYU
when we strive towards this most worthy of ideals.

As a world religions professor in Religious Education I have given my contribution to the
fulfillment of these objectives by using my unique experiences and talents in teaching,
scholarship, and citizenship. Obviously there is so much more to do and so many areas where I
need to improve but I believe that I have started to carve my niche and have begun a trajectory
of contribution which I hope will extend for many years in the future. What I bring to Religious
Education is distinctive, both in relation to my background and in relation to the subject matter
in which I am immersed. Still, who I am and what I do align squarely with the mission of
Religious Education, which is “to assist individuals in their efforts to come unto Christ... through
classroom instruction, gospel scholarship, and outreach to the larger community.” In each of
these three areas I bring both strengths and weaknesses to the table; hence, my desire and
commitment for the future is to continue to build on my strengths and to work on reducing my
weaknesses.

As I teach students I am constantly aware of the need to make my courses “spiritually
strengthening, intellectually enlarging, and character building.” Students should leave my
classes with a renewed desire to follow the Savior, with accurate and relevant information
which they have mastered, and with an improved capacity to usefully cooperate with others for
the amelioration of the world. This latter objective is especially evident in my world religions
courses as I aim to reduce students’ prejudice and to increase their appreciation for good
people of all faiths with whom I hope they will engage in friendship and cooperation toward
good causes. I also desire for their faith in a loving Heavenly Father to be strengthened as they
witness the light and truth which has been sent to the world through various religions in
different places and at different times. Furthermore, I want them to be able to engage in
conversations on religion which are shaped by accurate understanding of other faiths and thus
avoid common caricatures that obstruct dialogue. My two biggest strengths in this department
are 1) my ability to create intellectual rigorous courses that facilitate analytical thinking and
reflection and 2) my desire to constantly improve my teaching through attention to feedback
and to various resources for its improvement. My two biggest weaknesses are probably 1) a
tendency to lecture excessively leading to insufficient active learning activities in the classroom
and 2) a difficulty in balancing various demands for the course, i.e. the spiritually strengthening
and intellectually enlarging aspects, or the desire to provide content in valuable size with the
recognition that my courses are introductory and aimed at non-majors. Thus, my general goals
in teaching include the achievement of a better balance leading to a more student-centered
learning experience.
As often repeated in our department meetings Religious Education scholarship should be conducted with two kinds of audiences in mind: academia and the membership of the Church. We are to speak to both the layman and the specialist, to the Mormon world and to the non-Mormon world, to the believer and to the interested agnostic. It is not easy to be bilingual in this sense because different audiences often bring very different expectations, philosophies, and languages to the conversation. However, this objective is understandable and desirable in the context of the university’s mission to facilitate a holistic influence in the world. With three publications completed and several in the pipeline I am deeply committed to continuous productivity in scholarship as further facilitated by conference presentations, membership in professional associations, etc. My work so far has been addressed to both specialists interested in Mormonism (historians and psychologists) and to a broader academic audience interested in the study of religion (religion and media). Several of my upcoming projects are focused on theological interfaith explorations and Mormon studies but I also intend to write some more devotional pieces for a Church audience as soon as I find the right LDS venue with an interest in world religions. Two of my biggest strengths in the area of scholarship are 1) my competency in a variety of subfields in the study of religion which include the use of theology, philosophy, psychology, and the social sciences and 2) my drive for excellence in writing which is aimed to produce the very best possible product. When it comes to my weaknesses this is a classic example of strengths also functioning as weaknesses. In the first place my broad competency has triggered a variety of interests to the neglect of a focus on a unique specialty. Secondly, my perfectionism in writing often makes the writing process too laborious and time consuming thus affecting productivity. Therefore, my general goals in scholarship include a more sustained focus on my desired area of specialty (LDS-Catholic relations) and efforts to improve my scholarly productivity by addressing my perfectionism in writing.

Finally, in the area of university citizenship, I fully support the need to have BYU faculty function as team members. We are to be examples in character and behavior to our students, colleagues, church, and world; thus, service in a variety of capacities within the university not only facilitates the smooth operation of the institution but also demonstrates the unselfish character of its employees. There is no true disciple of Christ who is not willing to serve as best as he/she can in order to advance the needs of His cause. In our department I have been involved in this service through active participation in committees, informal reviews, and hiring meetings. I have also been focused on outreach by bringing scholars to campus and by organizing a conference with one of my colleagues at a different university. My two greatest strengths in the area of citizenship are 1) a deep desire to offer my training and talents for the constant improvement of the university and for its blossoming in the world, and 2) a personality that is genuinely interested in team work with an ability to dialogue positively with colleagues, members of different faiths, and professors elsewhere. My biggest weaknesses are perhaps 1) a difficulty in understanding my time limits in the area of contacts, projects, invitations, etc. with the associated problem of taking more on board than I can handle, and 2) a feeling of excessive shyness in meetings, due to my junior status, which almost eliminates my verbal contribution to any discussion. My general goals aim at greater balance and more vocal, yet humble, input especially in those areas where my contribution is uniquely needed.
Citizenship Self-Assessment

Accomplishments

I have fulfilled all college and department committee assignments to the best of my ability. I have also actively contributed to the life of the department and have further been engaged in outreach efforts both individually and through cooperation with other university faculty and entities. The following are specific accomplishments to be noted:

- 2012-2013 Committee Member for Rel. Ed. Student Symposium
- 2012-2013 Committee Member for ORCA Review
- 2013-2014 Committee Member for 2014 Church History Symposium
- Attendance of 2013 Faith and Knowledge conference as department representative to network with LDS graduate students as potential future hires
- Conference organizer (with Prof. Thomas Wayment) of LDS-Catholic conference to be held in December 2013 at the University of Notre Dame
- Active involvement in department’s hiring efforts through class observations of finalists and consultation of relevant portfolios
- Active involvement in dean’s office search with contribution of thoughtful assessment to office of Academic Vice President
- Reviewer of submitted manuscripts for Maxwell Institute for Religious Scholarship
- Hosting of campus guest from Pontifical Gregorian University in Rome (Fr. Ferenc Patsch) and cooperation with Center for the Study of Europe and Evans Chair in planning for his campus activities (including Friday Faculty Forum)
- Attendance of several meals and lectures to network with individuals or delegations from different religions visiting campus from out of state or from abroad (Egyptian delegation, L.A. Jewish delegation, Rajan Zed, Josiah Trenham, Patrick Madigan, etc.)
- Established contact with several local ministers and religious leaders to facilitate students’ visit of their congregations for world religions worship service assignment
- Hosted Imam Muhammad from Khadija mosque in West Jordan for two campus presentations
- Established ongoing communication and cooperation with James Faulconer as Richard L. Evans Chair of Religious Understanding for projects of outreach and interfaith dialogue
**Goals**

- Continuation of prompt and engaged service in assigned committees
- Proposal of honors course to teach in the near future
- Extension of network with scholars and members of different faiths including campus invitations to lecture
- Contact with Kennedy Center to plan personal contribution to study abroad program in Italy following CFS
- Continued active participation in the intellectual life of the college and university (Friday Faculty Forums, Wheatley Institution lectures)
- Continued involvement in the Center for the Study of Europe, the Evans Chair, and other entities on campus as well as networking with individual faculty members at BYU to facilitate the broad interdisciplinary study of religion on campus
- Hosting of Prof. Telford Work from Westmont College in Fall 2013
Teaching Self-Assessment

 Accomplishments

I have consistently worked on improving my courses through attention to feedback, restructuring of assignments and revisiting my courses’ organization at the end of each semester. I have also been actively engaged in the department’s reworking of the world religion offerings and have welcomed the opportunity to counsel with and mentor students. The following are specific accomplishments to be noted:

- Breadth of teaching as demonstrated by five different courses taught in less than three years (325, 352, 356, 3 credit 351, and 2 credit 351)
- Consistent Student Evaluations scores above university averages
- Use and attention to mid-course and end-of-semester student evaluations to extract valuable feedback
- Training on and implementation of technology in the classroom (LearningSuite, iclickers, etc.)
- Regular meetings with Center for Teaching and Learning consultant Susan Eliason aimed at improving my courses
- Participation in college and department’s teaching seminars and presentations
- Participation in Faculty Center’s Faculty Development Series
- Regular and extensive input in connection with the restructuring of world religions offerings (new class titles with revised content, new learning outcomes, etc.)
- Completion of introductory chapter for BYU customized text of world religions
- Taught evening course at BYU Salt Lake Center
- Occasional attendance of courses from other BYU departments to increase my competency in world religions (History of Chinese Religions, Arabic, etc.)
- Enhanced course experiences through class visitors from different cultures and faiths
- Extensive review of potential textbooks for restructured 2 credit 351 course
- Design of new course, Rel 352, Survey of Christianity
- Willingness to mentor student with ORCA project (grant was not approved)
- Hired student as research assistant following various communications about his excellent Student Symposium paper
- Counseled several students considering graduate degrees in Religious Studies
Goals

• Continued effort to improve courses, especially with additional integration of collaborative learning activities
• Extract one common thread from students evaluations each semester to make the class more learning-centered rather than content-centered
• Writing of a “teaching journal” to benefit from immediate reflections on specific classes when preparing for a future course
• More consistent use of Learning Outcomes in the classrooms in order to connect explicitly specific assignments with corresponding outcomes
• Reading of one book a year on excellence in teaching
• Continued attendance of lectures and sections of courses which will broaden my knowledge on the subjects I teach
• Prevent decrease of mental energy in the classroom by ensuring regular engagement in activities like meditation and physical exercise
• Avoid perfectionism by limiting class preparation to a maximum of two hours per class period
Scholarship Self-Assessment

Accomplishments

I have presented my research at various conferences and have consistently published it in reputable academic journals. Because I am aware of the need to improve my writing style I have attended several seminars and workshops with the end of developing greater clarity in my writing. The following is a list of my publications since the Fall of 2011, namely the date in which I began my full-time employment at BYU:


The following is a list of articles accepted for publication but currently under revision:

- “Mitt Romney and ‘I Mormoni’: Perspectives from the Italian Media” Accepted by *Journal of Media and Religion*.
- “Institutional Commitment and Theological Inclusivism in LDS Religious Education: Findings from a Study at Brigham Young University.” Accepted by *Religious Education*.

