



Seminary Curriculum Training

MARCH 2023

Seminary Curriculum Training

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

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S&I Version 2: 3/2023

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Version: 1/23

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Quick Start Guide

USING THE SEMINARY TEACHER MANUAL

Before You Begin Teaching

1. Study the introduction to the seminary teacher manual for the current year to familiarize yourself with some of the tools included in the manual to help you.
2. Obtain a lesson pacing guide for your local seminary schedule from your S&I coordinator or program administrator.
3. Use this pacing guide to identify the next lesson you will teach.

Overview of the Seminary Teacher Manual

- This manual is organized to coordinate with the *Come, Follow Me* study material for each week and includes five lessons for each week.
- Each set of five lessons is separated by a document that provides a brief overview of each lesson. This overview includes
 - lesson purposes;
 - student preparation ideas;
 - object lesson ideas and suggested handouts, images, videos, or other materials that may require advanced notice to prepare; and
 - videoconference teaching suggestions.

- Every week includes at least one doctrinal mastery learning experience.
- Periodically, an “Assess Your Learning” lesson is included to help students reflect on what they are learning and how they are growing in terms of knowledge, attitudes, and behaviors that deepen conversion and help them to become more like Heavenly Father and Jesus Christ.

Additional Training

Along with the introduction to the seminary teacher manual, the following resources are available for additional training:

- Training meetings with your coordinator or program administrator to address questions you have and to practice teaching skills
- Teacher development skills training
- Adopt then adapt seminary curriculum training
- Doctrinal mastery training
- Assessments training



Adopt Then Adapt Seminary Curriculum

There are many effective ways to prepare to teach the gospel of Jesus Christ. This preparation always includes prayerfully studying the word of God and seeking the guidance of the Holy Ghost to know how to best help those you teach to be converted to Jesus Christ and His gospel. To accomplish this, be sure to study the scripture block in the *Come, Follow Me* schedule. This will help you in your lesson preparation as you review the curriculum. The curriculum will help you identify essential principles and doctrine in the scripture block, help students know, love, and follow Heavenly Father and Jesus Christ, and follow inspired patterns of effective teaching.

Consider this counsel by President Dallin H. Oaks of the First Presidency about using curriculum to prepare seminary lessons:



We first adopt, then we adapt. If we are thoroughly grounded in the prescribed lesson that we are to give, then we can follow the Spirit to adapt it. But there is a temptation, when we speak about this flexibility, to start off by adapting rather than adopting. It's a balance. It's a continual challenge. But the approach of adopting first and then adapting is a good way to stay on sound ground.

(“A Panel Discussion with Elder Dallin H. Oaks” [Seminaries and Institutes of Religion satellite broadcast, Aug. 7, 2012], broadcasts. ChurchofJesusChrist.org)

- What does it mean to adopt and to adapt curriculum as you prepare a lesson?

Adopt

Adopting the curriculum means seeking guidance from the Holy Ghost as you study the scriptures and the lesson in your teacher manual. This also includes carefully considering the purpose of the lesson overall as well as the different parts of the lesson. The curriculum helps you understand the scriptures, the intent of the inspired authors, the converting principles, and the basic Church doctrine. Trust the content of the curriculum, and use it in your classroom.

Adapt

Adapting the curriculum means you customize the lesson as the Spirit directs in order to meet the needs of individual students and to help them succeed.

President Henry B. Eyring helped us understand some reasons we may need to adapt the curriculum:



There are more suggestions for ideas to teach, ways to teach them, and cross-references to employ than any of us can use. . . . But since we want our students to inquire of the Lord so that they might be enlightened, we must bless them with example. To do that we could read the curriculum—every word. We might not have time to find and study every reference, but God knows our students. . . .

. . .The Lord knows perfectly what [students] know and what they need. He loves them and he loves us. And with his help we . . . choose not only those parts of the curriculum which will allow us the full use of our powers to teach but those which will bring down the powers of heaven on those students in our classroom that day.

(“The Lord Will Multiply the Harvest” [evening with a General Authority, Feb. 6, 1998], ChurchofJesusChrist.org)

- Why do you think it is important to first adopt what is in the lesson materials before adapting them?
- How might methods of preparing a lesson look different for a teacher who uses the curriculum and a teacher who doesn’t?

What to Consider When Adapting Lessons

Here are some questions to consider as you adopt and adapt lesson materials:

1. What is the purpose of the overall lesson as well as the different parts of the lesson?
2. What is the intent of the inspired author, and is the adaptation I’m considering in harmony with it?
3. What are my reasons for wanting to adapt the lesson? Is it simply a matter of personal preference, or will the change provide students with a better learning experience?

4. Is my adaptation in harmony with the promptings of the Holy Ghost?

You may need to adapt a lesson to

- follow the promptings of Heavenly Father received through the Holy Ghost. (See the case study of Brother Dube.)
- meet the special or unique needs, abilities, and available resources of students. (See the case study of Brothers Dube and Reyes.)
- align parts of the lesson with local circumstances and culture. (See the case study of Sister Rodriguez.)
- help students with current issues and questions that are time sensitive. (See the case study of Brother Dube.)
- find a better way to accomplish the same purpose for a given section of the lesson. (See the case studies of Brother Li and Sister Martin.)
- use the most recent direction and resources provided by leaders of the Church. (See the case study of Sister Schmidt.)

Case Studies

Sister Rodriguez

Sister Rodriguez is preparing to teach the lesson “Matthew 1:18–25; Luke 1:26–35.” She knows that students in her class will want to know what the scriptures teach about Jesus’s mother, Mary. There is a culture of strong feelings and differing beliefs about Mary in their city. Many even worship Mary because of her role as the mother of God. As she studies the lesson from the curriculum, Sister Rodriguez looks for an appropriate place to help students understand what

the scriptures and Church leaders have taught about Mary.

One of the study activities in the lesson invites students to look for teachings about who the Savior’s parents were in Luke 1:30–35, Matthew 1:18–23, and Alma 7:10.

Sister Rodriguez decides to adapt the lesson after students read Alma 7:10 by adding the following two questions to what is included in the curriculum.

“What does Alma help us to understand about Mary? While we honor and love Mary and other faithful disciples in the scriptures, how does Alma 7:11–13 help us understand why we worship only Heavenly Father and Jesus Christ?”

Brother Li

As Brother Li is preparing to teach the lesson “John 1:1–16,” he sees the following suggestion and two questions at the start of the lesson:

Show the following picture or bring to class a ball used in a popular sport, and ask the following questions. Another item could be used if learning more about the item would help students realize that it is worth more than they originally thought.

- How much do you think this ball is worth?
- What if it had been used in a world championship game or had been signed by a famous player?

