Master of Arts Chaplaincy

Chaplain Candidate Graduate Handbook

VOCATIO AD SERVITIUM
(Called to Serve)
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VISION / MISSION / GUIDING PRINCIPLES

VISION
Graduate students engaged in a quality program that prepares potential chaplains to serve in the armed forces.

MISSION
Graduate students trained and prepared to minister in a pluralistic environment—that is to say, provide military ministry—anytime, anyplace, and for anyone.

GUIDING PRINCIPLES
All people are of great worth.
“The worth of souls is great in the sight of God.” (D&C 18:10)
“When ye are in the service of your fellow beings ye are only in the service of your God.” (Mosiah 2:17)
“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (KJV Matthew 25:40)

Ministry—Anytime, Anyplace, and for Anyone
## Administration

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Office</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dean of Religious Education</td>
<td>Daniel K Judd</td>
<td>370A JSB/422-2736</td>
</tr>
<tr>
<td>Associate Dean</td>
<td>Andrew H. Hedges</td>
<td>370D JSB/422-3290</td>
</tr>
<tr>
<td>Associate Dean</td>
<td>J. B. Haws</td>
<td>370C JSB/422-3290</td>
</tr>
<tr>
<td>Ancient Scripture Chair</td>
<td>Dana M. Pike</td>
<td>375A JSB/422-2067</td>
</tr>
<tr>
<td>Church History and Doctrine Chair</td>
<td>Alex Lewis Baugh</td>
<td>375B JSB/422-3691</td>
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## Graduate Council

<table>
<thead>
<tr>
<th>Position</th>
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<th>Office</th>
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<tbody>
<tr>
<td>Dean of Religious Education</td>
<td>Daniel K Judd</td>
<td>370A JSB/422-3290</td>
</tr>
<tr>
<td>Associate Dean over Graduate Studies</td>
<td>J. B. Haws</td>
<td>370D JSB/422-3290</td>
</tr>
<tr>
<td>Graduate Coordinator</td>
<td>Terry B. Ball</td>
<td>210H JSB/422-3357</td>
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<tr>
<td>Ancient Scripture Department Chair</td>
<td>Dana M. Pike</td>
<td>375A JSB/422-2067</td>
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<tr>
<td>Church History Department Chair</td>
<td>Alex Lewis Baugh</td>
<td>375B JSB/422-3691</td>
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## MA in Chaplaincy

<table>
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<tbody>
<tr>
<td>Associate Graduate Coordinator</td>
<td>A. Blake Boatright</td>
<td>210J JSB/422-3287</td>
</tr>
<tr>
<td>Associate Graduate Coordinator</td>
<td>Vance P. Theodore</td>
<td>210K JSB/422-9174</td>
</tr>
<tr>
<td>Graduate Secretary</td>
<td>TBD</td>
<td>370 JSB/422-3290</td>
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INTRODUCTION

Welcome to the Graduate Program in the College of Religious Education at Brigham Young University. Your pursuit of a master’s degree in chaplaincy will offer you graduate level courses in Religious Education and other schools of learning. Together with these courses, you will also have the opportunity to research and develop a project on an appropriate topic selected by you and approved by the Religious Education Graduate faculty.

Your graduate work will be a rewarding experience that benefits you as a full-time student in the College of Religious Education. This graduate handbook contains instructions and guidelines for successfully completing the graduate program in chaplaincy studies. Carefully read and familiarize yourself with this handbook, as well as the general handbook printed by Graduate Studies at BYU. As a graduate student, it is your responsibility to know and understand the policies and regulations governing the master's program in chaplaincy and the general requirements of Brigham Young University Graduate Studies.

The Ancient Scripture faculty and the Church History and Doctrine faculty welcome you to the graduate program and look forward to helping you successfully complete your degree.

AIMS OF A BYU GRADUATE EDUCATION

The mission of Brigham Young University is "to assist individuals in their quest for perfection and eternal life" (The Mission Statement of Brigham Young University [hereafter Mission Statement]). To this end, BYU seeks to develop students of faith, intellect, and character who have the skills and the desire to continue learning and to serve others throughout their lives. These are the common aims of all education at BYU. Both those who teach in the classroom and those who direct activities outside the classroom are responsible for contributing to this complete educational vision. The statement that follows reaffirms and expands on the earlier and more general Mission Statement adopted in 1981: A BYU education should be (1) spiritually strengthening, (2) intellectually enlarging, and (3) character building, leading to (4) lifelong learning and service. (Taken from the BYU 2011-2012 Graduate Catalogue)

ADMISSIONS

1. Five to six chaplain candidates will be admitted each summer term. Therefore, there will be 10 to 11 chaplain candidates in residence at any given time.

2. The goal is to train candidates with a pastoral heart and an inclusive view of the world.

3. Candidates will be considered only when recommended by the Military Relations and Chaplain Services of the Latter-day Saint Church.

4. Admission to the program is the sole prerogative of BYU.

5. Candidates must meet with an Admissions Committee composed of faculty from Religious Education,
Military Relations and Chaplain Services, Counseling Psychology, Marriage and Family Therapy, and Social Work.

6. Admission to the program will be at first conditional. At the end of the Fall semester, candidates will be reviewed by the Admissions Committee to determine whether they are fitted for the chaplaincy or should seek another line of work. Full admission will occur at the beginning of the Winter Semester.

THE PROGRAM

GENERAL DESCRIPTION OF PROGRAM

The Master of Arts in Chaplaincy is designed to prepared graduates for service in the armed forces. This program focuses on training future chaplains to serve in this challenging and rewarding environment. In a rich academic setting, it does the following:

1) Qualify students with an MA in Chaplaincy to apply as a Military Chaplain in the armed forces.

2) Provide a solid practical and theoretical foundation in religion, scriptural studies, and applied theology, as well as courses in military ministry, homiletics, worship, interfaith seminars, pastoral counseling and care, family studies, and clinical pastoral education.

3) Prepare chaplains to meet and face the special challenges of working in a military setting.

4) Enhance and strengthen the effectiveness of chaplains working in a pluralistic environment.

Graduate classes are more advanced and rigorous than undergraduate courses in Religious Education. Professors will expect graduate students to perform at a high level of preparation, critical thinking, writing, and scholarship. Teachers will also expect students to attend each class and to engage the course material in meaningful class discussion and thought.

FUNDING / FINANCIAL ASSISTANCE

TUITION AND FEES

Tuition assistance is available. Cost for texts used in religious education (REL) courses are provided. However, the student pays for cost for texts outside of REL.

An additional modest taxable stipend is also given to each student per semester or term during the two-year tuition coverage.

TIME LIMITS FOR GRADUATE WORK

The master's degree should be completed at the end of two years from the beginning of course work (two years to include the master’s project). At the conclusion of the two years, all funding (tuition, fees, books, and stipends) for the master's program will end. Therefore, it is advantageous for students to complete their degree within the two-year period.