The following is a list of projects in progress for publication in the near future

- “Emotions in Mormon Canonical Texts.” Ph.D dissertation to be published by *BYU Studies* in their Dissertation Series
- “Towards an LDS Theology of Religions.” Article to be adapted from introductory chapter to BYU customized World Religions textbook which I authored
- “Vatican II and Mormon Ecclesiology.” Paper to be presented at *Notre Dame LDS-Catholic conference* in December 2013

Other accomplishments to be noted are:

- Regular attendance of Winter 2013 “Style Matters” workshop conducted by English Department with the aim of improving clarity in writing
- Attendance of other writing workshops sponsored by Faculty Center (Tara Gray, etc.)
- Participation in writing group with colleagues Mark Wright, Jennifer Brinkerhoff, and Paul Miller, logging writing time and exchanging feedback on writing
• Consistent efforts to network with colleagues on campus and with visiting lecturers in order to establish possible cooperation on a variety of research projects

**Goals**

• Strive for better focus by centering my research and publications on LDS-Catholic issues
• Continue to look for opportunities to co-author research (as presently doing with Greg Wilkinson)
• Continue with minimum work of two publications per year
• Avoid “binge” writing by ensuring consistent daily writing to be recorded on writing group log (30 min. a day for research reading and 30 min. for research writing, 3 hrs of reading and 1 hr. of writing on Fridays)
• Limit perfectionism by avoiding editing at the early stage of writing
• Make use of university editing services and use feedback to ameliorate future writing
Citizenship Project Proposal

By February 2014 I intend to complete the following collaborative activities:

- December 5-6 2013 LDS-Catholic conference at the University of Notre Dame organized with Prof. Thomas Wayment (BYU Ancient Scriptures) and Prof. David Campbell (Notre Dame Political Science)
- Book review for Mormon Studies Review Journal
- Active engagement in my role as committee member for the 2014 Church History Symposium to be held in March 2014
Scholarship Strategies Project Proposal

Themes and Topics

The overall driving force of my research is a desire to strengthen the value of religion in society from a philosophical/theological, ethical, and socio-scientific perspective. Obviously, this is a very broad objective but it is useful in providing the background picture which motivates most of my research endeavors. More specifically, my efforts are focused primarily in two directions, namely addressing and responding to the criticism of the secular world, and strengthening interreligious understanding and appreciation in order to facilitate a unified over a fragmented religious voice in society. Given my unique background and training the strengthening and mutual understanding of Mormonism and Catholicism are of especial interest to me. I am therefore committed to LDS-Catholic theological dialogue with the purpose of creating stronger arguments in defense of our common values and beliefs vis-à-vis secular humanism. The topics of greatest interest in this conversation center on moral theology, ecclesiology, and spiritualities. Given my basic training in psychology and some social sciences I further search for opportunities to cooperate with other scholars in projects related to these topics (such as the family, mental health and religion, etc.) since interdisciplinary studies of religion which extend beyond the theological generally possess a greater capacity for engagement in conversation with our secular society.

As a native Italian Latter-day Saint I also have a general interest in the history and progress of Mormonism in Italy and a particular interest in studying the impact that the Rome temple will have on LDS-Catholic relations in the country.

Specific scholarly goals

By February 2014 I desire to have submitted the final versions of these works:

- “Mitt Romney and ‘I Mormoni’: Perspectives from the Italian Media.” Accepted with minor revisions by Journal of Media and Religion.
- “Institutional Commitment and Theological Inclusivism in LDS Religious Education: Findings from a Study at Brigham Young University.” Accepted with revisions by Religious Education.
- “Emotions in Mormon Canonical Texts.” Ph.D dissertation to be published by BYU Studies in their Dissertation Series
- “Towards an LDS Theology of Religions.” Article to be adapted from introductory chapter to BYU customized World Religions textbook which I authored
I also aim to be heavily involved in the writing or editing of the following articles prior to submission for publication:

- “Vatican II and Mormon Ecclesiology.” Paper to be presented at Notre Dame LDS-Catholic conference in December 2013

**Strategies of Scholarly Productivity**

Since I will not be teaching courses on Friday I will set aside three hours each Friday to read materials related to the research projects on which I will be working. I will also set aside one hour for writing every Friday. During the week I will set aside 30 minutes for writing and 30 minutes for reading on these same topics. I will log my hours into the electronic document which our Publish and Flourish group has made use of during Winter Semester and will make sure that our group continues to follow up on each other’s progress and offer encouragement and feedback.

In order to ensure the achievement of these objectives I will limit distractions in my office by writing and answering emails only twice daily, once in the morning and once in the late afternoon. I will make this time sacred by avoiding any other activity or interaction.

**Evaluation of Success**

The writing log will function as the main tool to ensure daily writing. If I do not reach my minimum goals for two weeks in a row I will use Saturdays to make up for missed reading and writing. This possibility will function as a deterrent because I prefer to reserve Saturdays for other relaxing activities.
Course Development Project – Grant Proposal

I have selected Rel 352, “Survey of Christianity,” as the focus of my Course Development Project. This is a course I am teaching for the first time and will likely be a course that I will continue to teach in the future. I kindly request the generous grant of $300 to assist me with the following needs as I work on creating a learning-centered course:

Professional development

Purchase of three books for a total amount of about $50


Hiring the service of others to support course teaching

Since the course is focused on traditional Christianity and I, as a teacher, am a Latter-day Saint, I would like for students to have some exposure to representatives of mainstream Christianity, including ministers and other key members of various local congregations. I intend to organize out-of-class meetings with guest speakers from as many different denominations of Christianity as possible (Catholic, Orthodox, Presbyterian, Episcopalian, United Church of Christ, Evangelical, to name just a few) so that students can understand the commonalities and differences that exist under the broad umbrella of Christianity. I would like to offer a $25 honorarium to speakers from the Provo-Orem area and a $50 honorarium to those who will need to travel here from Salt Lake City. With about $250 I could invite enough speakers to give students a good sense of the very diverse Christian map.
SURVEY OF CHRISTIANITY, REL 352, Sec. 1, 2
“If any man has got a truth that we have not got, let us have it. Truth is what we are after.”
Wilford Woodruff (JD 17:194)

BRIGHAM YOUNG UNIVERSITY
FALL SEMESTER 2013

INSTRUCTOR:
OFFICE:
OFFICE PHONE:
E-MAIL ADDRESS:
CLASS DAY:
OFFICE HOURS:
TEACHING ASSIST:
PREREQUISITES:

COURSE DESCRIPTION
An introduction to the core beliefs and practices of traditional Christianity both in the context of their historical development and with attention to their present implications.