Brother Li continues to read the lesson to learn what the purpose of bringing a ball to class might be. He determines that the purpose is to help prepare students to understand that the more we learn about who Jesus Christ was before His mortal life, the more we can appreciate the value of His mission on earth.

Wanting to accomplish this purpose in the most effective way for his students, he ponders for a minute what item he could bring to class that

his students would best relate to. He decides to adapt the lesson by bringing a simple necklace to class. After students share how much they think the necklace is worth, he will share who made the necklace and why knowing its history makes it worth much more to him than it might otherwise be.

Sister Martin

As Sister Martin prepares to teach the lesson “Acts 3,” she notices a suggestion to show a video depicting the lame man being healed by Peter and John through the power of God. She watches the video and is impressed with how effective it is. But she also knows that the students have seen videos in her class three times already this week. She decides to look for a different way of accomplishing the purpose of the video.

She realizes that the video is basically a word for word visual account of this story. She concludes that the purpose of the video could be to allow students to visualize what happened rather than only reading it. To adapt the lesson, she determines to invite students to read and then to role-play what happened in the story, thus allowing students to be active participants, have a break from watching videos, and still help them visualize this event.

Brother Dube

Brother Dube diligently prepared on the Friday before conference weekend to teach the lesson in the book of Romans as outlined in the curriculum for the coming Monday. To his amazement, he heard the prophet announce during conference that the first temple would be built in their area in the near future. Very few of his students

have ever seen a temple in person. He knows that students will come to class anxious to talk about the temple and that many will have questions about it.

After praying, he feels prompted by the Holy Ghost to skip ahead and teach the contextual lesson “1 Peter 3:18–22; 4:1–6” and the accompanying doctrinal mastery lesson “1 Peter 4:6” on Monday and Tuesday. This felt like the right adjustment because the contextual lesson has the stated purpose, “This lesson will help you explore ways to assist the Savior in His work of redeeming the dead.” He feels this unique time is the best opportunity to help students get excited about preparing to redeem their ancestors in the future temple.

As Brother Dube prepares Monday’s lesson, he notices one of the invitations to apply what students learn says:

Visit [FamilySearch.org](https://www.familysearch.org) or use the FamilySearch Family Tree app. See if you can find the names of ancestors who still need to receive priesthood ordinances. You could either reserve these names and take them to the temple yourself or submit their names to the temple so someone else can perform the ordinances for them. The Ordinances Ready feature could be used to help you quickly identify ancestors who are in need of priesthood ordinances.

Brother Dube knows that most of his students do not have access to the internet or the FamilySearch Family Tree app. He wisely adapts the invitation to apply what they learned to begin filling out family group sheets on paper with their families and to talk with their ward temple and family history consultant to learn how they can research other family names that they can prepare for the coming temple work.

Sister Schmidt

After studying the lesson “Matthew 22:34–40” about the two great commandments, Sister Schmidt remembers a statement made in the most recent general conference that would be perfect for this lesson. She notices that partway through the lesson, there is an older statement that is intended to help students see that when we love God, He will turn our hearts to the well-being of others. She replaces it with the following statement:

Jesus decreed the first great commandment: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” [Matthew 22:37]. . . .

So first, love the Father and the Son.

Second, “Love thy neighbour” [Matthew 22:39]. . . .

Third, love yourself.

This is where many struggle. Isn't it curious that loving ourselves seems to come less easily than loving others? Yet the Lord has said, “Love thy neighbour as thyself.” He values the divinity within us, and so must we. When we are heavy laden with mistakes, heartaches, feelings of inadequacy, disappointment, anger, or sin, the power of the Savior's Atonement is, by divine design, one of the things that lifts the soul. (Ronald A. Rasband, “The Things of My Soul,” *Liahona*, Nov. 2021, 39, 40)

Sister Schmidt feels that the statement from a recent general conference will accomplish the same purpose as the one found in the curriculum lesson. Plus, she knows it could also help some of her students who are struggling to love themselves to see that loving God can also help them to feel their own self-worth.

Brother Reyes

While studying the lesson “Revelation 15–19,” Brother Reyes found an activity that invited students to choose to study two of the following three options:

- Option A: Angels and plagues
- Option B: Wickedness and the Savior's power
- Option C: Marriage of the Lamb

Each option had various questions, scripture references, and activities associated with it. Brother Reyes felt that the purpose of the activity was to help students understand the bolded principle in the lesson: Jesus Christ can help us overcome the wickedness of the last days.

While Brother Reyes liked the options, he found the following idea that helped accomplish the same purpose in the “Supplemental Learning Activities” section of the lesson, and he feels that his students need it even more:

Limiting Babylon's influence on us

If students would benefit from a greater emphasis on overcoming Babylon, consider using Elder David R. Stone's talk, “Zion in the Midst of Babylon,” *Ensign or Liahona*, May 2006, 90–93. His analogy of the Manhattan temple could be used to help students recognize the importance of increasing their time with the Savior while limiting Babylon's influence on them. Students might also benefit from studying and discussing the Lord's standards for them in *For the Strength of Youth* (booklet, 2011).

Brother Reyes prepared a 10-minute segment of the lesson based on the supplemental idea. In order to create time for it, he decided to invite students to choose to study only one of the three suggested options found in the main body of the lesson.



Doctrinal Mastery Training

Introduction to Doctrinal Mastery

In 2016, President M. Russell Ballard of the Quorum of the Twelve Apostles introduced the essential purpose of doctrinal mastery in the lives of the youth today and the important role that you as a seminary teacher have in implementing it:



It was only a generation ago that our young people's access to information about our history, doctrine, and practices was basically limited to materials printed by the Church. Few students came in contact with alternative interpretations. Mostly, our young people lived a sheltered life.

Our curriculum at that time, though well-meaning, did not prepare students for today—a day when students have instant access to virtually everything about the Church from every possible point of view. Today, what they see on their mobile devices is likely to be faith-challenging as much as faith-promoting. ...

In light of these challenges, the Board of Education recently approved an initiative in seminary called Doctrinal Mastery. ... This new initiative will focus on building and strengthening our students' faith in Jesus Christ and

fortifying them with increased ability to live and apply the gospel in their lives. Drawing on the scriptures and the words of the prophets, they will learn how to act with faith in Christ to acquire spiritual knowledge and understanding of His gospel. And they will have opportunities to learn how to apply the doctrine of Christ and gospel principles to the questions and challenges they hear and see every day among their peers and on social media.

This initiative is inspired and timely. It will have a wonderful influence on our young people. However, the success of Doctrinal Mastery, and of all the other programs of study in CES, will depend to an important extent upon you. (M. Russell Ballard, "The Opportunities and Responsibilities of CES Teachers in the 21st Century" [evening with a General Authority, Feb. 26, 2016], broadcasts ChurchofJesusChrist.org)

- What stands out to you from what President Ballard shared?
- Why do you think the youth today need to be prepared in a different way than past generations to strengthen their faith in Jesus Christ?