If students require longer than two years to complete the master's degree, the maximum
amount of time BYU Graduate Studies will allow is five years from the beginning of coursework. After the five years, students who have not completed their degree will be dropped from the program.

**REQUIRED COURSES AND COURSE SCHEDULE**

Courses in the Religious Studies Graduate Program are structured according to the list on the following page, with each student completing 90 credit hours of class work instruction.

**Note:** Courses numbered 500-599 are either graduate courses or advanced undergraduate courses, and courses numbered 600-799 are graduate courses. The Religious Education Program (REL E) sponsors “E” courses. Other courses (electives) are designated as Marriage and Family Therapy (MFT), Counseling Psychology & Special Education (CPSE), and Social Work (SOC W) or other courses approved by chaplaincy advisors.
# Course Requirements for MA in Chaplaincy

## Master of Arts in Chaplaincy  
**College of Religious Education**  
**Brigham Young University**

### 90 Credit Hours  
22 Courses

<table>
<thead>
<tr>
<th>Course Requirements</th>
<th>Course Title</th>
<th>Hours</th>
<th>Projected Semester Offerings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Education: Complete nine courses—27 hrs.</td>
<td>REL E 610 Graduate Seminar Old Testament</td>
<td>3.0</td>
<td>Winter even years</td>
</tr>
<tr>
<td></td>
<td>REL E 611 Graduate Seminar New Testament</td>
<td>3.0</td>
<td>Winter odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 621 Graduate Seminar Book of Mormon</td>
<td>3.0</td>
<td>Summer odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 624 Graduate Seminar in Doctrine &amp; Covenants and Church History (1820-1900)</td>
<td>3.0</td>
<td>Fall odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 625 Graduate Seminar in Doctrine &amp; Covenants and Church History (1900-present)</td>
<td>3.0</td>
<td>Winter even years</td>
</tr>
<tr>
<td></td>
<td>REL E 635 Graduate Seminar in Fundamentals in Religious Studies</td>
<td>3.0</td>
<td>Summer odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 640 Graduate Seminar in History of the Christian Church</td>
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<td>Summer odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 641 Graduate Seminar in Christian Theological Thought</td>
<td>3.0</td>
<td>Fall even years</td>
</tr>
<tr>
<td></td>
<td>REL E 650 Graduate Seminar in Doctrinal Contributions of the Restoration</td>
<td>3.0</td>
<td>Summer even years</td>
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<tr>
<td>Military Chaplaincy Emphasis: Complete ten courses—24 hrs.</td>
<td>REL E 600 Pastoral Counseling and Chaplain Care Ministry</td>
<td>3.0</td>
<td>Fall</td>
</tr>
<tr>
<td></td>
<td>REL E 600A Pastoral Counseling and Chaplain Care Ministry Lab</td>
<td>1.0</td>
<td>Fall</td>
</tr>
<tr>
<td></td>
<td>REL E 601R Interfaith Lecture Series</td>
<td>1.0</td>
<td>Summer</td>
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<tr>
<td></td>
<td>REL E 602 Ethics Professional Roles and Standards of the armed forces Chaplaincy</td>
<td>3.0</td>
<td>Fall</td>
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<tr>
<td></td>
<td>REL E 604 End of Life and Bereavement</td>
<td>3.0</td>
<td>Winter odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 630 World Religions and Area Analysis</td>
<td>3.0</td>
<td>Fall odd years</td>
</tr>
<tr>
<td></td>
<td>REL E 631 World Religions and Security Analysis</td>
<td>3.0</td>
<td>Winter even years</td>
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<tr>
<td></td>
<td>REL E 641 Military Ministry 1 (armed forces chaplaincy History)</td>
<td>3.0</td>
<td>Fall even years</td>
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<tr>
<td></td>
<td>REL E 642 Military Ministry 2 (Homiletics and Worship)</td>
<td>3.0</td>
<td>Winter odd years</td>
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<td></td>
<td>REL E 642A Homiletics Lab</td>
<td>1.0</td>
<td>Winter odd years</td>
</tr>
<tr>
<td>Project: Complete two courses—9 hrs.</td>
<td>REL E 595 Fundamental of Research in Religious Education</td>
<td>3.0</td>
<td>Summer even years</td>
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<tr>
<td></td>
<td>REL E 698R Project Development and Defense</td>
<td>6.0v</td>
<td>Summer, Fall, Winter</td>
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<tr>
<td>Practicum: Complete one course—6 hrs.</td>
<td>REL E 688R Clinical Pastoral Education (CPE)</td>
<td>6.0v</td>
<td>Winter</td>
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<tr>
<td>Development in the Field of Counseling: Complete eight courses (electives)—24 hrs.</td>
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*Electives change according to availability and resources  
*Electives taken in the past from various departments
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<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
<th>Semester</th>
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<tbody>
<tr>
<td>CPSE 608*</td>
<td>Biological Basis for Behavior</td>
<td>3.0</td>
<td>Spring</td>
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<td>CPSE 644</td>
<td>Career Dev/Assessment</td>
<td>3.0</td>
<td>Fall</td>
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<tr>
<td>CPSE 646*</td>
<td>Counseling Theory Intervention</td>
<td>3.0</td>
<td>Fall</td>
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<tr>
<td>CPSE 648*</td>
<td>Group Counseling and Intervention</td>
<td>3.0</td>
<td>Spring</td>
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<tr>
<td>CPSE 649*</td>
<td>Human Growth and Development</td>
<td>3.0</td>
<td>Fall</td>
</tr>
<tr>
<td>CPSE 655*</td>
<td>Crisis Intervention</td>
<td>3.0</td>
<td>Spring</td>
</tr>
<tr>
<td>CPSE 656*</td>
<td>Spiritual Values and Psychotherapy</td>
<td>3.0</td>
<td>Winter</td>
</tr>
<tr>
<td>CPSE 751*</td>
<td>Counseling Multi Diverse Populations</td>
<td>3.0</td>
<td>Winter</td>
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</table>