COURSE PURPOSE
The course fulfills the core objectives of a BYU education in all its different dimensions. It is spiritually strengthening because students are fortified in their own faith in Christ as they learn about the historically rich faith of traditional Christianity. Students also develop a deeper appreciation of their own LDS Christianity as the course sheds light on both the differences and the commonalities which divide and unite Mormons with their fellow Christian believers. Intellectually, students experience stretching when exposed to the highly philosophical nature of Christian theology with additional intellectual enlarging emerging from the correction of previously held misconceptions about Christian beliefs. Moreover, as they learn to approach the religious “other” with fairness, appreciation, and a sense of fellowship students build a character of tolerance, empathy, and security in a renewed identity which allows for both respectful disagreement and “holy envy.” Finally, the course empowers students with the capacity to communicate and cooperate with other Christians and with the capacity to teach the same skills to their fellow Saints. It thus contributes to the goal of students’ lifelong learning and service aimed at the amelioration of the Church and of society by facilitating active partnership with other people of good will for the advancement of faith, family, and morality in the world.

President Gordon B. Hinckley once stated: “I hope that [Brigham Young University] will give to you a great sense of tolerance and respect for others not of your faith. The true gospel of Jesus Christ never led to bigotry. It never led to self-righteousness. It never led to arrogance. The true gospel of Jesus Christ leads to brotherhood, to friendship, to appreciation of others, to respect and kindness and love.” Gordon B. Hinckley, "The BYU Experience," BYU 1997–98 Speeches (Provo: BYU, 1998), 63. Therefore, the course approaches traditional Christianity sympathetically (highlighting the good and the truthful rather than the lacking) and with the goal of learning how ‘insiders’ might conceive of their own religion. This is not fully possible, but it is still an ideal worth striving for because it cultivates harmony and understanding while reducing stereotype and bigotry.
COURSE LEARNING OUTCOMES
Upon successful completion of this course students will

1. **UNDERSTAND** and be able to discuss key features of traditional Christianity as they
   a. Articulate distinctive Christian doctrines in appropriate theological language and by explaining the historical contexts that contributed to their development
   b. Summarize the key theological similarities and differences that exist between the largest Christian churches, particularly in relation to ecclesiology
   c. Discuss the nature and significance of Christian practices, including liturgy, sacraments, spiritualities, symbols, etc.
   d. Experience mainstream Christianity sympathetically through observation and participation in the faith’s “lived” dimension

2. **APPLY** their newly acquired knowledge to their own religious identity as they
   a. Offer more informed explanations of their own religious commitments vis-à-vis mainstream Christianity
   b. Engage in non-threatening and mutually beneficial dialogue with other Christians
   c. Deepen and broaden their testimonies of Christ’s gospel by providing evidence that God gives loving guidance to all people who seek truth

REQUIRED TEXT
- McGrath, Alister E., *Historical Theology*. Second Edition. Malden, MA: Wiley-Blackwell, 2013. (If you prefer to use the book in electronic format at no cost go to the BYU library website. Log into your BYU account and enter the following url http://search.lib.byu.edu/byu/id:byu5555383 Click on "Available Online" and the e-book interface will open up. You can select the different chapters to view on the right side of the screen or you can choose to turn the pages from the front cover by clicking on the forward arrow above the book’s view).
- Other online readings posted in the “Content” section of LearningSuite

LEARNINGSUITE
You will find everything necessary for this course on Learningsuite (including the syllabus, PowerPoints, grade roll, study guides, etc.).

Note: If you notice any inaccuracies in the Grades section please let me know as soon as possible and I will be happy to look into the issue.

MEASURES OF STUDENT LEARNING

ATTENDANCE
Attendance to every class period during the semester is a course requirement for which you will NOT be awarded points towards your final grade. On the other hand you will be penalized for absences in the following manner:

- **NO PENALTY** for your first FOUR absences for whatever reason. You do NOT need to justify these absences to me and you are responsible to manage them as you need/choose.
- **FIVE points of penalty** (to be deducted from your class participation points) for each additional absence after your fourth one and up to your ninth absence. However, I will waive the penalty if you justify your absence with an official university letter (for absences due to formal university sponsored events) or with a doctor’s note (for absences due to illness).
- **AUTOMATIC E grade** for a total of ten or more absences (more than 1/3 of the semester) for whatever reason.

Beware: This policy applies in the order stated meaning that you cannot first justify two absences for illness and then take four additional absences as “free.” In short, I do not pay any attention to your first four absences but require justification beginning on the fifth.
Attendance will be taken on a printed roll beginning on September 11th.