Doctrinal Mastery in the Curriculum

In the teacher manual, doctrinal mastery learning experiences have been included every week to help students accomplish the outcomes of doctrinal mastery. These outcomes include helping students

- learn and apply divine principles for acquiring spiritual knowledge and
- master the selected scripture passages and the doctrine of the gospel of Jesus Christ that they teach.

By mastering the selected passages and the doctrine of the gospel of Jesus Christ they teach, students will be able to

- know and understand the doctrine taught in the doctrinal mastery scripture passages;
- explain the doctrine clearly using the associated doctrinal mastery scripture passages;
- apply the doctrine of the gospel of Jesus Christ and the principles of acquiring spiritual knowledge in their daily choices and in their responses to doctrinal, personal, social, and historical issues and questions; and
- remember and locate the doctrinal mastery passages and memorize the key scripture phrases.

“Acquiring Spiritual Knowledge” Lessons

You can introduce students to the principles of acquiring spiritual knowledge by teaching “Acquiring Spiritual Knowledge” parts 1, 2, and 3. Be sure to teach each of these lessons when seminary is in session near the beginning of the school year. These lessons provide foundational principles that the other doctrinal mastery lessons will build on. The “Acquiring Spiritual Knowledge” lessons should be taught every year of seminary. Each part introduces students to one of the principles of acquiring spiritual knowledge:

- Part 1: Act in faith
- Part 2: Examine questions and concerns with an eternal perspective
- Part 3: Seek further understanding through divinely appointed sources

Doctrinal Mastery Passage Lessons

There are two lessons associated with each doctrinal mastery passage—a contextual lesson and the doctrinal mastery lesson. The outcomes of doctrinal mastery are addressed together in these two lessons.

In the contextual lesson, the doctrinal mastery passage is introduced in the context of the scripture block. Students should spend sufficient time studying the doctrine the passage teaches so that they know and understand it. This helps prepare students to explain and use the doctrine in the following doctrinal mastery passage lesson.

Contextual Lesson		Doctrinal Mastery Passage Lesson		
Understand the passage in context	Know and understand the doctrine the passage teaches	Explain the doctrine	Memorize	Practice application

In the doctrinal mastery passage lesson, students will have an opportunity to explain the doctrine using the doctrinal mastery passage and to begin memorizing the scripture reference and key scripture phrase. You could also encourage students to memorize the entire passage. Explaining the doctrine and memorizing the reference and key scripture phrase are important outcomes of doctrinal mastery. These learning activities do not need to take a lot of time, but it is important that they be prioritized.

The “Practice Application” section should take the majority of the time in the doctrinal mastery passage lesson. Each “Practice Application” section begins with an opportunity for students to review the principles of acquiring spiritual knowledge. Students should regularly review these principles so they become confident using them. Be careful to not assume that because one or two students know the principles well, all of your students know them.

After reviewing the principles of acquiring spiritual knowledge, students will then be presented with a scenario that illustrates a question or situation where a correct understanding of true doctrine can help. Students can practice using the doctrine taught in the doctrinal mastery passage and the principles of acquiring spiritual knowledge to respond to the question or situation.

You can adapt the scenarios and the suggested questions or other learning activities as needed to better meet the needs of students. Be sure that any adaptations still give students opportunities to practice applying the doctrine and the principles of acquiring spiritual knowledge to a realistic situation.

You will also notice that at the end of each doctrinal mastery lesson is a suggested review to do in class a few days later. These review activities are designed to help students memorize the scripture reference and key scripture phrase for each of the doctrinal mastery passages.

Doctrinal Mastery Reviews

Some weekly scripture blocks in the *Come, Follow Me* pacing do not include a doctrinal mastery passage. In order to provide students with a weekly experience with doctrinal mastery, the teacher manual, student manual, and online seminary curriculum include a doctrinal mastery review as one of the five lessons in these weeks. These lessons are designed to help students memorize the scripture references and key scripture phrases, understand the doctrine, and apply the doctrine.

If there is a doctrinal mastery passage lesson that students have missed or will miss because of a break in their school schedule, you should teach these doctrinal mastery passage lessons in place of a doctrinal mastery review. The contextual lesson associated with the doctrinal mastery lesson will also need to be moved to replace another lesson during the week. Refer to the local pacing guide provided by your coordinator or program administrator to see when you should teach doctrinal mastery lessons that students miss because of their school schedule.

Skills to Effectively Teach Doctrinal Mastery

The following trainings teach skills that can help students achieve doctrinal mastery. Each training (1) identifies and defines the skill, (2) provides a model and practice for how to use the skill, (3) includes an opportunity to reflect by analyzing the skill, and (4) extends an invitation to incorporate the skill into your teaching.

Explain the reason for a doctrinal mastery activity.

Define:

Sharing a reason for doing a doctrinal mastery activity can motivate the students to engage in the activity. It can also allow for the Holy Ghost to teach

them about the activity's importance. After you state what the class will be doing, share one or two reasons why you are doing the activity so students can understand the value of doing it.

Model:

"Class, for the next few minutes we are going to explain the doctrine we learn from Luke 2:10–12, which is that Jesus Christ is the Savior of the world. One reason we are doing this is to help us be able to confidently respond if someone we know asks us why Jesus Christ is important to us."

Practice:

Complete the following prompts.

1. *"Okay, class. Let's do an activity that will help us memorize the doctrinal mastery reference with the key phrase. One reason we are working to memorize this is ..."*
2. *"For the next few minutes, we are going to review the principles of acquiring spiritual knowledge. Knowing these principles can help us ..."*
3. *"We are going to practice using the three principles of acquiring spiritual knowledge. Using these principles can ..."*

Analyze:

What are you learning as you practice explaining the reasons for doing a doctrinal mastery activity?

Incorporate:

As you prepare each doctrinal mastery activity, write down at least one reason it will be of value to students.

Invite students to review the principles of acquiring spiritual knowledge.

Define:

As you regularly review the principles of acquiring spiritual knowledge with your class, the Holy Ghost can help students remember and use them in times of need. You can invite students to review these principles before you share the scenario or while they are working through the scenarios. These invitations include an opportunity for students to review at least one principle, instructions for how long they should review the principle, and an opportunity for them to share what they learned. By doing this, students will be better able to use the principles as part of the practice application.

Model:

Today as we review the principles of acquiring spiritual knowledge from the *Doctrinal Mastery Core Document* (2018), we will divide into groups of three. Each group will review a different principle.

- One group will review "Principle 1: Act in Faith."
- Another group will review "Principle 2: Examine Concepts and Questions with an Eternal Perspective."
- And one group will review "Principle 3: Seek Further Understanding through Divinely Appointed Sources."

