



**Hartford**  
SEMINARY

*Exploring Differences, Deepening Faith*

# Catalogue

2018-2019

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*This Catalogue is an announcement of the Seminary program for the 2018-2019 academic year. The Catalogue is in effect from the beginning of the fall semester of 2018 until the beginning of the fall semester in September of 2019. While every effort is made to ensure that the information contained in this Catalogue is correct at the time of publication, Hartford Seminary reserves the right to make changes in the courses of instruction and in any other information contained herein. The policies in this Catalogue combined with those in the Student Handbook constitute the official policies of the Seminary. Students are responsible for reviewing and abiding by the policies contained in both documents.*

*For further information on Hartford Seminary’s degree and certificate programs, contact the admissions office at 860-509-9512, fax 860-509-9509, or e-mail [admissions@hartsem.edu](mailto:admissions@hartsem.edu).*

## About Hartford Seminary

### Mission Statement

#### **Hartford Seminary serves God**

- By preparing leaders, students, scholars and religious institutions to understand and live faithfully in today's multifaith and pluralistic world;
- By teaching, research, informing the public and engaging persons in dialogue;
- By affirming the particularities of faith and social context while openly exploring differences and commonalities.

Adopted by the Board of Trustees  
November 2002

### Values

#### **These are the values expressed in our programs and within our common life as Trustees, Faculty and Staff of Hartford Seminary:**

We seek as people of faith to serve God humbly;

We are committed to the love of God and love of stranger;

We celebrate our Christian foundation;

As part of our fidelity to that foundation, we affirm our historic and continuing commitment to Christian-Muslim dialogue and commit to further dialogue with Judaism and other religious traditions;

We acknowledge the importance of spirituality in living out our mission and the value of ritual and symbol within the spiritual life;

We affirm the common humanity of all people;

We are a community that seeks to be a safe place for disparate voices;

We welcome both those who affirm the traditional voices in faith communities and those who carry doubts regarding those traditions. We seek fresh ways of relating faith, practice and reason to modern life;

We commit to a justice that moves us beyond toleration to critical engagement in an environment of trust;

We cultivate a community committed to the scholarly pursuit of truth and its practical embodiment;

We strive for excellent and creative teaching and learning experiences throughout the curriculum;

We affirm high quality research, especially that which bridges the theoretical and applied;

We seek practices that embody integrity in our professional and institutional life;

We commit to diversity in our Seminary community;

And we believe in education that is transformative, creative and empowering, enabling people to contribute more fully to their faith-based and civic communities.

## A Scholarly Community of Faith

Hartford Seminary's influence reaches far beyond the walls of churches, mosques, and synagogues. Its work strengthens the moral character of society. By developing the leadership capacities of religious leaders and the wider public, the Seminary directly affects the cities, towns, and rural areas where these leaders live. Armed with renewed vigor and dedication to their work, Hartford Seminary students and program participants return to their communities with a new wholeness, a new sense of the possibility of a humane world, and the practical skills to bring about that vision. Hartford Seminary nurtures and matures individual spiritual growth.

Within this scholarly community of faith, faculty members draw from their particular fields of specialization to educate religious leaders in the many ways leadership is exercised in local faith communities, whether traditional or emerging, established or informal. They teach students in classrooms and online, inform the larger community through public presentations, and engage in scholarship that furthers our understanding of the dynamics of faith in various settings.

Besides the formal graduate programs fully described later in this Catalogue, the Seminary offers a program of lectures, workshops, symposia, and performances that are open to students and the public. These programs complement and enrich our traditional academic offerings. They are led both by members of our own faculty and by nationally and internationally recognized experts.

The Seminary is also committed to providing leadership education to communities that have historically been marginalized. This is expressed through the Black Ministries Program (BMP), the Hispanic Ministries Program/Programa de Ministerios Hispanos (PMH), and the Women's Leadership Institute (WLI). Both the BMP and PMH programs provide introductory courses for lay and ordained Christian leaders. The WLI program is open to all women interested in exploring a feminist perspective on leadership that is justice-based, globally oriented, attentive to diversity, and ritually expressed.

The Hartford Seminary library is widely known for its depth and breadth of content. Our holdings emphasize Christian ministry, Biblical studies, ethics, Christian feminism, Islamic studies, Christian-Muslim relations, sociology of religion, and contemporary church practice. The library, whose reading room and stacks occupy the lower floors of the Seminary's main building, contains more than 62,000 volumes, 7500 e-books, and 300 periodicals. Computers, along with wireless capabilities, provide online access to international databases containing more than several million entries.

While our programs and courses cover a range of theoretical and methodological approaches to the study of Christianity, Islam, and Judaism, two academic centers give particular attention to unique and longstanding aspects of the Seminary's mission: the Hartford Institute for Religion Research and the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations.

### **Hartford Institute for Religion Research (HIRR)**

The Hartford Institute for Religion Research has a thirty-five-year record of rigorous, action-oriented research, anticipation of emerging issues and commitment to the creative dissemination of learning. This record has earned the Institute an international reputation as an important bridge between the scholarly community and the practice of faith.

The Hartford Institute was established at Hartford Seminary in 1981, formalizing a research program started by the Seminary in 1974. Its work is guided by a disciplined understanding of the interrelationship between the life and resources of American religious institutions and the possibilities and limits placed on those institutions by the social and cultural context in which they work, and by a dialogical understanding of the interrelationship among the theological, the situational and the strategic. Since its founding, the institute has initiated more than 80 projects supported by more than \$10 million in external funding and has developed strong connections to local congregations, denominational structures and theological education, including the institutionalization of the

Cooperative Congregational Partnership and its related Faith Community Today surveys and publications as a program of the Institute.

Faith Communities Today (FACT) was launched in 2000 as the largest national survey of congregations ever conducted in the United States. The study of 14,301 local churches, synagogues, parishes, temples and mosques was intended to provide a public profile of the organizational backbone of religion in America – congregations – at the beginning of a new millennium. The informal coalition of denominations and faith groups that sponsored the statistical portrait was so pleased with the insights and appreciation generated that they formalized their continuing efforts as The Cooperative Congregational Studies Partnership (CCSP), hosted by Hartford Seminary's Institute for Religion Research. For more information about CCSP member organizations and about the continuing series of FACT surveys and publications visit: [www.FaithCommunitiesToday.org](http://www.FaithCommunitiesToday.org)

### **Programs**

Research in service of the practical theological reflection of religious leaders is at the heart of what the institute does. Groundbreaking studies of congregational theology, megachurches, the implications of postmodernity for national denominational identities, national trends in congregational vitality, and emergent pedagogies for interfaith dialogue in theological education are a few of the many ways in which we seek to measure how people of faith are forming and re-forming their institutions. Institute personnel and projects have pioneered methods for the study of congregations, and are currently merging practical theological perspectives into the discipline of congregational studies toward the development of new tools for understanding congregational theologies. Hartford Institute projects have resulted in an impressive list of books in recent years, and an equally impressive list of news outlets where institute findings and staff are quoted.

The HIRR website, [www.hirr.hartsem.edu](http://www.hirr.hartsem.edu), established in 1997, provides a gateway into the best research resources on the Web, and includes up-to-date survey findings, reports on national studies of religion and venues for interactive exchange of knowledge.