**Development in the Field of Counseling: Complete eight courses (electives)—24 hrs.**

Electives change according to availability and resources

*Electives taken in the past from various departments

<table>
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<tr>
<th>Course Code</th>
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<th>Credits</th>
<th>Semester</th>
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<tbody>
<tr>
<td>MFHD 514</td>
<td>Theories of HDFS</td>
<td>3.0</td>
<td>Fall</td>
</tr>
<tr>
<td>MFHD 611</td>
<td>Advances in Human Development</td>
<td>3.0</td>
<td>Winter</td>
</tr>
<tr>
<td>MFHD 645*</td>
<td>Religion and Family</td>
<td>3.0</td>
<td>?</td>
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<tr>
<td>MFT 649*</td>
<td>Addiction and Violence in Families</td>
<td>3.0</td>
<td>Winter</td>
</tr>
<tr>
<td>MFT 650*</td>
<td>Theoretical Foundations of Marital and Family Therapy</td>
<td>3.0</td>
<td>Winter</td>
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<tr>
<td>MFT 651*</td>
<td>Psychopathology and Assessment in Marriage and Family Therapy</td>
<td>3.0</td>
<td>Winter</td>
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<td>MFT 654*</td>
<td>Issues in Gender and Ethnicity in Marriage and Family Therapy</td>
<td>3.0</td>
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<td>MFT 663</td>
<td>The Individual and Family Over the Life Course</td>
<td>3.0</td>
<td>Spring</td>
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<td>PSYCH 611</td>
<td>Psychopathology</td>
<td>3.0</td>
<td>Fall</td>
</tr>
<tr>
<td>PSYCH 656</td>
<td>Mindfulness &amp; Psychotherapy</td>
<td>3.0</td>
<td>Fall</td>
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<tr>
<td>PSYCH 645</td>
<td>Cultural Diversity and Gender Issues</td>
<td>3.0</td>
<td>Winter</td>
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<td>SOC W 620</td>
<td>Human Behavior and Social Environment</td>
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<td>SOC W 622*</td>
<td>Social Work Assessment</td>
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<td>Social Justice &amp; Diversity</td>
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<td>SOC W 624*</td>
<td>Social Work Practice w/ Couples &amp; Families</td>
<td>3.0</td>
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<td>SOC W 661</td>
<td>Social Work Practice Models</td>
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<td>SOC W 662</td>
<td>Social Work Practice w/ Groups</td>
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<td>SOC W 675</td>
<td>Substance Abuse Treatment</td>
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<td>SOC W 676</td>
<td>Spirituality in Social Work</td>
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<td>SOC W 682*</td>
<td>Motivational Interviewing</td>
<td>3.0</td>
<td>Fall</td>
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**Graduation Requirements and Other Information**

**90 hours of completed coursework for graduation**

72 hours must be completed on campus (transfer courses need to be verified Fall of 1st semester). Transfer credits cannot be from a previously earned Masters. Application for graduation must be submitted the final winter semester (January) before the student’s graduation date (April).

**Electives:** A total of 24 credits (counseling electives) must be in the plan of study requirements. Where there are conflicts in scheduling, students determine in consultation with their advisors other courses that may be included from CPSE, MFHD, MFT, or SOC W

**Note:** When course changes are made concerning electives, your plan of study needs to be updated on your Program of Study ADV Form 3b and sent to BYU Graduate Studies. This needs to be accomplished Fall semester of the last year of study.

**Master’s Project:** A Final Comprehensive Project will be written and defended (presented) in-accordance with BYU’s Religious Education Department’s academic standards and procedures. Students in consultation with advisors begin project development during their first semester (see Chaplain Candidate Graduate Handbook for details).

**Oral Examination:** Each student is required to stand for an oral examination at completion of coursework in his or her area of emphasis. (See Chaplain Candidate Graduate Handbook for details).
CLINICAL PASTORAL EDUCATION

Students will take one “unit” of CPE REL 688R Clinical Pastoral Education starting the Winter/Spring/Summer Semester of their 1st year. Each quarter requires 400 hours of training and, within those 400 hours, includes 100 hours of supervision.

The CPE program will help students acquire the necessary skills in ministering to people in crisis while being supervised and mentored by a trained CPE supervisor.

Students will attend a periodic seminar at St. Marks’s Hospital with their CPE supervisor. Transportation is free from the Provo station on the Front Runner to Murray where St. Mark’s is located.
ACADEMICS

TIME FRAME AND ACADEMIC PROGRESS
You will complete your degree within two years from the beginning of your class work. However, we realize there are extenuating circumstances that may require you to take additional time. The university allows a maximum of five years for the completion of the master's degree. These additional three years are intended to allow for such extenuating circumstances.

Program of Study
Master’s students during the first three weeks of fall semester will fill out their program of study. Fill out your program of study with appropriate signatures and submit to Religious Education Graduate Secretary. Form can be found online at http://www.byu.edu/gradstudies/images/forms/ADV_Form_3.pdf

Graduate Timeline
Master’s students beginning their course work in the summer should complete the following tasks no later than the listed dates:

By September—1st Year: Project committee chair, and two other approved committee members, selected.

By September—1st Year: Project idea written and approved

By April—2nd Year: Project Presented

It is to your advantage to complete the project on time.

April—2nd Year: Graduation

Scholarship Information
Those applying for scholarships need to coordinate with the Graduate Secretary @ 801-422–3290. Those receiving the religious education scholarship need to submit scholarship application each semester to the Graduate Secretary.

Monitoring /Evaluating Student Progress
Two times during the academic school year, the Graduate Coordinator will meet to evaluate each student's academic performance. The evaluations are based on classroom performance, grades, feedback from professors, and project work. These two evaluations are reported online to the Graduate Office at BYU.

Student performance is rated as "Satisfactory," "Marginal," or "Unsatisfactory." Students who do not receive satisfactory ratings will be notified in writing and will be required to meet with the Associate Dean and the Graduate Coordinator in order to determine the appropriate actions to achieve satisfactory ratings in the next evaluation. The receipt of two consecutive unsatisfactory or marginal evaluations will result in termination from the program.
Mandatory Meeting with the Graduate Coordinator

During the first two years of course work, students will be required to meet once a semester or term with the Graduate Coordinator. The purpose of this meeting is to review each student's progress and performance in the classroom, discuss problems or concerns (if any), and answer questions. These meetings will also be an opportunity to discuss potential project topics, the selection of committee chairs, and suggestions for improving the graduate program in Religious Studies.

ORAL EXAMS

ORAL EXAM

Final Oral Examination

The oral examination is required for all chaplaincy Master's students. The purpose of the oral examination is to assess and evaluate the student's understanding and knowledge of the core materials (chaplaincy) covered during their coursework.

The oral exam is to be taken during the final year (winter semester). The oral is an important part of the graduate program and allows students to review, synthesize, and clarify important concepts and ideas concerning theology, doctrines, and military ministry taken during the graduate program.

Approximately one month before the final oral exam is administered; students will be given six to eight broad questions. These questions will reflect the key ideas and/or skills that should have been learned or mastered during their coursework (chaplaincy emphasis).

The final oral exam will consist of these questions submitted by the program’s advisors/instructors.

The exam is given in a group setting with primary chaplain instructors.

The final oral exam is pass/fail and requires students to successfully pass each set of questions submitted by their graduate professors (chaplaincy). Students who fail any oral exam question will have one opportunity for a retake. Failure to pass the questions on the second attempt will result in dismissal from the program.

THE PROJECT

PROJECT TOPIC AND ADVISORY COMMITTEE

Project Topic

The project is a substantial work (usually 60-70 pages) that demonstrates your knowledge and understanding in a particular area of interest. Projects should have a practical focus and be ministry centered.