Take three to four minutes to read and prepare to share with your group one way your principle can help someone who is facing a difficult question or circumstance.

Practice:

1. Write down an invitation for each student to review one principle of acquiring spiritual knowledge.
2. Practice extending your invitation to a colleague, family member, or friend.

Analyze:

As you practice, what are you learning about the importance of extending a clear and deliberate invitation to review the principles of acquiring spiritual knowledge?

Incorporate:

Write down a plan to consistently invite students to review the principles of acquiring spiritual knowledge.

Ask questions that help students verbalize how the three principles of acquiring spiritual knowledge can help someone who is facing a difficult question or circumstance.

Define:

After students review the principles of acquiring spiritual knowledge and read the practice scenario, ask them questions that invite them to verbalize what principles could help in the scenario. Your questions should:

1. Be open-ended.
2. Help students address all three principles of acquiring spiritual knowledge.
3. Allow students to express what they think and feel.

As students seek to answer these questions, they will be better prepared to face the questions and circumstances in their lives with faith.

Model:

Remember that students have already reviewed the principles of acquiring spiritual knowledge and studied the scenario.

- Which principle of acquiring spiritual knowledge would help you in this scenario, and why?
- How could that principle help you when you face a question like the one in this scenario?
- How else do you think this principle could be helpful?
- How might a different principle of acquiring spiritual knowledge be helpful in this scenario?

Practice:

Remember that students have already reviewed the principles of acquiring spiritual knowledge and studied the scenario.

1. Complete the following activity with one other person. You are the teacher, and the other person is your student. Your student has just completed reading and pondering the following scenario. Ask the student the questions in the model and let him or her answer.

One of your friends who is not religious recently saw a pair of missionaries talking with some people in the park. Your friend asked you, "Why do missionaries from your church go out and preach about Jesus? It seems like you're trying to force your beliefs on other people. Why can't you just let them be happy as they are?"

2. Take five minutes and write down more questions you could ask to help students verbalize how the three principles of acquiring spiritual knowledge could help them and others with difficult questions or circumstances.

Analyze:

What can happen in students' lives as they verbalize how the principles of acquiring spiritual knowledge can help them and others when facing a difficult question or circumstance?

Incorporate:

What can you do to help students verbalize how the principles of acquiring spiritual knowledge can help them and others when facing a difficult question or circumstance?

Conclusion

Imagine how your students will be able to address questions or concerns after four years of practicing doctrinal mastery. In the beginning, students will need more help and support from you as a teacher to apply the principles of acquiring spiritual knowledge and the doctrine to real-life situations. However, as you continue to implement doctrinal mastery in your class and give students regular opportunities to practice, applying the principles of acquiring spiritual knowledge and the doctrine will become something that students do naturally. This is one way you can help your students to build their foundation firmly on the rock of Jesus Christ and His doctrine. Please do everything you can to help your students accomplish the outcomes of doctrinal mastery.

Case Study

Hannah's Experience with Doctrinal Mastery and How It Blessed Her Life

Hannah is a first-year seminary student. During one of the first lessons of the year, she was introduced to doctrinal mastery and the principles of acquiring spiritual knowledge. That evening Hannah's mother asked her, "What did you learn

in seminary today?" Hannah replied, "We talked about doctrinal mastery." Her mother then asked, "What is doctrinal mastery?"

"I am not exactly sure. We will be learning certain scriptures. We talked about ways to learn spiritual truth, but I can't explain how."

During the first doctrinal mastery passage lesson, Hannah's class took some time to review the principles of acquiring spiritual knowledge. When her teacher asked the class to summarize these principles, Hannah was not sure if she could do it. She was grateful when one of her classmates volunteered and gave a good summary of the principles of acquiring spiritual knowledge. Hannah felt like her classmate's summary increased her understanding.

At the end of the semester Hannah took the doctrinal mastery assessment. She was asked to summarize the principles of acquiring spiritual knowledge and share a time when she had applied them in her life. She felt comfortable providing a summary; however, she could not think of a time when she had used them. In fact, she knew what they were but felt she needed more practice to be able to use them in her own life.

Hannah continued to study doctrinal mastery each week in seminary. She enjoyed the lessons and liked working through the various scenarios that helped her practice using the principles of acquiring spiritual knowledge. Her confidence in her ability to know and explain the scriptures increased as she memorized the doctrinal mastery scripture references and key scripture phrases. Plus, she felt a gentle assurance that her Father in Heaven was pleased with her efforts to acquire doctrinal mastery. She felt a desire to keep at it and even spent some time on her own outside of seminary memorizing passages with the Doctrinal Mastery app.

During her second year of seminary Hannah began to better understand the principles of acquiring spiritual knowledge. She felt more comfortable working through the practice

application scenarios but still was not completely sure she could work through them on her own. She was grateful to have the help of her teacher and classmates. She continued to memorize the scripture references and key scripture phrases. She began to feel more confident explaining the doctrine taught in the passages. When those passages were discussed in family gospel study or at church, Hannah felt confident contributing to the discussion and felt the Lord's love as she did.

As Hannah studied doctrinal mastery during her third year of seminary, she saw a significant increase in her ability to practice the principles of acquiring spiritual knowledge. When an acquaintance raised a question about the Church, Hannah acted in faith by relying on what she knew and searched for further information using divinely appointed sources. She still was not completely comfortable reframing various questions and concerns to see them from an eternal perspective. It was clear to her that she needed more practice in this area.

Hannah really enjoyed the doctrinal mastery lessons during her final year of seminary. She felt like she was able to help her classmates practice using the principles of acquiring spiritual knowledge. She remembered how difficult it was for her at first, and she was eager to help her classmates practice and grow. She also felt more and more confident explaining the doctrine and was happy that she could draw upon many different

scripture passages from memory. Her ability to reframe issues and see them from an eternal perspective improved.

After graduation Hannah was faced with a sincere trial of faith. Someone she loved and trusted challenged her faith in Jesus Christ and His restored Church. At first, Hannah was shocked by the information she was presented with. However, as she prayerfully considered the matter, she felt the Spirit bring her comfort as she remembered what she learned from doctrinal mastery in seminary. She was able to act in faith, see the issues from an eternal perspective, and seek further understanding using divinely appointed sources. Many of the scripture passages she memorized came to her mind. After much study and prayer, she felt at peace and comfortable with the knowledge, answers, and increased testimony she had received.

Hannah was grateful for her experience with doctrinal mastery in seminary. It helped her gain confidence that she could work through and overcome any future attacks on her faith.

- In what ways do you think your students are having experiences similar to Hannah's?
- What can you learn from this example that can help you as you teach doctrinal mastery to your students?



Assessments Training

Assessment is an important part of learning. Elder David A. Bednar of the Quorum of the Twelve Apostles emphasized the importance of assessment, in the form of tests, in the learning process.