It is YOUR responsibility to mark the roll with your initials to signify your attendance. If the roll does not come to you when I circulate it in class YOU MUST REMEMBER TO SIGN IT BEFORE LEAVING THE CLASSROOM IF YOU WANT TO ENSURE YOU DO NOT MISS ANY POINTS FOR AN APPARENT ABSENCE. Remember that I do not allow back signing of the roll and having “forgotten” to sign it will not be a sufficient reason to amend it later on. Obviously, under no circumstances are you to sign the roll in behalf of another student.

**Important:** Leaving class early is not acceptable unless you speak to me in class or email me beforehand to report the need to leave class a few minutes early for doctors’ appointments or other commitments of a similar kind. In all cases, in order to be considered present, you must attend a minimum of 40 minutes of class. **Students arriving more than 10 minutes late or leaving more than 10 minutes early will be marked as absent even if they have already signed the roll.**

This attendance policy cannot be amended and it applies to all students. If you know you are going to be missing this course beyond the acceptable number of absences (for job interviews, family vacations, dental or medical school interviews, military, etc.) it would be best to withdraw.

**QUIZZES**

Following prayer at the beginning of almost all classes (check class schedule for details) I will administer a FIVE question multiple-choice quiz (worth **FIVE points**) covering the reading material assigned for that particular class period. Each quiz will be scored immediately in class.

REMEMBER: If you are late to class you will miss the quiz

There will be a total of 24 quizzes throughout the semester but

- Each student’s **lowest FOUR scores** (or FOUR missed quizzes) will be **automatically dropped** during final calculations of grades.
- Additional **quizzes missed for justified absences** (beyond the first four) may be **made up in my office** during the last week of class.
- All students can complete an additional **Film Report OR an additional “Meeting with a Christian Report”** (beyond the class assignment) and make it count toward the replacement of two low-score quizzes for a possible total of **10 points**. This “make-up” opportunity must be submitted by December 11th and is separate from the other extra credit option available.

**IClickers:** Quizzes are taken with iclickers. If you don’t own an iclicker please purchase one ASAP at the BYU Bookstore. All students MUST then register their iclickers on www.iclicker.com. Registration is required every academic year so you may need to register it again.

When you register your iclicker you must enter your MyBYU username under STUDENT ID (not your BYU ID number). **Please register your iclicker within the first week of class** or you will have no quiz scores reported on your grade page.

All students will be able to take a maximum of THREE quizzes on paper during the semester. This could happen because you forgot your iclicker on that particular date, or you come to class in the middle of a quiz and don’t want to miss any questions, or you are having technical problems with your iclickers. When you take a quiz on paper (on little sheets that I hand out at the beginning of class) you must write on it: 1. Your name, 2. The quiz #, and 3. Your quiz score. You must then submit those papers to me before we continue with class.

**IT IS YOUR RESPONSIBILITY TO ENSURE THAT YOUR ICLICKER IS SET ON THE CORRECT FREQUENCY AND THAT YOUR BATTERIES ARE WORKING.** There are only two sources I will look at when posting quiz scores: 1. The iclicker record and 2. The paper record. In other words, explanations like “I got the question right but my iclicker was not working” won’t get you any more
points. In the case you feel your iclicker is not working you should immediately write your quiz answers on the sheet of paper I provide, if you still have that option available.

I will upload quiz scores on the Grades page of LearningSuite once a week on Friday. If you cannot afford an iclicker please speak to me.

EXAMS
Two exams for this course, including both essay and multiple-choice questions, will be administered by the Testing Center. You are encouraged to prepare for these exams by paying close attention to the study guides that I will be providing and by organizing study groups with your fellow classmates to facilitate a more accurate review of the material.

**MID-TERM EXAMINATION:** A mid-term examination, consisting of 50 multiple-choice questions (50 points) and two short-essay questions (FIVE points each), will be administered on the dates listed on the class schedule. The test will cover all the material covered in class up to that date and will be worth a total of 60 points.

**FINAL EXAMINATION:** A final comprehensive examination will consist of 60 multiple-choice questions (60 points), two short-essay questions (FIVE points each), and one longer comprehensive essay (10 points). 50 multiple-choice questions will be based on the material covered in class after the midterm whereas 10 questions will be taken verbatim from the mid-term examination and will represent the comprehensive multiple-choice section of the exam. The longer essay will also focus on the cumulative experience of the course whereas the two short-essay questions will be based on the material covered after the midterm. Students will complete the multiple-choice and short-essay sections of the exam in the Testing Center but will be able to submit the longer essay separately on LearningSuite. This will give students flexibility to complete the essay at any location and at any time prior to 11 pm on the last day of finals, December 20th, when the essay must be submitted on LearningSuite. NO ESSAYS WILL BE ACCEPTED AFTER DECEMBER 20TH. This test is worth a total of 80 points.

WRITTEN ASSIGNMENTS
All written assignments are to be uploaded on Learningsuite (NO HARD COPIES). The uploading process begins by clicking on the orange dot next to the specific assignment listed in the schedule. Simply proceed by following the instructions provided. Once your assignment is submitted you will see a submission ‘receipt’ on the screen (so no need to email me to see whether I received it). Please ensure that you get to the receipt stage of the submission process otherwise it is possible that your assignment may not have gone through.

IF YOU ENCOUNTER ANY TECHNICAL PROBLEMS WHICH PREVENT YOU FROM SUBMITTING YOUR WORK ON LEARNINGSUITE YOU MAY THEN SEND YOUR PAPER TO MY TEACHING ASSISTANT IN EMAIL ATTACHMENT. EMAIL THE PAPER WITH AN EXPLANATION BEFORE THE DEADLINE IF YOU WANT TO AVOID A LATE PENALTY.