### **Faculty**

Institute faculty regularly partner with other seminaries, universities, and agencies in sharing research-based resources for congregational development. Institute faculty are regular contributors through the media to the public understanding of American religious life, serve on the boards of a host of professional associations, and regularly address a broad spectrum of religious and academic audiences. The Hartford Institute faculty, Scott Thumma (Director), and Adair Lummis (Faculty Associate), provide consultation to congregations, seminaries, denominations and area councils of churches and synagogues, for groups that range from Anglican to Adventist, Baptist to Baha'i, Churches of Christ to United Church of Christ, Methodist to Muslim, Reform Judaism to Reformed Church in America to Roman Catholic.

### **Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations**

Named for one of the nation's early, pre-eminent scholars of Islam, the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations is the country's oldest center for such study. The Macdonald Center embodies Hartford Seminary's long-term commitment – begun in 1893 – to the study of Islam and Christianity and the complex relationship between the two religions throughout history and in the modern world.

The Macdonald Center challenges scholars, students, members of religious institutions, community groups, the media and the general public to go beyond stereotypes and prejudices and to develop a profound awareness and appreciation of Islamic religion, law and culture. It is committed to the premise that through intensive study and academically guided dialogue, mutual respect and cooperation between Muslims and Christians can and must develop.

### **Programs**

Edited by Macdonald Center faculty, *The Muslim World* is one of the oldest journals dedicated to the study of Islam and Christian-Muslim Relations, with subscribers in over 60 countries. The journal, published by Blackwell,

provides scholarly articles on contemporary Islam and Muslim societies and on the history of interaction between Christianity and Islam, as well as reviews of current literature in the field.

Complementing its academic work, the Center is actively engaged in community service through professional consultation, and participates regularly in the Seminary's educational outreach program. The Macdonald Center *Willem A. Bijlefeld Lecture* brings a distinguished scholar and/or religious leader to campus for a public presentation on some aspect of Islam or Christian-Muslim relations every other year. In these ways and in many others, the Center works to promote Christian-Muslim understanding and mutual respect in the local, national and world communities.

The work of the Macdonald Center is enhanced by a number of international partnerships. Each year students, scholars and visiting faculty from various parts of the world engage in the study of Islam and Christian-Muslim relations.

Periodically, the Macdonald Center organizes international interfaith study seminars. These seminars provide participants with a rare opportunity to meet Muslim, Christian and Jewish leaders in the Middle East, Southeast Asia and other parts of the Islamic world to learn about historical and current efforts at interfaith cooperation.

### **Faculty**

The Macdonald Center faculty, including core faculty members, David Grafton, Seyfeddin Kara, Yahya Michot, Feryal Salem, and Timur Yuskaev along with faculty associate Steven Blackburn, pay special attention to the areas of study within the Seminary's graduate programs that focus on Islamic studies and Christian-Muslim relations. They are sought after presenters locally, nationally and globally and work tirelessly to foster interfaith understanding in diverse settings from a post-service discussion group at a local Congregational Church to a keynote lecture at a conference in Kyoto, Japan.

For more information on the Macdonald Center please see their website at <http://www.hartsem.edu/macdonald-center/>.

## Accreditation and Association

Hartford Seminary is accredited by The Association of Theological Schools in the United States and Canada (412-788-6505), the New England Association of Schools and Colleges (781-271-0022), and the Board of Higher Education of the State of Connecticut.

Hartford Seminary is an associate member of the Hartford Consortium for Higher Education; the other institutions being: Capital Community College, Central Connecticut State University, Charter Oak State College, Connecticut Public Television and Radio, Goodwin College, Rensselaer at Hartford, Saint Joseph College, Saint Thomas Seminary, Trinity College, the University of Connecticut, and the University of Hartford.

Hartford Seminary is a religious institution exempt from state regulation and oversight in the Commonwealth of Virginia.

## The Neighborhood and Campus

### **The Neighborhood**

Hartford Seminary is located in the West End neighborhood of Hartford, Connecticut – a Victorian style neighborhood on the National Historic Register. The majority of this neighborhood is residential, and it is one of the safest areas in Hartford. Two-thirds of its geographical area has single and two and three-family homes that are well maintained with interesting and varied architecture. Also nearby are several high and medium density apartment buildings.

The West End's diverse housing stock, ranging from efficiency apartments to mansions, is suitable for a wide spectrum of ages, income and lifestyle, and has resulted in a very diverse population of about 9,000. The West End has a growing student population who attend nearby colleges. Often they rent apartments in two- and three-family homes.

The neighborhood's commercial corridor, Farmington Avenue, caters to automobile oriented and convenience shopping, but in recent years local pubs and restaurants have opened up and have thrived. There is public transportation via bus lines into downtown Hartford.

Public spaces – schools, a park, and museum – add to the West End neighborhood. Elizabeth Park, a city park noted for its gardens, is a popular destination for West Enders. The park's Rose Garden, built in 1902 and the oldest rose garden in the country, has over 12,000 rose bushes and attracts visitors from the region and beyond. Also nearby are the Connecticut Historical Society and the University of Connecticut School of Law.

## **The Campus**

Hartford Seminary's campus includes a main building, several smaller office/classroom buildings and a number of residential housing units.

In 1972 Hartford Seminary shifted its direction, moving from a traditional residential divinity school and establishing itself as an interfaith theological center. To accommodate its changed needs, the Seminary decided to sell its campus and build a new structure.

Internationally renowned post-modern architect Richard Meier was selected by the Board of Trustees to design the new home for Hartford Seminary. Construction began in 1978 with completion in 1981. The main building includes a large meeting room, a chapel, a library, (open to the public), classrooms and areas for part-time and full-time faculty, as well as workrooms and offices.

After almost 30 years, Hartford Seminary, as one of Richard Meier's first public designs continues to be a symbol of forward-looking research, education and open interfaith dialogue.

"If any religious symbol can be said to dominate Richard Meier's design for Hartford Seminary, it is the primordial emblem of creation: light. Whether silhouetted against a cloudless summer sky or wrapped in the haze of a New England winter, this low white building is an arrestingly luminous presence . . . Transposed to full scale, Hartford Seminary displays a harmonious ordering of calm, simple volumes, and a modulation of radiant spaces unprecedented in Meier's work."

—*Architectural Record*, January 1982

Across the street from the main building are two buildings. One houses the Hartford Institute for Religion Research, and the other is the home of the Women's Leadership Institute. Both buildings include faculty offices and meeting space.

Around the corner is the Martin and Aviva Budd Interfaith Building which houses the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations as well as other faculty offices for faculty who teach interfaith understanding.

Six faculty members live in houses on campus, and there are other residential structures that house students and staff.

The entire campus comprises approximately 12 acres in a one and a half square block area.