Periodic tests absolutely are essential to learning. An effective test helps us to compare what we need to know with what we actually know about a specific subject; it also provides a standard against which we can evaluate our learning and development.

Likewise, tests in the school of mortality are a vital element of our eternal progression. Interestingly, however, the word *test* is not found even one time in the scriptural text of the standard works in English. Rather, words such as *prove*, *examine*, and *try* are used to describe various patterns of demonstrating appropriately our spiritual knowledge about, understanding of, and devotion to our Heavenly Father's eternal plan of happiness and our capacity to seek for the blessings of the Savior's Atonement. (David A. Bednar, "We Will Prove Them Herewith," *Ensign or Liahona*, Nov. 2020, 8)

Regular assessment in seminary can help students demonstrate their spiritual knowledge,

understanding, and devotion to Heavenly Father and Jesus Christ. These kinds of formative assessments can help students become more aware of what they are learning and how they are growing.

This realization can be a rewarding and motivating experience and can invite more personal revelation into the lives of students. It can also help students create plans for future growth and learning. Some examples of assessment activities in seminary curriculum include "Assess Your Learning" lessons, doctrinal mastery lessons (including doctrinal mastery reviews), and the learning assessments for each half of the course.

"Assess Your Learning" Lessons

Periodically in the seminary curriculum, you will find "Assess Your Learning" lessons. These lessons are scheduled about every four to six weeks and provide students an opportunity to carefully reflect on their learning. Specifically, these lessons provide students opportunities to **explain doctrine** they have learned in the course; **reflect on their feelings, attitudes, and desires** related to Heavenly Father's plan and the gospel of Jesus Christ; and **review**

plans or goals they are working on to deepen their discipleship and their conversion to Jesus Christ. Student performance on these assessments is not formally recorded like doctrinal mastery assessments. These formative assessments are intended for the students' own benefit.

Although a student is primarily responsible for assessing their own learning in these lessons, others can also help. The Holy Ghost plays a vital role in helping students assess themselves. There is no better companion than the Holy Ghost to help students clearly see how they are learning and growing and how they can continue to improve.

Classmates can help their peers assess their learning, and so can you as a teacher. When students are explaining doctrine, this may be a good time to have students work together to practice explaining or role-playing. As a teacher, you might be a good resource to provide feedback to a student on progress they are making or struggling to make. You could brainstorm ideas or share experiences from your own life to help a student. Keep in mind, however, that it should not be an expectation that students report their goals or plans to you. Some of these goals and plans can be very personal. If a student feels comfortable relating their plans or goals to you, counsel together with them, but also recognize when a student should be redirected to their parents or their bishop or branch president.

Creating an Assessment Activity for an “Assess Your Learning” Lesson

At times, you will need to adapt the “Assess Your Learning” lessons by creating a new assessment activity. Because of school schedules, there may have been a lesson that students did not study that an “Assess Your Learning” lesson in the seminary curriculum draws from. Or there may have been a lesson that was especially meaningful for students

that an “Assess Your Learning” lesson doesn't address. In these cases, you would need to replace one of the activities in the “Assess Your Learning” lesson with one you create to assess student understanding or progress on that topic.

The following steps can help you to create an effective assessment activity.

Step 1: Begin by identifying a lesson that you would like to follow up on. What kind of outcome did the lesson focus on?

Did it focus more on what students know and understand? Did it place more emphasis on students' feelings, attitudes, or desires? Or perhaps it focused mostly on student behaviors? Knowing the type of outcome you want to help students achieve can help you create an appropriate assessment experience.

Step 2: Consider what students could do to help them to see their growth and learning. Remember that this is not something that students need to show to you or to other students. It simply needs to be something that helps them see their own progress in their learning. Examples could include the following:

- *Knowledge and understanding outcomes:* Students could teach or explain a doctrinal concept either verbally or in writing. This could be in response to a scenario in which students would practice explaining the doctrine.
- *Feelings, attitudes, or desires outcomes:* Students could revisit a self-assessment from a previous lesson and compare their responses now with the responses they gave when they originally studied the lesson. It might be a journal entry they review or a survey they completed that they respond to or complete again to notice differences.
- *Behavioral outcomes:* Students could review what they felt impressed to do or the plan that they created as part of a lesson. They could then reflect on how they have acted on the impression or

implemented the plan. A few willing students could share their experiences if they are not too personal. They could even demonstrate some desired behaviors in class, such as using the FamilySearch Family Tree app or showing a scripture study skill.

Step 3: Create a learning experience that allows students to see how they are growing and learning. Find ways to make it interesting and enjoyable and provide plenty of time for students to reflect and assess their growth. Some students may be disappointed with their current growth. Create opportunities that do not lead students to compare their growth with others'. Students should have plenty of time to seek help from their Father in Heaven through the Holy Ghost to know what they are doing well and how they can improve. Students should understand that these assessments should never be seen as final. Rather, students should always be encouraged to consider what the next step in their learning might be.

Doctrinal Mastery Assessments

Two comprehensive learning assessments in seminary provide an opportunity for students to demonstrate doctrinal mastery. Student performance on these two assessments is recorded. Although

students need to pass both of these assessments to receive seminary credit for the school year, they can take them as many times as they would like to. Teachers should also make reasonable accommodations, after counseling with parents about students' needs, for how students complete these assessments. Adapt these assessments or the ways that students can complete them as needed.

Included in the appendix of the teacher manual are two doctrinal mastery assessment reviews. These are classroom experiences designed to help students review together in preparation for the learning assessments. These reviews should be done when students are gathered together either virtually or in-person.

Conclusion

Think about the benefits of helping students to regularly assess their learning. Giving students an opportunity to explain doctrine; reflect on their feelings, attitudes, and desires; and review plans or goals they are working on will help them in their efforts to become more like Jesus Christ. Assessment lessons also provide an opportunity for the Holy Ghost to inspire students by helping them feel what they are doing well and motivating them to improve. These lessons are important and should be taught regularly.

Appendix



Seminary Curriculum Training Plan

This training plan provides suggestions for coordinators and program administrators to help new seminary teachers complete the curriculum trainings. It is designed to help teachers learn incrementally, which can help them to not feel overwhelmed.

Consider creating an individual plan with each teacher to help them complete the trainings as they are ready. It may be best to encourage teachers to follow the curriculum closely in the beginning. As they receive additional trainings and become more familiar with the resources in the curriculum, they will grow in their ability to adapt the curriculum to meet the needs of their students.

Before they begin teaching:

- Invite teachers to read and follow the instructions in the *Quick Start Guide*.
- Invite them to read the introduction to the teacher manual for the current year.

1–2 weeks later:

- Invite them to complete the *Adopt and Adapt Training*.
- Schedule a time to discuss any questions they may have about how to adopt and appropriately adapt the seminary curriculum.