Late papers: You will not be able to submit work through Learningsuite after the scheduled deadline (11:55 pm of the date listed). If you are going to submit your work late you will need to do so by sending the document in email attachment to my Teaching Assistant. THREE POINTS OF PENALTY WILL BE ASSESSED FOR EACH DAY OF LATENESS FOR EACH ASSIGNMENT.

FILM REPORTS
To facilitate a broader “visual” understanding of the three main “families” of traditional Christianity you are required to watch THREE films/documentaries, which explore various aspects of the Christian experience. You must choose films from the list provided in the 'Content' section of this course where you will select one film from each specific category listed (for example, for Film Report 2 you may choose only one of the films listed under Film Report 2). All films are available either online or at the Media Center of the BYU library.
For each documentary you will then submit a film report which fulfills the minimum length requirement of **500 words**. Each report will be worth **10 points** with seven points awarded for appropriate length and depth of content, and three points for coherence and spelling/grammar.

In each report please address the following points and questions:

1. Briefly summarize what you saw in the documentary
2. What further questions did this film raise in your mind concerning this religion/denomination? In what way was your curiosity triggered?
3. What is the most attractive aspect of traditional Christian faith which you saw portrayed in this film? What specifically is admirable about it?
4. How did this film clarify the similarities and differences between your own faith and traditional Christianity? Choose at least one example to illustrate.

**WORSHIP SERVICE REPORT**

You will need to visit the worship services of a denomination different from your own. When doing so you should carefully observe the dynamics of worship and the people who are participating in it. You should also evaluate your own emotional reactions to the service and, if possible, engage in a brief conversation with someone in the community to enlarge your understanding of their worship experience.

In a descriptive/reflective paper you should then outline what you have learned about that particular tradition by attending their worship services. The three main questions that should be addressed in your work are the following -

1. What happened during the services?
2. What did you learn about and from the people in attendance in relation to their worship experience?
3. What did you enjoy about it and what, if anything, made you uncomfortable?

The paper must fulfill the minimum requirement of **750 words** in length and is worth a total of **15 points**. Nine points will be awarded for appropriate length and focus of content, four points for depth and clarity of expression, and two points for correct grammar/spelling.

You will be able to find information on some worship services in the local area on a separate document posted in the 'Content' section of LearningSuite. However, this list is not exhaustive, and you are free to visit any Christian church of your choice, whether in Provo or elsewhere. If you are Catholic or Protestant you may choose to visit an LDS sacrament meeting to fulfill this assignment.

**EXPLORATIVE PAPER**

Many men and women, theologians, leaders, and saints, have contributed in word or action to the rich history of Christianity. You will familiarize yourself with the life and the writings of one of these individuals and then report on your learning experience in an explorative paper, which should fulfill a minimum requirement of **1000 words** in length.

After you have selected a Christian man or woman of significance about whom you would like to learn more you will look for biographical sketches of his/her life as well as for written selections of his/her words, sermons, etc. Then, write a paper which should include the following:

1. A brief summary of the person’s life
2. A selection of those words (teachings, reflections, etc.) which you found to be particularly interesting and inspiring
3. A reflection on the meaning and significance of the selected writing
4. Any connections you have drawn between this person’s words and the teachings and your own religious faith

At least half of the paper should be devoted to your own reflections on the person and on his/her teachings so limit the biography and the quotations to half of your report.
Since you will be retrieving information from various online pages, books, or articles to complete the first half of your paper it is imperative that you properly cite your sources (in whatever style you choose) in order to avoid any plagiarism, which is a serious infraction of the Honor Code. I neither require a set number of sources nor do I have any reservations to your use of electronic resources. However, I do require that you find at least one source beyond our classroom textbook (if you choose to use it) and I expect you to use primary sources when listing quotations, etc. In short, a random blog quoting Pope John Paul II’s teachings will only help you if it provides a reference to the original book or document from which those same teachings were extracted.

This paper is worth 20 points and will be evaluated according to the following rubric: 14 points for appropriate length, proper referencing, and focus of content, four points for depth and clarity of expression, and two points for grammar/spelling.

“MEETING WITH A CHRISTIAN” REPORTS
You will have the opportunity to attend a number of presentations by various Christian leaders and professors who will be visiting campus throughout the semester. Some of these individuals are local leaders who will be visiting in response to my specific invitation whereas others will be lecturing in the role of guests of the larger university community. You will be required to attend TWO such meetings, which are usually about 50 minutes in length, and subsequently submit a report for each event attended. Each report must fulfill the minimum length requirement of 500 words and each report will be worth 10 points with seven points awarded for appropriate length and depth of content, and three points for coherence and spelling/grammar.

In each report please address the following points and questions:
1. Briefly summarize the content of the lecture and the highlights of the Q&A session (if any)
2. Describe one part of the presentation that you found particularly interesting. What reflections emerged in your mind as a consequence of it?
3. What one question would you ask the presenter in order to clarify your understanding of the topic/s addressed?

You can choose any two events to attend based on whatever schedule better fits your own commitments since these meetings will generally take place outside our regular classroom time. I will attempt to schedule meetings at those specific days and times which work for the majority of the class but other events, especially university-sponsored ones, I will be able to announce only with short warning.