## Seminary Faculty

### Core Faculty

#### **Najib George Awad**

B.A. (Near East School of Theology, Beirut, Lebanon);  
 M.A. and Dr. Phil. (King's College, London, United Kingdom);  
 Dr. Theol. Habil. (Westfälische Wilhelms-Universität Münster, Germany);  
 Associate Professor of Christian Theology and Director, International Ph.D. Program  
 Specialization: Systematic Theology and Christian Doctrine, Historical Theology,  
 Theology of Religions, Theology and Contextuality



Najib George Awad was born in Lattakia, Syria. He is an Arab Christian Protestant, and the first, if not so far the only, Syrian Protestant Arab Systematic Theologian. Najib is also a poet and an Arabic-English-Arabic translator. Before moving to Hartford, Najib George Awad worked in Germany as Lecturer in Systematic and Contextual/Intercultural Theology in the MA in Intercultural Theology programme of Göttingen University/EL Missionsseminar. Before this, he was a Visiting-Fellow in Yale Divinity School, Yale University, where he worked on writing a manuscript on Trinitarian theology and modernist and post-modernist notions of “personhood” and “relationality” in interlocution with Prof. David Kelsey and Prof. Miroslav Volf (published in 2014 by Fortress Press as *Persons in Relation: an Essay on the Trinity and Ontology*). Prof. Dr. Dr. Awad has earned also his Venia Legende (Dr. Theol. Habil.) in historical/Oriental Theology (on Early Arab Christian-Muslim Kalam) from Philipps-Universität Marburg, Germany after submitting a Habilitationsschrift on the theological orthodoxy of Theodore Abu Qurrah in dialogue with Muslim Mutakallims of the ninth century CE. His monograph is published in 2015 by De Gruyter under the title, *Orthodoxy in Arabic Terms: A Study of Theodore Abū Qurrah's Trinitarian and Christological Doctrines in an Islamic Context*. His earlier publications are, *God without Face? On the Personal Individuation of the Holy Spirit* (Mohr Eibeck, 2011); and, *And Freedom Became a Public-Square: Political, Sociological and Religious Overviews on the Arab Christians and the Arabic Spring* (LIT Verlag, 2012).

#### **David D. Grafton**

B.A. (Capital University)  
 M.Div. (Luther-Northwestern Theological Seminary)  
 Ph.D. (University of Birmingham, England)  
 Interim Academic Dean, Professor of Islamic Studies and Christian-Muslim  
 Relations

Specialization: Christian-Muslim relationships, history of Christianity in the Middle East, American Christian perspectives on religion and society in the Middle East, and 19th and 20th Protestant missionary thought on Islam



Dr. Grafton's academic interests focus on Christian-Muslim relationships, history of Christianity in the Middle East, American Christian perspectives on religion and society in the Middle East, and 19th and 20th Protestant missionary thought on Islam. He has provided lectures and seminars on Middle East Religion and Society, Islam, and Christian-Muslim Relations for both the academy and the church throughout the US, Canada, England and the Middle East (including Egypt, Jordan, Lebanon, and Sudan). He is the author of numerous articles, and chapters of books as well as *The Christians of Lebanon: Political Rights in Islamic Law* (I.B. Tauris, 2004), and *Piety, Politics and Power: Lutherans Encountering Islam in the Middle East* (Wipf and Stock, 2009), *The Contested Origins of the 1865 Arabic Bible* (Brill, 2015). He is the North American Sections editor for the bibliographic history *Christian-Muslim Relations 1500-1900 (CMR1900)*

David D. Grafton is a pastor of the Evangelical Lutheran Church in America, and has served Lutheran congregations in New Jersey, England, and an international congregation in Cairo, Egypt. He is married and has three children.



### **Deena Grant**

B.A. (Brandeis University)

Ph.D. (New York University)

Associate Professor of Jewish Studies

Specialization: Hebrew Bible, Israelite Religion, Anthropomorphism, Jewish Interpretive Traditions



Deena Grant is Associate Professor of Jewish Studies at Hartford Seminary. She received her Ph.D. in Hebrew and Judaic Studies from New York University, specializing in Hebrew Bible. Her book *Divine Anger in the Hebrew Bible* (Catholic Biblical Association, 2014) explores varying expressions of God's anger across major biblical collections. An observant Jewish scholar, Dr. Grant values studying and teaching the Hebrew Bible from a historical-critical perspective and also as it is interpreted and lived out by faith communities. Dr. Grant is currently working on the concept of hate in the Hebrew Bible.

### **Seyfeddin Kara**

B.A. (Uludag University, Bursa, Turkey)

M.A. (Birkbeck, University of London, UK)

M.A. (Islamic College, London, UK)

PhD (University of Durham, UK)

Assistant Professor of Shi'i Studies and Relations between Islamic Schools of Thought.

Specialization: Shi'i studies, Quranic studies, hadith studies, Sunni-Shi'i relations, early history of Islam, Islamic legal theory, Islam and politics, Islam and human rights, Islamophobia studies.



Seyfeddin was born and raised in Turkey and studied in seminaries in Syria, Iran and the UK. He is an interdisciplinary researcher and his academic interests focus on both the early history of Islam and contemporary issues pertaining to Islam and Muslims. He has published journal articles in the *Journal of Near Eastern Studies*, *Journal of Royal Asiatic Society*, *The Muslim World* and *Journal of Shi'a Islamic Studies* and is currently working on a monograph about the Shi'i approach to the textual history of the Qur'an. Prior to joining Hartford Seminary, Seyfeddin worked as a Teaching Fellow at the University of Durham, UK.

Before pursuing a career in academia, he worked at London-based Islamic Human Rights Commission for several years and submitted reports to the various United Nations treaty bodies. He also attended meetings at the UN Human Rights Council, and Organization for Security and Cooperation in Europe. Seyfeddin is a fellow of UK Higher Education Academy. Most of his works are available at <https://durham.academia.edu/SeyfeddinKara>.

### **Joel N. Lohr**

B.A. (Trinity Western University, Canada)

M.A. (University of Durham, England)

PhD (University of Durham, England)

Professor of Bible and Interreligious Dialogue and President of Hartford Seminary

Specialization: Jewish-Christian Dialogue and Sacred Texts, Jewish-Christian Relations, Interreligious Dialogue, Relations, and Conflict Management, Intercultural Competence, Diversity, and Leadership in Higher Education



Joel N. Lohr is an award winning author, scholar of religion, and passionate leader in interreligious relations and higher education. Born to Dutch immigrants in Canada, Lohr is a first generation college graduate, earning a BA in Religious Studies (Trinity Western University, Vancouver, Canada) and an MA and PhD in Religion and Theology (University of Durham, England). He then took up a prestigious Social Sciences and Humanities Research Council of Canada postdoctoral fellowship at the University of Toronto and taught at Wycliffe College, a seminary within the Anglican Church of Canada. He has

held teaching appointments at Trinity Western University in Vancouver, Canada and most recently at University of the Pacific in Stockton, CA, where he also served as Dean of Religious Life.

President Lohr's teaching and research has focused on the Bible, specifically the Torah/Pentateuch, as well as Jewish-Christian relations and dialogue, Interreligious Dialogue, and Intercultural Competence, Diversity, and Leadership in Higher Education. He has published ten books with publishers that are both academic (Oxford, Brill, Eisenbrauns, Purdue) and popular (Zondervan, Oneworld, Baker Academic, and Abingdon). His first monograph, *Chosen and Unchosen: Conceptions of Election in the Pentateuch and Jewish-Christian Interpretation*, was awarded the R. B. Y. Scott Award by the Canadian Society of Biblical Studies for "outstanding book in the areas of Hebrew Bible and/or the Ancient Near East," and more recently his unique tri-authored book, *The Abingdon Introduction to the Bible: Understanding Jewish and Christian Scriptures*, was awarded the CHOICE Magazine Outstanding Academic Title award for 2014. Lohr's work has been noted not only for its academic strength but also interfaith ingenuity. He has published articles in respected dictionaries and peer-reviewed journals such as the *Journal of Biblical Literature*, *Zeitschrift für die Alttestamentliche Wissenschaft*, *Catholic Biblical Quarterly*, *Horizons in Biblical Theology*, and *Journal of Interreligious Studies* (among others).