Students should choose an appropriate project topic early in their graduate studies (third week of Fall Term). Discussing possible project topics with your instructors/advisors is especially important, since your project should be supported and guided by the resources of the university library and the expertise of the faculty. All project topics must be cleared through your
Advisor/Instructors and the Graduate Coordinator. As soon as the project topic has been cleared, the student should meet with the Advisors who will assist the student in selecting a committee chair.

**Fill out Project Proposal.** (See Appendix A—Plan of Study)

**Project Advisory Committee Selection**

A critical step in developing your project is selecting an advisory committee chair consisting of three committee members, a major advisor, and two other committee members. The committee has the major responsibility of guiding you in writing the proposal for the project and in the final product. Your committee will be comprised of faculty members who have strong backgrounds in your area of interest. Your advisors and the graduate coordinator will assist you in selecting your project committee members. **Pick and fill out project committee form.** (see Appendix A—ADV Form 3)

**The Role of the Project Chair**

The chair of your project advisory committee has the final say in all matters pertaining to your project. While the input and recommendations of the two other committee members are important and valuable, it is critical that you work directly with your project chair. It will be the project chair who determines when the proposal for the project is approved and when the project is completed and ready to be presented.

**Working With Your Committee**

Developing a project and working closely with the committee chair and other committee members can be a very rewarding experience. Indeed, you may create lasting friendships with the people who serve on your committees and learn a great deal from these mentoring relationships. Through the process of developing the project, receiving feedback from the committee, and implementing committee recommendations to the project, you will develop both writing and thinking skills.

To help create a continued, positive working environment with the project committee, the following recommendations should be carefully noted:

1. Work closely with your project chair. It is inexcusable for a graduate student to make their committee chair "chase after them," in order to receive updates on student progress. A short email or phone call to the committee chair at regular intervals (which can be determined by the chair and the graduate student) is critical in appraising the chair of any problems, concerns, and or questions the student may have.

2. Plan with your committee and give them a reasonable amount of time to read, critique, and respond to the writing you have submitted. Committee members will take around one week to review and critique student submissions. If you have concerns about the length of time the committee is taking to review your writing, you should speak directly with the project chair.
The following is a list of approved members for your projects—Chair and Committee members. If you want to use a committee member from a different department on campus, please coordinate with the Graduate Coordinator (MA Chaplaincy).

Faculty:

**Kenneth Lowell Alford**
*Professor*
Religious Education
PhD, George Mason University, 2000
Doctrine and Covenants

**Terry Briggs Ball**
*Professor*
Religious Education
PhD, Brigham Young University, 1992
Archeobotany; Old Testament

**Alexander Lewis Baugh**
*Professor*
Religious Education
PhD, Brigham Young University, 1996
Church History

**Daniel Lee Belnap**
*Associate Professor*
Religious Education
PhD, University of Chicago, 2007
Ancient Near Eastern Studies

**Richard Edmond Bennett**
*Professor*
Religious Education
PhD, Wayne State University, 1984
LDS Church History

**Lincoln Harris Blumell**
*Associate Professor*
Religious Education
PhD, University of Toronto, 2009
New Testament, Text Language

**Allen Blake Boatwright**
*Associate Program Director*
Religious Education
DMin, Erskine Theological Seminary, 2009
Military Chaplaincy

**Jeffrey R. Chadwick**
*Professor*
Religious Education
PhD, University of Utah, 1992
Biblical Archaeology; New Testament

**Rachel Cope**
*Associate Professor*
Religious Education
PhD, Syracuse University, 2009
American Religious History

**Gerrit J. Dirkmaat**
*Assistant Professor*
Religious Education
PhD, University of Colorado, 2010
American History

**Guy Lewis Dorius**
*Teaching Professor*
Religious Education
PhD, Brigham Young University, 1994
Family Studies

**William J. Dyer**
*Assistant Professor*
Religious Education
PhD, University of Illinois-Urbana Champaign, 2009

**Scott C. Esplin**
*Professor*
Religious Education
PhD, Brigham Young University, 2006
Church History and Doctrine

**Nicholas J. Frederick**
Robert C. Freeman
Professor
Religious Education
JD, Western State University, 1989
Twentieth-Century Church History

Alonzo L. Gaskill
Professor
Religious Education
PhD, Trinity Theology Seminary, 2000
Patristics; Symbolism; Catholicism

Michael A. Goodman
Associate Professor
Religious Education
PhD, Brigham Young University, 2004
Marriage and Family

Brian Michael Hauglid
Associate Professor
Religious Education
PhD, University of Utah, 1998
Pearl of Great Price; World Religions

John B. Haws
Assistant Professor
Religious Education
PhD, University of Utah, 2010
20th Century LDS History

Andrew Horace Hedges
Professor
Religious Education
PhD, University of Illinois at Urbana-Champaign, 1996
American History

John L. Hilton
Associate Professor
Religious Education
PhD, Brigham Young University, 2010

Kerry M. Hull
Professor
Religious Education
PhD, University of Texas, 2003
Linguistic Anthropology

Eric D. Huntsman
Professor
Religious Education
PhD, University of Pennsylvania, 1997
New Testament Studies; Early Christianity

Daniel K. Judd
Professor
Religious Education
PhD, Brigham Young University, 1987
Religion and Mental Health

Frank F. Judd
Associate Professor
Religious Education
PhD, University of North Carolina, Chapel Hill, 2003
New Testament

Byran Baird Korth
Associate Professor
Religious Education
PhD, Auburn University, 2000
Human Development and Family Studies

Jared W. Ludlow
Professor
Religious Education
PhD, University of California, Berkeley, 2000
Book of Mormon; New Testament

Michael Hubbard MacKay
Associate Professor
Religious Education
PhD, University of York, 2009
Church History

Craig Kent Manscill
Associate Professor
Religious Education
PhD, Brigham Young University, 1987
19th Century Church History

**Byron Robert Merrill**
*Teaching Professor*
Religious Education
JD, University of California, Davis, 1975
Book of Mormon

**Roger Minert**
*Professor*
Religious Education
PhD, Ohio State University, 1991
Book of Mormon; Pearl of Great Price; New Testament

**Kerry M. Muhlestein**
*Professor*
Religious Education
PhD, University of California, 2003
Old Testament; Pearl of Great Price

**Lloyd David Newell**
*Professor*
Religious Education
PhD, Brigham Young University, 1999
Marriage and Family; Teaching of the Living Prophets

**Mark Dryden Ogletree**
*Associate Professor*
Religious Education
PhD, Utah State University, 2000
Prophetic Teachings on Marriage and Family Issues