The two reports are due on the last day of class but I encourage you to complete them and submit them soon after the meetings. This will allow you to remember the events’ relevant details as you complete the assignment.

MISCELLANEOUS PARTICIPATION
Students who complete both a mid-course evaluation and the end-of-the-semester evaluation of the course will be rewarded with FIVE Miscellaneous Participation points. 20 additional points of this same category may be obtained from class participation in various pair or small group activities, which will be worth either two or four points, and which will be held unannounced throughout the semester. These activities aim to facilitate learning through students’ collaborative reflection and discussion and require your presence in the classroom. If you happen to miss several participation activities because of absences you may use your 10 possible points from the two-quiz replacement option to count towards your class participation points INSTEAD.

Since miscellaneous participation points, totaling a maximum of 25 points, will continue to be added throughout the semester as activities are completed I will tally them separately and will not post them on the Grades page of LearningSuite until the very end of the semester. If you are interested in
knowing how many provisional points you have at some point during the semester just email me and I will be happy to give you that information.

**EXTRA CREDIT**

You may receive 10 additional points as extra credit EITHER by completing an additional film report OR by completing an additional “Meeting with a Christian” report. Whichever option is chosen must fulfill the requirements already listed under the assignments’ description. All extra credit MUST BE SUBMITTED by December 11th or it will not be accepted.

**Important:** This extra credit option is to be ADDED to the quiz “make up” option which also involves the submission of an additional film report or an additional “Meeting with a Christian” report. In other words, you may submit two additional film reports (or two “Meeting” report or one of each) and make one count toward replacement of two low quiz scores and the other toward overall extra credit.

**GRADING**

Grading is based on a total of 350 possible points according to the following traditional percentage scale:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
</tr>
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<tbody>
<tr>
<td>A</td>
<td>93-100%</td>
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<tr>
<td>A-</td>
<td>90-92.9%</td>
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<tr>
<td>B</td>
<td>83-86.9%</td>
</tr>
<tr>
<td>B-</td>
<td>80-82.9%</td>
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<tr>
<td>C</td>
<td>73-76.6%</td>
</tr>
<tr>
<td>C-</td>
<td>70-72.9%</td>
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<tr>
<td>D</td>
<td>63-69.9%</td>
</tr>
<tr>
<td>D-</td>
<td>59-62.9%</td>
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<td>E</td>
<td>&gt;59%</td>
</tr>
<tr>
<td>A-</td>
<td>90-92.9%</td>
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<tr>
<td>B+</td>
<td>87-89.9%</td>
</tr>
<tr>
<td>C+</td>
<td>77-79.9%</td>
</tr>
<tr>
<td>D+</td>
<td>67-69.9%</td>
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<tr>
<td>E</td>
<td>&gt;59%</td>
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</tbody>
</table>

Points are distributed as follows:

<table>
<thead>
<tr>
<th>ASSIGNMENT</th>
<th>POINTS</th>
<th>ASSIGNMENT</th>
<th>POINTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quizzes</td>
<td>100</td>
<td>Midterm Exam</td>
<td>60</td>
</tr>
<tr>
<td>THREE Film reports</td>
<td>30</td>
<td>Final Exam</td>
<td>80</td>
</tr>
<tr>
<td>Worship service report</td>
<td>15</td>
<td>Misc. Participation</td>
<td>25</td>
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<tr>
<td>Explorative paper</td>
<td>20</td>
<td>Total points</td>
<td>350</td>
</tr>
<tr>
<td>TWO “Meeting w/ a Christian” reports</td>
<td>20</td>
<td>Extra credit</td>
<td>10</td>
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</table>

**Please note:** 92.5 percent (or even 92.9 percent) of the total points is not rounded up to 93 percent. In order to receive an A for the course, your final percentage of the total points will need to be 93 percent or higher. Please do not ask for exceptions to this policy, especially if you are within one to two percentage points of the higher grade.

**Important Note:** During finals week, or even after the end of finals, I have students who want to meet in order to discuss their grade, missing assignments, or their performance on earlier exams. Most faculty at BYU will tell you that discussing these issues at the end of the semester rather than earlier in the year is useless. It is simply too late. As a matter of policy, I do not meet with students after the last week of classes or during finals week to discuss their grade. In short, please come and see me earlier in the semester when you still have time to make improvements (e.g., discuss test taking strategies or assess written work, etc.).