A longtime advocate of becoming embedded in and living in community, President Lohr lives with his wife Teresa and daughter Aviyah on the Hartford Seminary campus. On weekends, they can be found outdoors hiking, on the beaches of Rhode Island, or on a local ski hill.

### **Shanell T. Smith**

B.A. (Rutgers - the State University of New Jersey);

M.Div. (Princeton Theological Seminary);

Ph.D. (The Theological School, Drew University);

Associate Professor of New Testament and Christian Origins, Director, Cooperative M.Div. Program

Specialization: Feminist and Womanist Biblical Interpretation, Gender and Sexuality in the New Testament, Intersections of Postcolonial, African American, and New Testament Studies, Revelation



Shanell T. Smith is Assistant Professor of New Testament and Christian Origins. She is also an ordained Minister of Word and Sacrament in the Presbyterian Church, USA. She remains dedicated to preparing leaders for ministry in today's multi-faith world. Her passion for teaching is fueled by her desire to inspire and challenge by bringing together faith and intellect. She continually works to create a productive space for intellectual dialogue, critique, and analysis in the classroom, enhance the status of women in the profession, mentor students by helping them recognize, embrace, and capitalize on their potential, and publish works that will further New Testament scholarship by inciting others to engage. As an African American woman, Dr. Smith finds that she is uniquely positioned to bring new perspectives, and more importantly, new questions to critical New Testament study, beyond traditional, feminist, and African American (male) hermeneutical inquiry. However, as an African American woman, Dr. Smith says her marginal status is tempered by remembering her place of privilege in comparison to her Two-Thirds World sister-scholars, and those in these United States without access to individual educational privilege and other structural privileges including healthcare, private transportation, safety, etc. Her most recent work, *The Woman Babylon and the Marks of Empire: Reading Revelation with a Postcolonial Womanist Hermeneutics of Ambivalence* (Fortress Press 2014), engages and furthers both feminist and African American biblical interpretations of Revelation in terms of the "Great Whore" debate and the understanding of Revelation as a minority report, respectively.

### Scott Thumma

B.A. (Southwestern University);  
 M.Div. (Candler School of Theology of Emory University);  
 Ph.D. (Emory University);  
 Professor of Sociology of Religion, Director, Hartford Institute for Religion Research,  
 Director, D.Min. Program  
 Specialization: Megachurches, Congregational Studies, Contemporary American Religion,  
 Religion and the Internet



Scott Thumma is a professor of sociology of religion at Hartford Seminary and conducts research for the Seminary's Hartford Institute for Religion Research. Additionally, he is the director of the school's distance education program. He has published articles and chapters on megachurches and a 2007 book, *Beyond Megachurch Myths*. He has also written and taught in congregational studies, the study of Pentecostalism, the intersection of homosexuality and Evangelicalism, contemporary conservative Christian movements and the role of the Internet in congregational life. His most recent book, *The Other 80%: Turning Your Church's Spectators into Active Disciples* (JosseyBass, 2011), is a research based analysis of how to increase member involvement and is filled with practical ministerial suggestions.

### Timur Yuskaev

B.A. (Bard College);  
 M.A. (University of Colorado at Boulder);  
 Ph.D. (University of North Carolina at Chapel Hill);  
 Associate Professor of Contemporary Islam, Holder of the Islamic Chaplaincy Faculty  
 Chair, Director, Imam and Muslim Community Leadership Program, Co-Director, Islamic  
 Chaplaincy Program, and Co-Editor, *The Muslim World*  
 Specialization: Qur'anic Studies, Anthropology of the Qur'an, Contemporary Qur'anic  
 Hermeneutics, Islamic homiletics, Muslim Modernities, American and African-American Religious History



Timur Yuskaev is an Associate Professor of Contemporary Islam and co-director of the Islamic Chaplaincy program with Dr. Feryal Salem at Hartford Seminary. His upcoming book, *Speaking Qur'an: the Emergence of an American Sacred Text*, examines contemporary written and oral interpretations of the Qur'an. This project highlights his academic interest in religions as lived reality, past and current, which he approaches through the lens of Qur'anic hermeneutics, American Religious History and Memory Studies. In his past professional life, and in between degrees and teaching assignments, Dr. Yuskaev served as Coordinator of Educational Programs and Director of *Muslims in New York Civic Life Project* at the Interfaith Center of New York.

## Visiting Professors

### **Erica Dollhopf**

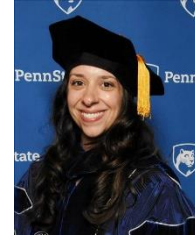
B.A. (University of Pittsburgh)

M.A. (Lehigh University)

M.A. (Pennsylvania State University)

Ph.D. (Pennsylvania State University)

Visiting Assistant Professor of Religion and Society



Dr. Dollhopf is a sociologist whose research focuses on the dynamics of organizations and leaders, particularly within congregations, faith-based nonprofits, and social movements. Through use of quantitative and qualitative analytical techniques as well as original data collection, her articles have addressed such issues as the effects of new clergy on congregations, IRS registration patterns among U.S. congregations, and the founding processes of faith-based nonprofits. Her dissertation, *The Causes and Consequences of the Formalization and Professionalization of the U.S. Advocacy Organizational Sector, 1960-2009* analyzes similar types of organizational processes in the broader U.S. social movement sector. Prior to coming to Hartford Seminary as postdoctoral faculty, Dr. Dollhopf worked as a senior research associate for the Association for Religion Data Archives.

### **Allison Norton**

B.A. (Lee University)

M.A. (Fuller Theological Seminary)

Ph.D. (Fuller Theological Seminary)

Visiting Assistant Professor of World Christianity and Religious Studies and Louisville Postdoctoral Fellow

Specialization: Transnationalism, Religious Identities, The New Second Generation, African Pentecostalism



Allison Norton is the Visiting Assistant Professor of World Christianity and Religious Studies and Louisville Postdoctoral Fellow. She holds a Ph.D. from Fuller Theological Seminary, with her thesis “Passing on the Faith: A Mixed Methods Study of Intergenerational Religious Transmission in Transnational African Immigrant Congregations in the United States.” Her research and publications explore the transnational dimension of African Pentecostalism and the changing American religious landscape, the role of migration on the worldwide expansion of the Christian faith, and the religious identities of the “new” second generation. Allison’s experience with Africans in Ghana and the US included serving as registrar and certificate course educator at the Pan African University College in Winneba, Ghana and her current role as an ordained deaconess of the Church of Pentecost.