2–4 weeks later:

- Invite them to complete the *Doctrinal Mastery Training*.
- Schedule a time to discuss any questions they may have about how to help students achieve doctrinal mastery.

3–6 weeks later:

- Invite them to complete the *Assessments Training*.
- Schedule a time to discuss any questions they may have about the “*Assess Your Learning*” lessons or the doctrinal mastery assessments.



Create a Pacing Guide Training

Introduction

In seminary we follow the *Come, Follow Me* schedule. This places seminary in a supporting role to what students are learning at home. Although this approach has streamlined what seminary students are studying, it requires some adjustments in how local areas and programs will use the seminary curriculum. In many cases, because of the complexity of these adjustments, it may be best to have area administrators, coordinators, or program administrators create the pacing guide so teachers do not have to. Creating these guides for teachers will help save them time. However, some teachers will still need to make adaptations to the pacing guide you provide.

Guidelines for Creating a Seminary Pacing Guide

Prioritize Doctrinal Mastery

When creating the pacing guide, you will need to pay careful attention to when you will schedule doctrinal mastery lessons. The following are important guidelines for scheduling doctrinal mastery learning activities:

- *Determine when to teach Acquiring Spiritual Knowledge, Parts 1, 2, and 3.* These lessons introduce students to the principles of acquiring spiritual knowledge. They are best taught at the beginning of the academic school year before any doctrinal mastery passage lessons are taught.
- *Ensure that the 24 doctrinal mastery passage lessons and their associated contextual lessons are included in the pacing guide so they will be taught while seminary is in session.* Most doctrinal mastery passage lessons will come up naturally during the course of the year while seminary is in session. It is best to leave these lessons as close as possible to when their respective scripture block in the *Come, Follow Me* schedule will be studied. Determine which doctrinal mastery passage lessons students will miss when seminary is not in session. Move these lessons to a week that has a doctrinal mastery review, to be taught in place of the review. In addition to moving this lesson, also be sure to move the corresponding contextual lesson in which the passage is first introduced. The contextual lessons are found in the seminary teacher manual

immediately before each doctrinal mastery passage lesson. Moving these two lessons means that a doctrinal mastery review and one other lesson during that week will need to be replaced.

- *Schedule the doctrinal mastery assessment reviews and doctrinal mastery assessments.* Teachers administer these end-of-semester reviews and assessments in their classes to help students assess how well they have learned the corresponding passages in the course. The pacing guide could include the “Doctrinal Mastery: Assessment 1 Review” after students have had all the doctrinal mastery passage lessons that correspond to the passages in the doctrinal mastery assessment. “Doctrinal Mastery: Assessment 1” could be scheduled approximately one week after the review. The pacing guide could likewise be adapted to incorporate the “Doctrinal Mastery: Assessment 2 Review” and “Doctrinal Mastery: Assessment 2” after students have studied the doctrinal mastery passage lessons that correspond to the passages in the doctrinal mastery assessment.
- *Ensure that students have a weekly experience with doctrinal mastery.* During weeks that do not have an acquiring spiritual knowledge lesson, a doctrinal mastery passage lesson, a doctrinal mastery assessment review lesson, or a doctrinal mastery assessment, schedule a doctrinal mastery review. There is a doctrinal mastery review already included in every week of lessons in the seminary teacher manual when there is not a doctrinal mastery passage or acquiring spiritual knowledge lesson.

Follow the *Come, Follow Me* Schedule

For the most part, follow the *Come, Follow Me* schedule when creating your pacing guide. There are some scripture blocks in the *Come, Follow Me* weekly schedule that are filled with particularly rich content and include multiple doctrinal mastery passages. To balance doctrinal mastery as a weekly experience with weeks that have especially rich scripture blocks,

you may want to arrange lessons in the pacing guide so that students begin to study the scripture block in seminary in the week before it comes up in the *Come, Follow Me* schedule or continue to study it into the week that follows.

These occasions, however, should be rare. Students should usually study the same scripture block in seminary that they are studying at home with *Come, Follow Me*.

Reflect the Local School Schedule and Address Local Needs

Include in the pacing guide local school holidays and other breaks in the school schedule as best you can. When a week in seminary is shortened because of the local school schedule, be sure to still prioritize doctrinal mastery. During these weeks, you will have to be selective about what other lessons you will include in the pacing guide. You may need to review the purpose statements of the different lessons in a weekly overview or even looking over the lessons themselves to determine which learning experiences would be best for students.

When creating the pacing guide, be sure to address the needs of students in your area or program. There are introductory lessons included in the front of the seminary teacher manual that could be incorporated in a pacing guide during the school year. Additionally, students may benefit from other types of learning experiences that are not necessarily included in the teacher manual. These experiences might include lessons that help students prepare for or reflect on a recent general conference or youth devotional. These kinds of activities could be incorporated into the pacing guide.

Case Studies

Below are two examples of case studies that illustrate how to apply these guidelines just discussed when making a pacing guide.

André Morales, a Coordinator

The students in the region where Brother Morales coordinates the seminary program begin school on March 6. He begins preparing a pacing guide for the teachers of these students so the teachers won't have to. He begins by looking at the *Come, Follow Me* schedule to see what scripture block would be studied that week. He notices that for the week of March 6, the scripture block is Matthew 9–10, Mark 5, and Luke 9. For that week in the seminary teacher manual he sees the following five lessons:

Seminary Teacher Manual	Brother Morales's Pacing Guide
<i>COME, FOLLOW ME</i> SCRIPTURE BLOCK: MATTHEW 9–10; MARK 5; LUKE 9	
Mark 5:24–34; Matthew 9:20–22	
Mark 5:21–24, 35–43	
Matthew 9:36–38; Matthew 10	
Luke 9:24–26, 57–62	
Doctrinal Mastery Review 3	

Brother Morales understands that many students will be new to seminary, so he decides to begin the semester by picking a few of the lessons from the introductory materials in the *New Testament Seminary Teacher Manual*. He chooses "Introduction to the New Testament" and "Studying the Scriptures."

Brother Morales feels good about these first two lessons but is struggling to know which other lessons he should plan for this first week. He looks at the weekly overview document for this week and reviews the lesson purposes for each of the lessons. He really feels like students would have a great experience with the two lessons in Mark 5, but he also recognizes that students need to be introduced to doctrinal mastery. So, he adds the "Introduction to Doctrinal Mastery" lesson. For the other two lessons, he decided to include both lessons in Mark 5. So the first week in the pacing guide looks like this:

Seminary Teacher Manual	Brother Morales's Pacing Guide
<i>COME, FOLLOW ME</i> SCRIPTURE BLOCK: MATTHEW 9-10; MARK 5; LUKE 9	
Mark 5:24-34; Matthew 9:20-22	<i>Introduction to the New Testament</i>
Mark 5:21-24, 35-43	<i>Studying the Scriptures</i>
Matthew 9:36-38; Matthew 10	Mark 5:24-34; Matthew 9:20-22
Luke 9:24-26, 57-62	Mark 5:21-24, 35-43
Doctrinal Mastery Review 3	<i>Introduction to Doctrinal Mastery</i>

The next week in the schedule, Brother Morales sees that there is a doctrinal mastery passage for Matthew 11:28–30.