**Craig James Ostler**
*Professor*
Religious Education
PhD, Brigham Young University, 1995
Doctrine and Covenants

**Dana M. Pike**
*Professor*
Religious Education
PhD, University of Pennsylvania, 1990

Hebrew Bible and Ancient Near Eastern Studies

**Mauro Properzi**
*Assistant Professor*
Religious Education
PhD, Durham University, 2009
World Religions

**Matthew O. Richardson**
*Professor*
Religious Education
EdD, Brigham Young University, 1996
LDS Marriage and Family

**David Rolph Seely**
*Professor*
Religious Education
PhD, University of Michigan, 1990
Hebrew Bible and Ancient Near Eastern Studies

**Andrew C. Skinner**
*Professor*
Religious Education
PhD, University of Denver, 1986
Intertestamental Period; Near Eastern History

**Gaye Strathearn**
*Associate Professor*
Religious Education
PhD, Claremont Graduate University, 2004
New Testament and Christian Origins

**Anthony R. Sweat**
*Assistant Teaching Professor*
Religious Education
PhD, Utah State University, 2011
Doctrine and Covenants

**Charles L. Swift**
*Associate Professor*
Religious Education
PhD, Brigham Young University, 2003
Scripture as Sacred Literature; Literature as Christianity
PROJECT PROPOSAL

Once the project topic has been approved, you may begin work on a proposal. The proposal is a five to six page (double-spaced) paper with an annotated bibliography not to exceed ten pages total, which should contain the following elements:

1. A project topic that is clearly described and delineated concerning its usefulness for ministry. The topic selected should be relevant to chaplaincy ministry and focus on application rather than theory although elements of theory concerning the topic can be presented explicitly or implicitly. The topic will give the reader a clear picture of what it is you intend to develop.

2. Justification and relevance of the project topic. Give a clear statement of your intent. This section allows you to describe the project and to explain “Why the project is important,” and “What contributions it will make to chaplaincy focused ministry.”

3. A statement of scope and limitations of the project should be included. This part of the proposal identifies the scope and the limits of the project. It informs the reader about the breadth and depth of the topic and the parameters of the project.

4. Preliminary annotated bibliography. In this section of the prospectus, key sources to be used in the project are listed. This section does more than just list the primary and secondary sources pertinent to the project topic. It also evaluates the sources
and explores their strengths and weaknesses. This portion is important, since it will show the project committee that you are aware of the major sources/authors in the field, as well as the current trend of thought, theory, and program development of topic selected.

5. A statement of methodology. This section explores the methodology of the topic, i.e. how the topic, which represents a project, will be developed. The statement of methodology shows what form the project will take, e.g. a program to evaluate PTSD; a vehicle to integrate families affected by deployment; evaluations of programs used to decrease the effects of separation: marriage enrichment, parenting programs; etc. The methodology section tells the committee how the project will be developed and what its outcome will be.

6. Timeline. Attach a detailed timeline for completing the project, reflecting Graduate Studies deadlines, as well as your project committee deadlines.

PROJECT PROPOSAL APPROVAL AND APPROPRIATE SIGNATURES

Once the proposal meets the chair's requirements and approval, it is ready for evaluation and approval by the committee. Copies of the proposal should be sent to the committee and a meeting scheduled with all three committee members in order to discuss the project in detail and make changes, if necessary.

After the project committee has given their approval for the proposal, the student must deliver a copy of the proposal to the Graduate Coordinator. The coordinator will read the proposal and make recommendations (if necessary). The coordinator’s approval and signature is also required.

In sum, students must have their proposal approved by their project committee, and the Graduate Coordinator. Once these approvals have been given, students may begin work on their project. Important: Make two photocopies of your signed proposal and give one to your project chair and one to the Religious Education Graduate Secretary, who will include the signed proposal form in your file. (See appendix B for form.)

ORAL PRESENTATION OF PROJECT

After the project has been written and approved by the project committee (with the chair giving the final approval), an oral presentation of the project will be scheduled (date, time, location to be determined by the project chair). Those required to attend the project presentation will be the student and all members of the project committee. While other people may be invited to attend the oral presentation of the project, only members of the project committee may ask questions and participate in the final vote.

The chair of the project committee will conduct the oral presentation with the majority of the time devoted to examining the content of the project. Remember: the project presentation must be scheduled with the Religious Education Graduate Secretary at least two weeks prior to the presentation. The form for scheduling the project presentation (entitled: Departmental Scheduling of Final Oral Examination,
ADV, Form 8c) is found under Forms on the BYU Graduate Studies Web Site at www.byu.edu/gradstudies/. The Graduate Secretary will schedule the project presentation.

Students are also required to provide their project committee with copies of their finished project at least three weeks prior to the presentation date. Remember: the presentation copy is precisely that—presented as is. You should not therefore plan to revise your project after you have given final copies to your committee. After the presentation, you will have a maximum of one week to make revisions (if necessary) as directed by your committee.

Please also note: Students must be registered for REL E 698 (6) Culminating Assessment during the semester or term that they present their project. The project presentation is not scheduled during the interim time between semesters or terms.

THE FINAL VOTE

At the conclusion of the project presentation, the project committee will vote on the quality of the student's project and their performance during the presentation. One of three outcomes will be determined by the vote:

1. Pass. The candidate's project has met or exceeded the University and the Project Committee expectations, with no revisions required.

2. Pass with Qualifications. Revisions to the project are required before the project committee will give its final approval (Pass).

3. Recess. The project needs significant work and/or the student needs more time to prepare for the presentation. In the event of a vote to Recess, the presentation will be postponed, time to be determined. The student will need to reschedule a second (and final) presentation with the Graduate Department Secretary. If students do not pass the second presentation, they are terminated from the program.

4. Fail. If two or more members of the thesis committee vote to fail the candidate, the student will be terminated from the program without receiving their degree.

The project committee will determine the time allowed for the revisions to be completed and approved by the committee. The final decision for the approval of the revisions rests with the project chair.
APPLYING FOR GRADUATION

During the semester or term of your defense, you must apply for graduation and complete the items listed below according to the following schedule:

Second Week of Semester (or earlier):
Apply for graduation: Go to the Route Y menu; click on School; click on Apply for Graduation. The GRADAPP page will appear. Please read this page carefully.

You must have an active ecclesiastical endorsement on file to be eligible to apply for graduation. Click on the link to review your graduate Progress Report and make sure it is correct.

Type in your diploma name exactly the way you would like it to appear on your diploma. Click Submit Application link.

Pay the graduation fee at the Cashier’s Office (D-155 ASB). After paying the fee, return the Graduate Application Form to the Religious Education Graduate Secretary by the deadline (about two weeks into the semester, you plan to graduate). The list of deadlines for application is available on-line at BYU graduate studies.

Select graduation deadlines from the list or you can contact the Religious Education Graduate Secretary. This form must be filed before the presentation of the project can be scheduled.

NOTIFYING ADVISOR/SUPERVISOR

As soon as all graduation requirements have been met, please request a letter from the Graduate Coordinator stating that you have completed your degree.