## Faculty Associates

### **Steven Blackburn**

B.S.F.S. (Georgetown University);

M.Sc. (Georgetown University);

B.D. (Hons) (University of St. Andrews);

Ph.D. (University of Saint Andrews);

Faculty Associate in Semitic Scriptures and Curator of the Library's Arabic Collection

Specialization: Arabic, Islam, Hebrew Scripture



Steven Blackburn serves as Director of the Seminary's Library, where one-eighth of the Library's holdings are in Arabic; he is also a Faculty Associate in Semitic Scriptures. Dr. Blackburn's interest in Arabic and Islam is due to the influence of his maternal grandparents, who were born in Algiers. He studied at the Bourguiba Institute in Tunis, Tunisia as well as the American University in Cairo, and holds a Ph.D. from the University of St. Andrews in Scotland, with his thesis, "The Early Arabic Versions of the Book of Job," treating the interplay of linguistics and theology among Arabic speaking Jews, Christians, and Muslims. An ordained Congregational-Christian minister, Dr. Blackburn's Middle Eastern experiences include work with Saudi Bedouins in the field of literacy. Closer to home, he has served on the board of the National Council of Churches Office for Christian-Muslim Relations.

### **Brian Clark**

B.A. (Amherst College)

M.T.S. (Harvard Divinity School)

M.Ed. (University of Massachusetts, Boston)

Ph.D. (Boston University)

Faculty Associate in World Christianity, and Director of Online Learning

Specialization: Modern World Christianity, History of Mission, Transatlantic Methodism, Early Evangelicalism, Women in Popular Protestantism, The Design of Instruction, Instruction of Adult Learners



Dr. Clark is the Director of Online Learning and Faculty Associate in World Christianity. Before coming to Hartford Seminary, he served as an Instructional Designer at the University of Hartford, and then he served as Director of Instructional Design at Hebrew High School of New England and the Sigel Hebrew Academy.

Dr. Clark's academic research has focused on the process through which 18th century Protestant groups split off from each other, creating oppositional identities and cultures. Named "Best Dissertation" by the Wesleyan Theological Society, his thesis highlights the crucial role that women played in the chaotic rise of the Methodist movement. His ongoing learning and research focuses on the current flowering of Christianity in the Global South.

**Adair T. Lummis**

B.S., Ph.D. (Columbia University);

Faculty Associate in Research

Specialization: Denominational Polity and Policies in Mission and Ministry; Gender, Spirituality and Leadership in Communities of Faith; Clergy Deployment, Competence and Health



Adair Lummis is a Faculty Associate in Research at the Seminary’s Institute of Religion Research. Her research interests have concentrated on the sociological study of clergy, regional denominational offices and their executives, racial/ethnic and immigrant minorities in Christian and other traditions, and ordained and lay women in churches and spiritual support groups. She is coauthor of five books, most recently *Clergy Women: an Uphill Calling* (1998), *Healthy Clergy, Wounded Healers: Their Families and Their Ministries* (1997). She has also published several book chapters and articles, most recently “Forever Pruning? The Path to Ordained Women’s Full Participation in the Episcopal Church of the USA” (2008), “Hispanic Ministry in Fourteen Protestant Denominations”(2006), “Theological Match Between Pastor and Congregation: Implications for Church Growth” (2006), and “Real Men and Church Participation” (2005). She is currently the editor of the journal, *Review of Religious Research*.

**Lucinda Allen Mosher**

B. Mus. (Boston University);

M.Mus.Ed. (Lowell State College);

M.A. (Hartford Seminary);

S.T.M., Th.D. (General Theological Seminary);

Faculty Associate in Interfaith Studies and Director, Multifaith Chaplaincy Program

Specialization: America’s Religious Diversity, Chaplaincy Models and Methods, Christian-Muslim Relations, Christian Theology



Lucinda Mosher is the Director of Hartford Seminary’s Graduate Certificate Program in Chaplaincy for Multifaith Contexts and Faculty Associate in Interfaith Studies. A Christian moral theologian who specializes in multifaith concerns, she teaches courses related to chaplaincy and to Christian-Muslim relations. Dr. Mosher is the author or editor of ten books, including *The Episcopal Church, Interreligious Relations, and Theologies of Religious Manyness* (Peter Lang, 2012) and the *Faith in the Neighborhood* series on America’s religious diversity (Seabury). A frequent lecturer in the US and abroad, she has published many articles and has contributed chapters to several books, including *Teaching Religion and Healing* (edited by Barnes and Talamantez, 2006). As a consultant, Dr. Mosher’s projects have included research on how religious leaders-in-training are taught about religious difference. An accomplished musician, her workshops sometimes combine her expertise in interreligious understanding with her training in theology and the arts.

**Michael Piazza**

B.S. (Valdosta State University)

M.Div. (Candler School of Theology)

D.Min. Candidate (Hartford Seminary)

Faculty Associate in Congregational Renewal

Specilization: Congregational Renewal, Preaching and Worship, Stewardship and Development, Leadership Development, Turn around congregations, Social Justice and Activism, LGBTQ Studies



The Rev. Piazza is a consultant for congregational renewal and stewardship with Agile Church Consulting, the Sr. Pastor of the Virginia-Highland Church, and the author of eleven books – most recently, *The Vital Vintage Church*. For two decades he served as pastoral leader of the Cathedral of Hope UCC as it grew from 200 members to over 4000.

### **Donna Schaper**

M.A. (Gettysburg College)  
 M.A. (University of Chicago)  
 M.Div. (Lutheran Theological Seminary at Gettysburg)  
 D.Min. (Hartford Seminary)  
 Honorary Doctorate (Gettysburg College)  
 Faculty Associate in Religious Leadership  
 Specialization: Leadership Development, Turn around congregations, Start-up  
 Congregations, New Church Starts, Fund and Energy Raising, Pastoral Theology, Public  
 Ministry, Parish Ministry Administration



The Rev. Dr. Donna Schaper, formerly at Coral Gables Congregational Church in Miami and before that at Yale University, is Senior Minister for Judson Memorial Church on the corner of Washington Square Park in Greenwich Village, New York City.

Her 34 published books tell the tale of her interfaith marriage, her pioneer as an ordained woman, her quiet spirituality and noisy activism. Most recently she wrote *Prayers for People Who Think They Can't* (Abingdon) and *Spiritual Preparation for Death and Dying*, (Church Publishing).

### **Benjamin K. Watts**

B.A. (Alabama A & M University);  
 M.Div. (Yale Divinity School);  
 D.Min. (Hartford Seminary);  
 Faculty Associate in Religion and Community Life and Director, Black Ministries Program  
 Specialization: Urban Ministries, Pastoral Care, Homiletics and Spirituality



Benjamin K. Watts is a Faculty Associate in Religion and Community Life. He also serves as Director of the Black Ministries Program. Dr. Watts believes in the notion of living one's liturgy in an applied context. His commitment to research includes spirituality and public life...living faith in the public square. He has worked to understand the relevance of race and culture in marginalized communities beyond their religious hegemony. Dr. Watts is committed to the interconnectedness of all living things. This theology transcends the parochialism of the Christian context in which he serves. Dr. Watts offers courses in the following areas: the Essential Writings of Howard Thurman, Pastoral Counseling, and the Art of Preaching. He serves as the Senior Pastor of Shiloh Baptist Church in New London, Connecticut.