Seminary Teacher Manual	Brother Morales’s Pacing Guide
<i>COME, FOLLOW ME SCRIPTURE BLOCK: MATTHEW 11–12; LUKE 11</i>	
Matthew 11:27; John 5:19, 30; John 8:18–28	
Matthew 11:28–30	
Doctrinal Mastery: Matthew 11:28–30	
Mark 2:23–3:6	
Luke 11:1–13	

He feels like students should really understand the principles of acquiring spiritual knowledge before they have the doctrinal mastery passage lesson on Matthew 11:28–30. He decides to schedule all three lessons about acquiring spiritual knowledge into the first part of this week. He then schedules the contextual lesson and the corresponding doctrinal mastery passage lesson on Matthew 11:28–30.

Seminary Teacher Manual	Brother Morales’s Pacing Guide
<i>COME, FOLLOW ME SCRIPTURE BLOCK: MATTHEW 11–12; LUKE 11</i>	
Matthew 11:27; John 5:19, 30; John 8:18–28	<i>Acquiring Spiritual Knowledge, Part 1</i>
Matthew 11:28–30	<i>Acquiring Spiritual Knowledge, Part 2</i>
Doctrinal Mastery: Matthew 11:28–30	<i>Acquiring Spiritual Knowledge, Part 3</i>
Mark 2:23–3:6	Matthew 11:28–30
Luke 11:1–13	Doctrinal Mastery: Matthew 11:28–30

For each of the subsequent weeks, he decides to follow the order the lessons are organized in the teacher manual, with a few exceptions. He looks at the *Come, Follow Me* schedule and notices that while the students were on summer break and seminary was not in session, there were four other doctrinal mastery passages that were studied. He still needs to include in the pacing guide the doctrinal mastery passage lessons and corresponding contextual lessons for those four passages: Luke 2:10–12, John 3:5, John 3:16, and Matthew 5:14–16. Notice how he altered the next couple of weeks to ensure that students received all the doctrinal mastery passages and their associated contextual lessons.

Seminary Teacher Manual	Brother Morales’s Pacing Guide
<i>COME, FOLLOW ME SCRIPTURE BLOCK: MATTHEW 13; LUKE 8; 13</i>	
Matthew 13	Matthew 13
Matthew 13:3–8, 18–23	Matthew 13:3–8, 18–23
Matthew 13:24–30, 36–43	Matthew 13:24–30, 36–43
Doctrinal Mastery Review 4	<i>Luke 2:1–14</i>
Assess Your Learning 3	<i>Doctrinal Mastery: Luke 2:10–12</i>
<i>COME, FOLLOW ME SCRIPTURE BLOCK: MATTHEW 14; MARK 6; JOHN 5–6</i>	
Matthew 14:13–23; John 6:5–14	Matthew 14:13–21; John 6:5–14
Matthew 14:22–33	Matthew 14:22–33
John 6:22–58	John 6:22–58
John 6:60–71	<i>John 3:1–8</i>
Doctrinal Mastery Review 5	<i>Doctrinal Mastery: John 3:5</i>

After Brother Morales finishes the pacing guide to this point, he notices that the next week is Easter. The seminary teacher manual does not include any content for the Easter or Christmas weeks included in *Come, Follow Me*, so Brother Morales can schedule any lessons he chooses to for this week. He could decide to include other lessons students may have missed over the summer. He decides to schedule during this week the two remaining doctrinal mastery passage lessons and their associated contextual lessons that were covered during the time of summer break. He still has one other spot for a lesson and decides to add a lesson from the introductory materials that students haven't had yet.

Seminary Teacher Manual	Brother Morales's Pacing Guide
EASTER	
	<i>John 3:14-17</i>
	<i>Doctrinal Mastery: John 3:16</i>
	<i>Matthew 5:13-16</i>
	<i>Doctrinal Mastery: Matthew 5:14-16</i>
	<i>Learning by the Spirit</i>

Now that Brother Morales has included all the doctrinal mastery passage lessons and the associated contextual lessons in the pacing guide, he follows the order of lessons in the teacher manual. Occasionally, there are weeks with a day off from school. During these weeks he still prioritizes doctrinal mastery learning experiences and decides which one of the other lessons in the week to not include in the pacing guide.

Seminary Teacher Manual	Brother Morales’s Pacing Guide
<i>COME, FOLLOW ME SCRIPTURE BLOCK: MATTHEW 15-17; MARK 7-9</i>	
Matthew 15:1-9	Matthew 15:1-9
Matthew 16:13-18	Matthew 16:13-18
Matthew 16:18-19; Matthew 17:1-7	Matthew 16:18-19; Matthew 17:1-7
Doctrinal Mastery: Matthew 16:15-19	Doctrinal Mastery: Matthew 16:15-19
Mark 9:14-29	Mark 9:14-29
<i>COME, FOLLOW ME SCRIPTURE BLOCK: MATTHEW 18; LUKE 10</i>	
Matthew 18:11-14	Matthew 18:11-14
Matthew 18:21-35	Matthew 18:21-35
Luke 10:25-37	Luke 10:25-37
Luke 10:38-42	Luke 10:38-42
Doctrinal Mastery Review 6	Doctrinal Mastery Review 6

Brother Morales follows this pattern until the last few weeks of the first half of the course. With two weeks remaining, he includes the “Doctrinal Mastery: Assessment 1 Review” lesson in place of a doctrinal mastery review. The following week, which is the final week of the first half of the course, he decides to schedule the “Doctrinal Mastery: Assessment 1” lesson. He schedules it early in the week so students have a few more days to take it if any are absent on the day it is administered or need to retake it.

Stacie Richards, a Released-Time Seminary Principal

The second semester of the school year in the area where Sister Richards and her faculty teach goes from January 3 to May 27. Students are then released for summer break until August 22.

Sister Richards is able to create a pacing guide with minimal differences from how the teacher manual is organized for the first part of the semester. However, as she compares the school schedule to the pacing in *Come, Follow Me*, she notices that students will be on summer break when two of the doctrinal mastery passages that are included in the first half of the curriculum are scheduled to be taught. These passages are John 17:3 and Luke 24:36–39. Since one of the purposes of doctrinal mastery is to bridge the gap of what students will miss when school is not in session, she decides to find a place to include these passages during the current semester. She also knows she needs to schedule the “Doctrinal Mastery: Assessment 1 Review” and “Doctrinal Mastery: Assessment 1” lessons before students leave for summer break.