**Courtesy:** Please turn off your cell phones, do not text or play games during class, and be considerate and respectful when speaking to your professor and classmates. **Laptops are acceptable only for note taking.**
<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Readings and other assignments due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday</td>
<td>September 4</td>
<td>Syllabus</td>
</tr>
<tr>
<td>Monday</td>
<td>9</td>
<td>Studying other Religions as LDS (Reading #1) McGrath (MG) - Case Study 4.8; pg. 259-268</td>
</tr>
<tr>
<td>Wednesday</td>
<td>11</td>
<td>MG – Introduction; pg. 1-10, Quiz (Q) 1</td>
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<tr>
<td>Monday</td>
<td>16</td>
<td>MG – The Patristic Period; pg. 16-35, Q2</td>
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<tr>
<td>Wednesday</td>
<td>18</td>
<td>Revelation and Authority (Reading #2), Q3</td>
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<tr>
<td>Monday</td>
<td>23</td>
<td>MG – Case Studies 1.2, 1.3, 1.4; pg. 41-53, Q4 First Film Report</td>
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<tr>
<td>Wednesday</td>
<td>25</td>
<td>MG – Case Study 1.5; pg. 53-62, Q5</td>
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<tr>
<td>Monday</td>
<td>30</td>
<td>MG – Case St.1.1, 1.6; pg. 36-41, 62-67, Q6</td>
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<tr>
<td>Wednesday</td>
<td>October 2</td>
<td>MG – Case Studies 1.7, 1.8; pg. 67-76, Q7</td>
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<tr>
<td>Monday</td>
<td>7</td>
<td>MG – The Middle Ages; pg. 77-98, Q8 Second Film Report</td>
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<tr>
<td>Wednesday</td>
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<td>Christian Spiritualities (Reading #3), Q9</td>
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<td>Monday</td>
<td>14</td>
<td>MG – Case Study 2.3; pg. 109-112 The Catholic Sacraments (Reading #4), Q10</td>
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<td>Wednesday</td>
<td>16</td>
<td>MG – Case Study 2.2; pg. 104-109 The Atonement (Reading #5), Q11</td>
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<td>Monday</td>
<td>21</td>
<td>MG – CS. 2.1, 2.4, 2.5; pg. 98-104, 112-18, Q12 Third Film Report</td>
</tr>
<tr>
<td>Wednesday</td>
<td>23</td>
<td>Catch up &amp; Review Midterm Exam (Oct. 24-26), 26th has late fee</td>
</tr>
<tr>
<td>Day</td>
<td>Date</td>
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<tr>
<td>Monday</td>
<td>28</td>
<td>Liturgy (Reading #6), Q13</td>
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<tr>
<td>Wednesday</td>
<td>30</td>
<td>Christian symbols (Reading #7), Q14</td>
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<tr>
<td>Monday</td>
<td>November 4</td>
<td>MG – The Reformation; pg. 124-146, Q15</td>
</tr>
<tr>
<td>Wednesday</td>
<td>6</td>
<td>MG – Case Study 3.2; pg. 154-163, Q16</td>
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<tr>
<td>Monday</td>
<td>11</td>
<td>MG – CS. 3.1, 3.4; pg. 146-153, 167-171, Q17</td>
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<td>Wednesday</td>
<td>13</td>
<td>MG – CS. 3.3, 3.5; pg. 164-167, 171-176, Q18</td>
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<td>Monday</td>
<td>18</td>
<td>MG – The Modern Period; pg. 182-209, Q19</td>
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<td>Wednesday</td>
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<td>Mary and the Saints (Reading #8), Q20</td>
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<td>Monday</td>
<td>25</td>
<td>MG – Case Study 4.1; pg. 210-220, Q21</td>
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<tr>
<td>Wednesday</td>
<td>27</td>
<td>No class – Thanksgiving Holiday</td>
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<tr>
<td>Monday</td>
<td>December 2</td>
<td>MG – Case Study 4.2; pg. 221-232, Q22</td>
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<tr>
<td>Wednesday</td>
<td>4</td>
<td>MG – CS. 4.3, 4.6; pg. 233-239, 252-256, Q23</td>
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<tr>
<td>Monday</td>
<td>9</td>
<td>MG – CS. 4.4, 4.5; pg. 239-245, 245-252, Q24</td>
</tr>
<tr>
<td>Wednesday</td>
<td>11</td>
<td>Catch up &amp; Review Two “Meeting w/ a Christian” Reports Extra Credit &amp; Quiz Make-Ups</td>
</tr>
</tbody>
</table>

**FINAL EXAM (Given in the Testing Center): December 16-20**

*Honor Code:* In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university. Students are also expected to adhere to the Dress and Grooming Standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

*Preventing Sexual Harassment:* Sexual discrimination or harassment (including student-to-student harassment) is prohibited both by the law and by Brigham Young University policy. If you feel you are being subjected to sexual discrimination or
harassment, please bring your concerns to the professor. Alternatively, you may lodge a complaint with the Equal Employment Office (D-240C ASB) or with the Honor Code Office (4440 WSC).

Students With Disabilities: If you have a disability that may affect your performance in this course, you should contact the University Accessibility Center (2170 WSC). This office can evaluate your situation and assist the professor in arranging for reasonable accommodations.

Plagiarism: Intentional plagiarism is a form of intellectual theft that violates widely recognized principles of academic integrity as well as the Honor Code. Such plagiarism 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, which may not be a violation of the Honor Code, is nevertheless a form of intellectual carelessness that is unacccetable in the academic community. 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 their own work. In some cases, plagiarism may also involve violations of copyright law. Intentional 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. Inadvertent Plagiarism-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 not being sufficiently careful in research and writing. Although not a violation of the Honor Code, inadvertent plagiarism is a form of academic misconduct for which an instructor can impose appropriate academic sanctions. Students who are in doubt as to whether they are providing proper attribution have the responsibility to consult with their instructor and obtain guidance. Examples of plagiarism include: Direct Plagiarism-The verbatim copying of an original source without acknowledging the source. Paraphrased Plagiarism-The paraphrasing, without acknowledgement, of ideas from another that the reader might mistake for the author's own. Plagiarism Mosaic-The borrowing of words, ideas, or data from an original source and blending this original material with one's own without acknowledging the source. Insufficient Acknowledgement-The partial or incomplete attribution of words, ideas, or data from an original source. Plagiarism may occur with respect to unpublished as well as published material. Copying another student's work and submitting it as one's own individual work without proper attribution is a serious form of plagiarism.

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.