GRADUATION CEREMONIES

Graduate students are officially included in graduation ceremonies by virtue of meeting all the deadlines for applying for graduation, completion of course work, project defense/presentation, etc. If you have questions, contact the Graduate Secretary who checks to make sure that all are cleared.

Any student who successfully defends/presents AFTER the deadlines but before the end of a semester/term that has graduation ceremonies (Winter Semester), may petition to “walk” through the ceremonies. The student’s name will not be on the program at commencement.

If a successful defense/presentation has not been held, a student may not “walk” through graduation ceremonies.
POLICIES

DEPARTMENT GRIEVANCE POLICY

If students have any grievances with their graduate instructors, they must first visit with them in order to seek a resolution. If no resolution can be reached, students may then meet with the Graduate Coordinator who acts as a liaison between the student and the instructor. If the grievance is still unresolved at that point, the Graduate Coordinator will arrange a meeting between the student and the Associate Dean over graduate work. The Associate Dean will review the case and meet with the student, the instructor, and the Graduate Coordinator together. If resolution is still not possible, the Associate Dean will arrange a meeting between the Dean of Religious Education, student, and faculty member.

The Dean will review the case and meet with the student and instructor. He will make his decision, which will then stand.

EQUAL OPPORTUNITY OFFICE

D-282 ASB
Provo, UT 84602-1220
(801) 422-5895

Brigham Young University does not allow unlawful discrimination based on race, gender, color, national origin, religion, age, veteran status, or disability in the academic or employment setting. This includes unlawful sexual harassment, which is a violation of university standards as well as state and federal laws, and may be considered grounds for discipline. Persons who believe they have been unlawfully discriminated against or sexually harassed should contact the Equal Opportunity Office.

HONOR CODE

The following is from Church Educational System Honor Code. https://policy.byu.edu/view/index.php?p=26

Brigham Young University exists to provide an education in an atmosphere consistent with the ideals and principles of The Church of Jesus Christ of Latter-day Saints. That atmosphere is created and preserved through commitment to conduct that reflects those ideals and principles. Members of the faculty, administration, staff, and student body at BYU are selected and retained from among those who voluntarily live the principles of the gospel of Jesus Christ. Observance of such is a specific condition of employment, admission, continued enrollment, and graduation. Those individuals who are not members of The Church of Jesus Christ of Latter-day Saints are also expected to maintain the same standards of conduct, except they are encouraged to attend the church of their choice. All who represent BYU are to maintain the highest standards of honor, integrity, morality, and consideration of others in personal behavior. By accepting appointment on the faculty, continuing in employment, or continuing class enrollment, individuals evidence their commitment to observe the Honor Code standards approved by the Board of Trustees “at all times and in all places” (Mosiah 18:9).

Honor Code Statement

We believe in being honest, true, chaste,
benevolent, virtuous, and in doing good to all men... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—THIRTEENTH ARTICLE OF FAITH

As a matter of personal commitment, students, faculty, and staff of Brigham Young University seek to demonstrate in daily living on and off campus; those moral virtues encompassed in the gospel of Jesus Christ, and will:

Be honest
Live a chaste and virtuous life
Obey the law and all campus policies
Use clean language
Respect others
Abstain from alcoholic beverages, tobacco, tea, coffee, and substance abuse
Observe the Dress and Grooming Standards
Participate regularly in church services.
Encourage others in their commitment to comply with the BYU Honor Code.

Specific policies embodied in the Honor Code include (1) the Academic Honesty Policy, (2) the Dress and Grooming Standards, (3) the Residential Living Standards, and (4) the Continuing Student Ecclesiastical Endorsement. (Refer to the current BYU Undergraduate Catalog for more detailed information.)

Good Honor Code Standing

Students must be in good Honor Code standing to be admitted to, continue enrollment at, and graduate from BYU. The term "good Honor Code standing" means that a student's conduct is consistent with the Honor Code and the ideals and principles of The Church of Jesus Christ of Latter-day Saints. Excommunication, disfellowshipment, or disaffiliation from The Church of Jesus Christ of Latter-day Saints automatically results in the loss of good Honor Code standing. Further, a student is not in good Honor Code standing if his or her ecclesiastical endorsement has either lapsed or has been withdrawn, or if the Honor Code Office has placed a "hold" on the student's records.

All students, upon admission to BYU, are required to observe the standards of the Honor Code at all times, whether on or off campus. When the Honor Code Office receives reports of misconduct prior to a prospective student's admission or readmission, those reports are referred to the Admissions Office for appropriate action. When the Honor Code Office receives reports of student misconduct after admission or readmission, but before registration for classes, the Honor Code Office typically notifies the student, indicating that a "hold" will be placed on the student's registration if the matter is not resolved to the satisfaction of the Honor Code Office by a specified date. The Honor Code Office also reserves the right to place a "hold" on the record of any student based on reports of student misconduct prior to notifying the student.

Conduct

All students are required to conduct themselves in a manner consistent with the Honor Code. In addition, students may not influence or seek to influence others to engage in behavior inconsistent with the Honor Code.
Students must abstain from the use of alcohol, tobacco, and illegal substances and from the intentional misuse or abuse of any substance. Sexual misconduct; obscene or indecent conduct or expressions; disorderly or disruptive conduct; participation in gambling activities; involvement with pornographic, erotic, indecent, or offensive material; and any other conduct or action inconsistent with the principles of The Church of Jesus Christ of Latter-day Saints and the Honor Code is not permitted.

Violations of the Honor Code may result in actions up to and including separation from the university.

**Homosexual Behavior**

Brigham Young University will respond to homosexual behavior rather than to feelings or attraction and welcomes as full members of the university community all whose behavior meets university standards. Members of the university community can remain in good Honor Code standing if they conduct their lives in a manner consistent with gospel principles and the Honor Code.

One's stated same-gender attraction is not an Honor Code issue. However, the Honor Code requires all members of the university community to manifest a strict commitment to the law of chastity. Homosexual behavior is inappropriate and violates the Honor Code. Homosexual behavior includes not only sexual relations between members of the same sex, but all forms of physical intimacy that give expression to homosexual feelings.

**Dress and Grooming Standards**

The dress and grooming of both men and women should always be modest, neat, and clean, consistent with the dignity adherent to representing The Church of Jesus Christ of Latter-day Saints and any of its institutions of higher education.

Modesty and cleanliness are important values that reflect personal dignity and integrity, through which students, staff, and faculty represent the principles and standards of the Church. Members of the BYU community commit themselves to observe the following standards, which reflect the direction of the Board of Trustees and the Church publication For the Strength of Youth. The Dress and Grooming Standards are as follows:

**Men**

A clean and well-cared-for appearance should be maintained. Clothing is inappropriate when it is sleeveless, revealing, or form fitting. Shorts must be knee-length or longer. Hairstyles should be clean and neat, avoiding extreme styles or colors, and trimmed above the collar, leaving the ear uncovered. Sideburns should not extend below the earlobe or onto the cheek. If worn, moustaches should be neatly trimmed and may not extend beyond or below the corners of the mouth. Men are expected to be clean-shaven; beards are not acceptable. Earrings and other body piercing are not acceptable. Shoes should be worn in all public campus areas.