### **Miriam Therese Winter**

B.Mus. (Catholic University);  
 M.R.E. (McMaster Divinity College);  
 Ph.D. (Princeton Theological Seminary);  
 Honorary D.H.L. degrees from Albertus Magnus College (New Haven); St. Joseph  
 College (West Hartford); Mount St. Vincent University (Halifax)  
 Faculty Associate in Transformative Leadership and Spirituality, Director, Master of Arts  
 in Transformative Leadership and Spirituality, Director, Women's Leadership Institute  
 Specialization: Liturgy, Worship, Spirituality, Feminist Studies



Miriam Therese Winter, a Medical Mission Sister who will retire from her core faculty position in June 2015, will remain at the seminary as a Faculty Associate to teach and direct the Women's Leadership Institute and the M.A. in Transformative Leadership and Spirituality. A pioneer in folk-style music for the liturgy at the time of Vatican II, she is widely known for her hymn texts and songs for contemporary worship, for her cutting edge work on behalf of women, and for her creative approach to a more inclusive spirituality among women and men. A number of her books and songs have won awards and she has been inducted into the Connecticut Women's Hall of Fame.

## Adjunct Faculty

Anthony Bennett

*M.Div. (Union Theological Seminary); D.Min. (United Theological Seminary); Urban Ministry, Black Ministries Program*

Shelley D. Best

*M.A. (Hartford Seminary); M.Div. (Yale Divinity School); D.Min. (Hartford Seminary); Ethics, Black Ministries Program*

Lisa Clayton

*M.A. (University of Connecticut); Worship, Black Ministries Program*

Vada Crosby

*M.A. (Hartford Seminary); Communication, Black Ministries Program*

Elizabeth Dreyer

*M.A. (Xavier University); Ph.D. (Marquette University); Theology, Graduate Programs*

Edward Duffy

*M.A. (Columbia University); M.Div. (Princeton Theological Seminary); Ph.D. (Graduate Theological Foundation); New Testament Greek, Graduate Programs*

Talal Eid

*M.A. (Harvard University); Th.D. (Harvard University); Arts of Ministry, Graduate Programs*

Susan Fowler

*M.Div. (Yale Divinity School); S.T.M (Yale Divinity School); Ph.D. (Graduate Theological Foundation); Worship and Spirituality, Graduate Programs*

Larry A. Golemon

*M.Div. and S.T.M. (Yale Divinity School); Th.M. (Columbia Theological Seminary); Ph.D. (Emory University), Arts of Ministry, Graduate Programs*

Celene Ibrahim

*M.A. (Brandeis University); M.Div. (Harvard Divinity School); Ph.D. (Brandeis University); Worship and Spirituality, Graduate Programs*

Molly James

*M.Div. (Yale Divinity School); Ph.D. (University of Exeter); Theology and Ethics, Graduate Programs*

Alvan Johnson

*M.Div. and D.Min. (Boston University School of Theology); Theology, Black Ministries Program*

Hooman Keshavarzi

*M.S. (Argosy University); Arts of Ministry, Graduate Programs*

Suheil Laher

*M.A. (Boston University); Ph.D. (Harvard University); Language and Sacred Scriptures, Graduate Programs*

William McKinney

*M.A. and M.Div. (Hartford Seminary); Ph.D. (The Pennsylvania State University); Religion and Society, Graduate Programs*



Umar Moghul

*M.A. (University of Pennsylvania); J.D. (Temple University); Theology and Ethics, Graduate Programs*

Barry Kosmin

*M.A. (McMaster University); Ph.D. (University of London); Religion and Society, Graduate Programs*

Lawrence Peers

*M.A. (Antioch University); M.T.S. (Boston University); D.Min. (Hartford Seminary); Ed.D. (Pepperdine University); Arts of Ministry, Graduate Programs*

Wayne G. Rollins

*B.D. (Yale Divinity School), M.A., Ph.D. (Yale University); Scripture, Graduate Programs*

Ermin Sinanovic

*M.A. (Syracuse University), Ph.D. (Syracuse University); Religion and Society, Graduate Programs*

C. L. Stallworth

*M.Div. (Vanderbilt University Divinity School); D.Min. (United Theological Seminary); Theological Ethics, Black Ministries Program*

Cheryl Thomas

*M.S. (Polytechnic University); M.Div. (Union Theological Seminary); Christian Education, Black Ministries Program*

### Faculty Emeriti

Willem A. Bijlefeld

Clifford J. Green

Wadi' Z. Haddad

Worth Loomis

Jane I. Smith

## Seminary Staff

### **By Administrative Department**

#### **Office of the President**

Joel N. Lohr - President  
Heather Holda - Executive Assistant and Human Resources Generalist

#### **Office of the Academic Dean**

David Grafton – Interim Academic Dean  
Lorraine Browne - Executive Assistant to the Academic Dean and Coordinator of International Student  
and Scholar Services  
Danielle R. LaVine – Registrar  
Elizabeth Arulampalam – Student Services Coordinator  
Marcia Pavao – Assistant Registrar

#### **Administration**

Rose Lezak - Director of Administration and Facilities  
Ronald Malcolm - Facilities Maintainer

#### **Business Office**

Michael Sandner – Chief Business Officer  
Pat Hickey - Financial Aid Coordinator  
Chantel Gardner - Business Office Associate

#### **Communications**

Susan Schoenberger - Director of Communications  
Steven Havira- Communications and Development Associate

#### **Institutional Advancement**

vacant – Director, Development  
Steven Havira- Communications and Development Associate

#### **Library**

Ann Crawford – Director of Library Services  
Steven Blackburn – Curator of the Arabic Collection  
Gale Brancato - Cataloguer  
Courtney Hanson - Reference Librarian  
Andrea Jones - Circulation and Interlibrary Loans and Receptionist  
Margaret Lezak - Technical Services  
Marie Rovero - Administrative Assistant

#### **Recruitment and Admissions**

Tina Demo - Director of Recruitment and Admissions  
Aida Mansoor – Admissions Recruiter  
Jennifer Sanborn – Admissions Recruiter

#### **Web and Information Technology**

Novus Insight

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## **By Academic Centers and Programs**

### **Hartford Institute for Religion Research**

Scott Thumma - Director  
Sheryl Wiggins - Administrative Assistant

### **Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations**

vacancy – Director  
vacancy - Administrative Assistant

### **Graduate Programs**

Najib Awad - Director of the Ph.D. Program  
Scott Thumma - Director of the D.Min. Program  
Shanell T. Smith - Director of the Cooperative M.Div. Program  
Timur Yuskaev –Director of the Islamic Chaplaincy Program  
Timur Yuskaev – Director of Imam and Muslim Community Leadership Program

### **Black Ministries Program**

Benjamin Watts - Director  
Althea Walker - Program Assistant

### **Women's Leadership Institute**

Miriam Therese Winter - Director  
Margaret Lezak - Program Assistant

## Who We Are: A Statistical Description of Our Students

It is not an overstatement to say that the Hartford Seminary student body is the most diverse of any Seminary in the United States and in all probability the world. Our community of learners is made up of both credit seeking graduate students and those seeking to enrich their lives by participating in courses on a non-credit basis. To describe our student body statistically provides only a glimpse of the richness our students experience in the classroom and in the Seminary community.