In order to make these adjustments, she decides to begin at the final week of the semester and work her way back until she is able to work in the assessment, assessment review, doctrinal mastery lessons and their accompanying contextual lessons, and any other desired lessons. She decides not to teach the “Doctrinal Mastery: Assessment 1” lesson during the final week of the semester because of how fluid the school schedule can be and how many students tend to be absent that week. The final week is, therefore, left as scheduled.

Seminary Teacher Manual	Sister Richards’s Pacing Guide
JOSEPH SMITH—MATTHEW 1; MATTHEW 24–25; MARK 12–13; LUKE 21 (COME, FOLLOW ME SCRIPTURE BLOCK FOR MAY 22–28)	
Joseph Smith—Matthew	→ Joseph Smith—Matthew
Joseph Smith—Matthew 1:21–37; Luke 21:25–36	→ Joseph Smith—Matthew 1:21–37; Luke 21:25–36
Matthew 25:1–13	→ Matthew 25:1–13
Matthew 25:14–46	→ Matthew 25:14–46
Doctrinal Mastery Review 9	→ Doctrinal Mastery Review 9










Knowing that the “Doctrinal Mastery: Assessment 1 Review” lesson should be taught before the assessment lesson, Sister Richards decides to insert it as the first lesson of the second-to-last week of the semester and to insert the assessment lesson as the final lesson of the week. This will allow students a few days to study passages that they might not be as familiar with after the review.

She then decides that the review would be most effective after students have studied all the doctrinal mastery passage lessons. By moving the Matthew 22:36–39 doctrinal mastery lesson with its corresponding contextual

lesson to the end of the previous week, she is able to accomplish this objective while keeping a few days between the review and the assessment.

Seminary Teacher Manual	Sister Richards's Pacing Guide
<p>MATTHEW 21-23; MARK 11; LUKE 19-20; JOHN 12 (COME, FOLLOW ME SCRIPTURE BLOCK FOR MAY 15-21)</p>	
Matthew 21:1-11; John 12:27-36	Doctrinal Mastery: Assessment 1 Review
Matthew 21:12-16	Matthew 21:1-11; John 12:27-36
Matthew 22:34-40	Matthew 21:12-16
Doctrinal Mastery: Matthew 22:36-39	Matthew 23
Matthew 23	Doctrinal Mastery: Assessment 1
<p>MATTHEW 19-20; MARK 10; LUKE 18 (COME, FOLLOW ME SCRIPTURE BLOCK FOR MAY 8-14)</p>	
Matthew 19:1-12	Matthew 19:1-12
Matthew 19:16-30; Mark 10:17-31	Matthew 19:16-30; Mark 10:17-31
Matthew 20:1-16	Assess Your Learning 4
Doctrinal Mastery Review 8	<i>Matthew 22:34-40</i>
Assess Your Learning 4	Doctrinal Mastery: Matthew 22:36-39

Sister Richards then sees an opportunity to insert the doctrinal mastery lesson John 17:3 along with its contextual lesson into the pacing guide. These lessons were originally scheduled to be taught during summer break. After reading the lesson purposes of each of the remaining lessons for the week, she chose to keep the three lessons that she felt students in her area most needed. She saw no need to make any changes to the week of April 24–30.

Seminary Teacher Manual	Sister Richards's Pacing Guide
LUKE 12-17; JOHN 11 <i>(COME, FOLLOW ME SCRIPTURE BLOCK FOR MAY 1-7)</i>	
Luke 15	 Luke 15
Luke 17:11-19	 John 11:1-46, Part 1
John 11:1-46, Part 1	 John 11:1-46, Part 2
John 11:1-46, Part 2	 <i>John 17</i>
Doctrinal Mastery Review 7	<i>Doctrinal Mastery: John 17:3</i>
JOHN 7-10 <i>(COME, FOLLOW ME SCRIPTURE BLOCK FOR APRIL 24-30)</i>	
John 7	 John 7
Doctrinal Mastery: John 7:17	 Doctrinal Mastery: John 7:17
John 8	 John 8
John 9	 John 9
John 10	 John 10

Sister Richards knew that there was just one remaining doctrinal mastery passage lesson, Luke 24:36–39, that still needed to be inserted. It would also normally have been taught during the time of summer break. She noticed that the week of April 17–23 has a doctrinal mastery review lesson that could be replaced with the Luke 24 lesson. But as she continued to look down the schedule, she noticed that Easter week did not have any scheduled lessons.

Knowing that the Luke 24 doctrinal mastery lesson, along with its corresponding contextual lesson, would be perfect for Easter week, she decides to insert it there. She then looks at the other lessons that students would miss during their summer break and decides that the most important lessons that she could teach from those lessons would be those that teach about the Savior's suffering in Gethsemane, His Crucifixion, and the witnesses of His Resurrection. She completes the schedule for Easter week by inserting those lessons.

Seminary Teacher Manual		Sister Richards's Pacing Guide	
MATTHEW 18; LUKE 10 <i>(COME, FOLLOW ME SCRIPTURE BLOCK FOR APRIL 17-23)</i>			
Matthew 18:11-14	→	Matthew 18:11-14	
Matthew 18:21-35	→	Matthew 18:21-35	
Luke 10:25-37	→	Luke 10:25-37	
Luke 10:38-42	→	Luke 10:38-42	
Doctrinal Mastery Review 6	→	Doctrinal Mastery Review 6	
MATTHEW 15-17; MARK 7-9 <i>(COME, FOLLOW ME SCRIPTURE BLOCK FOR APRIL 10-16)</i>			
Matthew 15:1-9	→	Matthew 15:1-9	
Matthew 16:13-18	→	Matthew 16:13-18	
Matthew 16:18-19; Matthew 17:1-7	→	Matthew 16:18-19; Matthew 17:1-7	
Doctrinal Mastery: Matthew 16:15-19	→	Doctrinal Mastery: Matthew 16:15-19	
Mark 9:14-29	→	Mark 9:14-29	
EASTER <i>(COME, FOLLOW ME TOPIC FOR APRIL 3-9)</i>			
	→	<i>Matthew 26:36-46; Luke 22:39-46, Part 1</i>	
	→	<i>Matthew 27:24-66; Mark 15:15-38</i>	
	→	<i>Luke 24:1-12, 36-48</i>	
	→	Doctrinal Mastery: Luke 24:36-39	
	→	<i>Matthew 28; Luke 24; John 20</i>	

By selecting the lessons she did, Sister Richards was able to prioritize doctrinal mastery for students as well as provide students with valuable learning experiences that focus on the Savior during the Easter week.

For the rest of the semester, she was able to organize the lessons so that they followed the order in the teacher manual closely.



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