**Women**

A clean and well-cared-for appearance should be maintained. Clothing is inappropriate when
it is sleeveless, strapless, backless, or revealing; has slits above the knee; or is form fitting. Dresses, skirts, and shorts must be knee-length or longer. Hairstyles should be clean and neat, avoiding extremes in styles or colors. Excessive ear piercing (more than one per ear) and all other body piercing are not acceptable. Shoes should be worn in all public campus areas.

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, although not in violation of the Honor Code, is nevertheless a form of intellectual carelessness that is unacceptable 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 one’s own work. In some cases, plagiarism may also involve violations of copyright law.

Examples of Plagiarism

Direct plagiarism

The verbatim copying of an original source without acknowledging the source.

Paraphrased Plagiarism

The paraphrasing, without acknowledgment, of ideas from another that the reader might mistake for your own.

Plagiarism Mosaic

The borrowing of words, ideas, or data from an original source and blending the original material with one’s own without acknowledging the source.

Insufficient Acknowledgment

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. The act of copying another student’s work and submitting it as one’s own individual work without proper attribution is a serious form of plagiarism.

CONTINUING STUDENT ECCLESIASTICAL ENDORSEMENT

For each academic year in which students wish to register for any university credit, including internships or off-campus programs, they are required to obtain a Continuing Student Ecclesiastical Endorsement. The bishop of the ward in which they live and which holds their current Church membership records must endorse Latter-day Saint students. Non-Latter-day Saint students may be endorsed by the local leader of their preferred religious denomination, the bishop of the Latter-day Saint ward in which they live, or the nondenominational BYU chaplain.
UNIVERSITY RESOURCES

The following is a brief description of several campus resources that you may find helpful. For further details regarding BYU facilities, please refer to the BYU home page online. There are drop down menus for virtually all of the services and departments at BYU. Here you will also find other information guides including the BYU Class Schedule and the BYU Graduate Studies Catalog.

Harold B. Lee Library

As the HBLL will probably be your main resource in research, you should familiarize yourself with the special features offered. The Humanities Reference Office, (5224 HBLL, 801/422-4006), which specializes in research assistance, will be especially helpful. The Mormon Studies Librarian is Michael Hunter (2249 HBLL 801/422-4090). He can provide significant help on research resources. You may also find it helpful to contact the religion and family history reference desk to get additional help (2250 HBLL, 801/422-6200).

The following is a list of library and other available resources:

Tom Perry Special Collections

Contains rare books and other special collections such as Whitman, Wordsworth, and Melville; Victorian; Edwardian; Mormon-related materials; and Utah collection. Primary sources for historical research, including diaries, journals, literary manuscripts, research files, photographs, etc. are also located here (Level 1, 1130 HBLL, 801/422-3514).

Interlibrary Loan: The library provides this service if barrowing copies of materials not found in the HBLL from other libraries (Level 3, 801/422-6344).

Learning Resource Center: Provides audiovisual materials including, but not limited to, videos, tapes, television programming, etc. for student use (Level 4, 801/422-4582).

Lockers and Desks: Graduate students have first priority in renting lockers and choosing carrels located in the HBLL. There is a small fee per semester. Check with the front desk for sign-up deadlines.

Parking: For BYU university policies on parking go to parking.byu.edu for information. Remember that parking is $60.00 a semester (Fall/Winter). Spring and summer is free. Vehicle needs to be registered for all parking privileges.
CODE OF CONDUCT

We expect the students involved in this program to exemplify the values and honored traditions of the armed forces. Our main objective is to develop chaplain candidates who exemplify character, honor, and integrity. These fundamental principles are the foundational elements in establishing the standards that will guide their careers in serving others.

As spiritual leaders, we expect the students to be respectful to faculty, staff, and to other students, i.e., to learn and observe military courtesy. They will apply the spirit of character, honor, and integrity as a code of behavior and a standard for all chaplain candidates.

Students of character will make the right decisions at the right time, and commit to live not only the doctrines of their religion, but also the standards of the degree-granting institution, and the branch of the military that they will serve. Pro Deo et Patria (For God and Country) is your motto, and character, honor, and integrity is your code of conduct.

MILITARY COURTESY

All chaplain candidates will observe military courtesy.

Military courtesy is an honored tradition in the armed forces. It is part of the armed forces culture and is practiced on a daily basis. Army Regulation 600-25, Chapter 4 states that “Courtesy among members of the armed forces is vital to maintain military discipline. Military courtesy means good manners and politeness in dealing with other people. Courteous behavior provides a basis for developing good human relations.”

Both the students and the instructors will observe military courtesy. This is an honored tradition and will be part of the chaplain candidates’ program of instruction.

*The Soldier’s heart, the Soldier’s spirit, the Soldier’s soul are everything. Unless the Soldier’s soul sustains him he cannot be relied upon and will fail himself, and his commander, and his country in the end. “*

*George C. Marshall* (Photo Courtesy of Blake Boatright)
Physical fitness is an important component of the armed forces. All graduate students in the MA Chaplaincy program will meet the weight and physical fitness requirements of the military branch of service (army, air force, navy) to which they will accession.

Weekly physical training sessions will be held to increase cardiovascular, muscular strength, and mobility.

Students will:

1. Strive to meet the weight and physical fitness standards of the armed forces.

2. Meet weekly with associate graduate coordinator for physical fitness training.

3. Consult with professionals, doctors, personal trainers, counselors, others, if they need help in this area.

4. Be an example to others.

During your time as a graduate student, we encourage you to keep the physical standards of the armed forces so that you can be the best possible candidate for the chaplaincy.

As stated above you will have the opportunity to improve weekly in this area. Your advisors will help you if you have concerns pertaining to physical fitness.
Coursework (Chaplaincy)

REL E 595 Research Methods in Religious Education (3)
Methodology in and resources for research in the four areas of focus: Church History and Doctrine, Old Testament, New Testament, and Book of Mormon.

REL E 600 Pastoral Counseling and Chaplain Care Ministry (3) and REL E 600A (Lab)
Theoretical approaches to pastoral counseling and development of helping relationship skills. Course emphasizing chaplain care ministry in a military context. In addition, a 1-hour lab is required.

REL E 601R Interfaith Seminar (1)
Summer interfaith lecture series brings to BYU campus prominent individuals who have a diverse perspective and rich experience of ministry in sharing God’s work, and deepening students’ appreciation for and understanding of other faiths.