### **Fall 2017 Graduate Credit Student Enrollment Statistics**

Enrollment Status

Part-Time	64%
Full-Time	36%

Gender

Female	54%
Male	46%

Residence

From Connecticut	48%
From Other States	43%
From Other Countries	9%
(including Canada, Indonesia, Iran, South Korea, Turkey)	

Religious Affiliation

Muslim	28%
United Church of Christ	10%
Other Christian Denominations/ Non-Denominational Christian	11%
Unknown/Other	28%
Episcopal	7%
Baptist	5%
Roman Catholic	7%
Jewish	3%
Methodist	1%

Racial Ethnic Background

European-American	54%
African-American	20%
International	12%
Other/Unknown	10%
Asian-American	2%
Hispanic	2%

These students are joined by our Leadership Certificate program students (Black Ministries; Hispanic Ministries; Women's Leadership) and non-matriculated students from a wide variety of backgrounds to form a truly unparalleled learning environment.

## Graduate Certificate and Degree Programs

Hartford Seminary seeks to model innovative theological and religious education that is contextual, dialogical, and interfaith and is focused on cultivating the leadership potential of its diverse student body. This educational approach:

- takes the historical and experiential sources of religious authority seriously but is necessarily flexible, contextual and dialogical;
- begins with practice and uses the intellectual rigor of theory and method to enhance the student's capacity to be a reflective practitioner;
- grounds persons and institutions in a tradition, while encouraging faith-based engagement in diversity and change.

To facilitate this goal, Hartford Seminary offers a variety of graduate level educational options including graduate certificates and degrees. Each program is designed to both meet the needs of our diverse student body and offer an outstanding educational experience.

### Enrollment Options

Hartford Seminary's graduate level degree and certificate programs are designed for flexibility. Students can move fluidly among a number of enrollment options depending on their life circumstances. The number of years it will take to complete a program will depend on the number of credits a student is able to take in a given year; however most programs must be completed in six years. The enrollment options include:

#### **Part-time Study**

A part-time student is defined as taking six credits or less in a regular semester. Part-time study for Doctor of Ministry students is defined as 3 credits per semester.

#### **Full-time Study**

Full-time graduate study consists of a minimum course load of three courses (9 credits) per semester. Full-time study for Doctor of Ministry students consists of a minimum of two courses (6 credits) per semester.

### Non-Matriculated Students

Hartford Seminary welcomes students who wish to try out our courses without formally enrolling in a graduate certificate or degree program. There are two options for non-matriculated students, special student status or audit status.

#### **Special Students**

Individuals with a bachelor's degree (or its educational equivalent), who wish to take courses for credit, but have not been admitted or matriculated into a Hartford Seminary graduate program, may register to take courses as a Special Student.

Special Students are required to complete all coursework and written assignments and are graded in accordance with the grading policies of Hartford Seminary for degree program students. Special Students are not assigned a faculty advisor; advisors are assigned at the time of admission and matriculation into a graduate program.

However, special students are invited and encouraged to meet with the Registrar at the time of course registration, particularly if the individual anticipates seeking admission to a graduate program at some point in the future.

Special Students may register for and complete up to 18 credits (six 3-credit courses) before applying and being admitted to Hartford Seminary. Special Students considering enrolling in a Graduate Certificate should do so before completing 12 credits since at least 6 credits must be taken after formal matriculation into the Graduate Certificate program.

**Auditors**

All courses (except for Program Specific Courses) are open to auditors on a space available basis. While auditing students are not graded, they are expected to complete readings and other coursework as determined by the faculty member teaching the course. There are two payment rates for auditors, regular audit and special audit. The special audit rate is available to those who meet one of the following criteria:

- Persons aged 60 and older;
- Persons aged 55 and older receiving disability income (appropriate documentation required)
- Hartford Seminary graduates of a degree program (D.Min., M.A., Ph.D.) or those who have earned a Certificate of Professional Ministry (Cooperative M.Div.) (one course per academic year);
- Hartford Seminary donors who donate at the Investor level (\$250 annually) and above (one course per academic year);
- Hartford Seminary adjunct faculty (one course per academic year);
- Designated members of churches that participate in the International Peacemaking Program of the Seminary (one course per academic year).

**Registration Process for Non-Matriculated Students**

At the time of their first course new Special Students and Auditors apply for non-matriculated student status by completing the Special Student and Auditor Registration Form. These applications will be reviewed for acceptance by Educational Programs staff. Special students must submit an official copy of their bachelor's work, showing degree conferral, before their registration will be processed.

Special Students and auditors are encouraged to register for courses early in the registration period. Please note: Hartford Seminary reserves the right to limit the number of non-matriculated students in each course. Exclusion of non-matriculated students from a course due to over-enrollment will be based on the date of receipt of the course registration form and payment.

## Graduate Certificate Programs

Recognizing that for today's student flexibility is the key, Hartford Seminary offers an alternative in graduate learning: the Graduate Certificate. This program provides students opportunities for study without committing to a full degree program. The Graduate Certificate program allows students to expand their knowledge in specialized, focused fields, ranging from biblical studies to spirituality to Islamic studies and chaplaincy.

Students at Hartford Seminary may pursue a Masters-level graduate certificate, which will be awarded upon successful completion of 18 or 24 credits of coursework in one of the ten areas outlined below.

### **Application and Admission**

Application deadlines:

- July 15 for the Fall Semester
- December 1 for the Winter/Spring Semester

An applicant's file is complete when the following items have been received by the Admissions Office:

1. The application form and application fee of \$50.
2. A statement of one page double spaced indicating the applicant's educational objectives in pursuing the chosen graduate certificate area of study.
  - Students applying for the 24 credit Graduate Certificate programs in Islamic Chaplaincy, or Imam and Muslim Community Leadership must provide a more detailed statement of three to four pages identifying the applicant's personal goals for the program and his/her perceived strengths, and his/her potential areas for development.
3. Complete official transcripts from all previous undergraduate and graduate institutions.
4. One letter of recommendation from a professor or instructor who can speak to the applicant's academic abilities and potential (preferred) or a professional colleague who can speak to the applicant's ability or potential to manage graduate-level study.
  - Students applying for the 24 credit Graduate Certificate programs in Islamic Chaplaincy, or Imam and Muslim Community Leadership must provide two letters of recommendation, one from a professor as indicated above and one from a leader in their faith community who can speak to the applicant's abilities and potential for working in the chosen field.
5. Interview: An interview is required for the 24 credit graduate certificate only. Applicants will be contacted by the Admissions Office to schedule an on-campus or phone interview.

One can apply through either a paper-based or an online format, both available on our website [www.hartsem.edu/admissions/apply-online/](http://www.hartsem.edu/admissions/apply-online/). Detailed instructions for completing the application are also provided at this link. You may also request a paper application by calling our Admissions Office at 860-509-9512.

A Bachelor's degree (or its educational equivalent) at a satisfactory level of achievement from an accredited institution is a prerequisite for admission. Additionally, students applying for the Graduate Certificate programs in Islamic Chaplaincy, or Imam and Muslim Community Leadership are expected to have extensive training in their own religious tradition, which may have been acquired in various ways (preferably, a Master's degree or its educational equivalent.)

Coursework that was taken for credit as a Special Student at Hartford Seminary prior to admission may be applied toward the credits required for the Graduate Certificate; however, at least 6 credits (not including field education or clinical pastoral education) must be taken after official notification of admission to the Graduate Certificate program.

No transfer credit from other institutions or Advanced Standing credit will be allowed to count toward most of the Graduate Certificates except on rare occasions upon petition to the Academic Policy Committee. Please see details on the Graduate Certificate programs in Islamic Chaplaincy, or Imam and Muslim Community Leadership for permitted exceptions to this policy.