REL 602 E Ethics, Professional Roles and Standards of the Chaplaincy (3)
Emphasizes the role of the professional officers within the chaplaincy to include legal and professional guidelines and issues of military chaplains

REL E 610 Graduate Seminar on the Old Testament (3)
Topics in the Old Testament emphasizing doctrinal, historical, and cultural background.

REL E 611 Graduate Seminar on the New Testament (3)
Topics in the New Testament emphasizing, Doctrinal, historical and cultural background.

REL E 621 Graduate Seminar on the Book of Mormon (3)
Topics in the Book of Mormon focusing on doctrine and the historical background of the text.

REL E 624 Graduate Seminar on the Doctrine and Covenants and Church History, Part 1 (1820--1900). (3)
Topics in LDS Church history, emphasizing the text of the Doctrine and Covenants.

REL E 625 Graduate Seminar on the Doctrine and Covenants and Church History, Part 2 (1900--Present) (3)
Topics in LDS Church history, emphasizing the twentieth-century Church.

REL E 630 World Religions and Security Analysis (3)
This course introduces the chaplain candidates to the world of security analysis and how religion influences foreign affairs and the military environment in which chaplains operate.

REL E 631 World Religions and Area Analysis (3)
The various Islams are impacted and influenced by culture, history, politics,
poetry, and music. It explores various faith based traditions.

**REL E 635 Introduction to Religious Studies (3)**
Beliefs, behaviors and the secular study of religious ideas.

**REL E 640 History of the Christian Church (3)**
Background and history of Christianity from the first century A.D. to the present.

**REL E 641 Military Ministry 1 (3)**
Preparation of new military chaplains: It emphasizes practical ministry within an historical context of the armed forces chaplaincy.

**REL E 642 Military Ministry 2 (3)**
Primarily focuses on ministry and preaching (hymnology) in a chapel and combat environment within a theological and spiritual context.

**REL E 645 Graduate Seminar in Christian Theological Thought (3)**
Doctrines about God, Christ, the Trinity, salvation, human beings, sin, grace, the Church, sacraments, and Christian hope in comparison with the restored gospel.

**REL C 650 Doctrinal Contributions of the Restoration (3)**
Doctrinal contributions of the Restoration from Joseph Smith to the present prophets, seers, and revelators; LDS theology and practice.

**REL E 688R Clinical Pastoral Education Practicum (1-4)**
Prerequisite(s): Available to prospective chaplains only. Supervised encounters with persons in crisis. Experiencing the interdisciplinary team process of helping persons. Developing skill in interpersonal and inter-professional relationships and a deeper understanding of ministry.

**REL E 698 Chaplaincy Comprehensive Final Project (3)**
Prerequisite(s): Committee consent. Research project based on practical applications of a research subject applied towards a military environment.

**COUNSELING Coursework:**

**CPSE 608 Biological Basis of Behavior (3)**
Biological basis of human behavior: relationship between neurological processes and behavior; medications used in treating various disorders.

**CPSE 646 Counseling Theory Intervention (3)**
Various theories of counseling, current research, processes, and micro-skills training for interviewing and relationship building.

**CPSE 648 Group Counseling and Intervention (3)**
Primarily group approaches to personal and social counseling and guidance, including skill-streaming groups, divorce and loss groups, parent education groups, grief therapy interventions, and problem-focused interventions.

**CPSE 655 Crisis Intervention (3)**
Human crises; preventive, developmental, and
remedial interventions within school and family systems.

**CPSE 656 Spiritual Values and Methods in Psychotherapy (3)**
Spiritual values and perspectives, issues, and approaches in counseling and psychotherapy.

**CPSE 751 Counseling Multi Diverse Populations**
Multicultural competency training on issues of race, ethnicity, gender, sexual orientation, age, socioeconomic status, disability, and religion. Knowledge, skills, and awareness applied to counseling.

**MFT 649 Addictions and Violence in Families (3)**
Assessment and treatment of multiple-problem family systems, emphasizing addictions and abuse.

**MFT 650 Theoretical Foundations of Marriage and Family Therapy (3)**
Epistemological and theoretical issues in marital and family therapy, including normal family processes and personal and intergenerational family issues.

**MFT 654 Issues of Gender and Ethnicity in Marriage and Family Therapy (3)**
Gender, ethnic, and minority issues in family systems, society, and clinical practice as they relate to individual, marital, and family treatment.

students will critically examine, investigate, and integrate the literature for a topic of interest in social work

**SOC W 622 Psychopathology (3)**
Etiology and symptoms of dysfunctional behavior and their effects on the individual, family, and community.

**SOC W 624 Social Work Practice w/ Couples & families (3)**
Various models of marriage and family treatment; appropriate intervention skills.

**SOC W 661 Social Work Practice Models (3)**
Specific and predominate social work direct practice theories and models applied to counseling and with clinical populations.

**SOC W 662 Group Work Theory (3)**
Structure, function, dynamics, and development of small groups, emphasizing group models and group theory.

**SOC W 675 Substance Abuse Treatment (3)**
Full spectrum of substance abuse interventions: intervening with selected special populations, such as those who have been sexually abused.
This form (ADV Form 3) is your plan of study that needs to be completed so that you can graduate. Normally, this occurs during your second year beginning the fall semester. It includes your program of study that consists of coursework, committee member signatures to include graduate coordinator. When completed (ADV Form 3), it is turned into the graduate secretary who will post it to BYU graduate studies. Before you give it to the graduate secretary make sure your graduate advisers review it. They will answer questions concerning issues or format.
Plan of Study ADV Form 3b

If there is a change in your plan of study, then ADV form 3b needs to be completed again with appropriate signatures. A change in plan of study could happen due to a different committee member or a change in coursework. All changes need to be approved by your graduate advisers.

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*If course designated with an ‘x’ is repeated, list it only once with the total hours to be earned. If more space is needed, use a second form.

If applicable and approved, identify courses to count toward your degree using one of the following designations: Transfer (courses from other accredited schools), Senior (courses taken before receiving your bachelor's degree), Post-Baccalaureate (courses taken after receiving your bachelor's degree but before you were admitted to your current graduate program).

Graduate Committee Approval

Master's committees must consist of at least 3 graduate faculty. Doctoral committees must consist of at least 5 graduate faculty. If a minor has been approved, one of the committee members must be from the minor department.

Printed Name of Graduate Committee Chair
Original Signature of Graduate Committee Chair
Date

Printed Name of Graduate Committee Member
Original Signature of Graduate Committee Member
Date

Printed Name of Graduate Committee Member
Original Signature of Graduate Committee Member
Date

Printed Name of Graduate Committee Member
Original Signature of Graduate Committee Member
Date

Printed Name of Graduate Committee Member
Original Signature of Graduate Committee Member
Date

Printed Name of Graduate Coordinator or Department Chair
Original Signature of Graduate Coordinator or Department Chair
Date

Check here if these signatures constitute a change in the graduate advisory committee.

11/16
Ministry—Anytime, Anyplace, and for Anyone