Admission to a Graduate Certificate program of study does not constitute or guarantee admission to a Master of Arts degree program. Admission is granted only on the basis of the terms stated in this Catalogue and in the admission letter.

**Readmission:** Please see Academic Policies for Graduate Programs section, page 65

### **Program of Study**

*Planning the Graduate Certificate program of study:* At the time of admission, students are assigned a faculty advisor. Together, the student and the faculty advisor will plan the graduate certificate program of study in accordance with the requirements outlined in the Hartford Seminary Catalogue. The advisor will be responsible for informing the Dean that all graduate certificate requirements have been met. Students, in consultation with their faculty advisor, complete a graduate certificate program of study worksheet outlining six or eight courses (18 or 24 credits depending on program) that will constitute their graduate certificate.

Graduate certificates are available in the following areas:

- Biblical Studies
- Imam and Muslim Community Leadership
- Interfaith Dialogue
- Islamic Chaplaincy
- Islamic Studies and Christian-Muslim Relations
- Ministry in Daily Life
- Religious Studies
- Spirituality
- Theology and Ethics

### **Graduate Certificate in Biblical Studies (18 Credits)**

Students completing this certificate will have basic familiarity with the content of the books of the Hebrew and Christian scriptures, with the historical-critical method and will have engaged in more intensive exploration of selected books, genres, or themes of the Bible.

Requirements/Credits

- |  |            |
|--|------------|
| ▪ Hebrew Bible I or II (SC-519/SC-520) | 3 credits  |
| ▪ New Testament Survey (SC-531)        | 3 credits  |
| ▪ Other Bible courses                  | 12 credits |

### **Graduate Certificate in Interfaith Dialogue (18 Credits)**

Students completing this certificate will have been exposed to dialogue and its importance in Christian-Muslim and Abrahamic Relations. They will have practiced and learned to explain the “dialogical imperative” of engaging persons of other religious traditions, exploring both personal and structural sources of similarities and differences.

Requirements/Credits

- |   |            |
|---|------------|
| ▪ Dialogue in a World of Difference (DI-530)                              | 3 credits  |
| ▪ Other courses in dialogue, interfaith understanding, or world religions | 15 credits |

### **Graduate Certificate in Imam and Muslim Community Leadership (24 Credits)**

The aim of this program is to support the structured continuing education of a range of key Muslim community leaders in the American context, deepening their awareness of Islamic Theology and Spirituality, Islamic Ethics, Advanced Islamic Scripture, American Muslim Communities, Interfaith Encounter and Arts of Ministry.

- |   |            |
|---|------------|
| ▪ Six courses covering the six areas listed above to be determined in consultation with the student’s Academic Advisor. | 18 credits |
| ▪ Reflection on Ministry Experience (GC-560)  | 3 credits  |
| ▪ Clinical Pastoral Education   | 3 credits  |



**Clinical Pastoral Education:** All students are required to take one unit of Clinical Pastoral Education (CPE). When the student has completed the unit of CPE, he/she must submit an Advanced Standing petition to the Academic Policy Committee which requests three credits and include a copy of his/her CPE certificate. No tuition is charged by the Seminary for CPE.

**Graduate Certificate in Islamic Chaplaincy (24 Credits)**

Please see The Islamic Chaplaincy Program section on page 34 of the Catalogue for complete information on the Graduate Certificate in Islamic Chaplaincy.

**Graduate Certificate in Islamic Studies and Christian-Muslim Relations (18 Credits)**

Students completing this certificate will have been introduced to the history, beliefs and practices of Islam and will have become acquainted with the major social and political trends in contemporary Islam. Students will also have been exposed to dialogue and its importance in Christian-Muslim Relations.

Requirements/Credits

- One course on Islam in the contemporary world 3 credits
- Two courses in Islamic history, scripture, law, theology or spirituality (mystical thought) 6 credits
- Two courses in Christian theology, Christian ethics, dialogue, or Christian-Muslim Relation 6 credits
- One additional course 3 credits

**Graduate Certificate in Ministry in Daily Life (18 Credits)**

One of the defining features of Hartford Seminary is its emphasis on “ministry in daily life.” Students completing this graduate certificate will have reflected upon the application of faith and spirituality to life and will be able to articulate an understanding of ministry that informs their daily lives.

**Recommended Course:** AM-520 Ministry in a Multicultural World

**Graduate Certificate in Religious Studies (18 Credits)**

This certificate is intended for students who desire the greatest flexibility for purposes of meeting particular educational objectives. Students completing this graduate certificate will have constructed a coherent set of courses to meet their educational objectives in collaboration with their faculty advisor. Students will be expected to articulate how the courses they select meet their stated goals.

Online Option: The Graduate Certificate in Religious Studies may be taken completely online. In general, the Seminary offers three online courses each regular semester.

**Graduate Certificate in Spirituality (18 Credits)**

Students completing this graduate certificate will have grown in an understanding of spirituality as a way of life that intentionally integrates behavior and belief while honoring one’s personal search for meaning. Core to the program is exposure to a rapidly changing world and its multifaceted implications, diversity in understanding and relating to the Divine, a deepening of one’s awareness of the Spirit in everyday life, and an application of theoretical learning to reflective prayer and practice.

Women’s Leadership Institute  
Up to 6 credits of the Women’s Leadership Institute may be applied toward the 18 credits of this graduate certificate.

**Graduate Certificate in Theology and Ethics (18 Credits)**

The graduate certificate in theology and ethics introduces students to biblical sources, historical traditions, and contemporary construction in theology and ethics. By engaging texts in their historical and cultural contexts,

students will be assisted in developing their own theological interpretations and ethical positions surrounding current issues.

**Requirements/Credits**

- |   |           |
|---|-----------|
| ▪ Historical theology                       | 3 credits |
| ▪ Contemporary theology                     | 3 credits |
| ▪ A course in ethics                        | 3 credits |
| ▪ A Bible course                            | 3 credits |
| ▪ Additional courses in theology and ethics | 6 credits |

**Tuition Costs and Fees**

See Master of Arts Program - Tuition Costs and Fees on page 30.

**Graduation Fee**

There is a \$65 graduation fee for all Graduate Certificate recipients.

**Application Process to a Master of Arts Degree Program**

Students seeking admission to a Master of Arts degree program upon completion of a Graduate Certificate program of study need to provide the following:

1. Completed Master of Arts application (the \$50 application fee is waived).
2. A personal statement of three to four pages identifying the applicant's personal goals for the Master of Arts program, his/her perceived strengths, and his/her potential areas for development.
3. Original materials from the Graduate Certificate application. Please contact the Registrar's Office to request that your file and Hartford Seminary transcript be released to the Admissions Office.
4. Letters of recommendation:
  - 2 additional letters for students enrolled in the 18 credit graduate certificates; one letter from your faculty advisor and one letter from another faculty member with whom you have taken a course.
  - 1 additional letter from your faculty advisor for students enrolled in the 24 credit graduate certificates.
5. Personal interview.

## Master of Arts in Religious Studies

The Master of Arts in Religious Studies degree program at Hartford Seminary provides an opportunity for persons of all backgrounds to deepen and broaden their faith understandings, to reflect on the challenge of diversity in a dialogical setting, and to meaningfully relate religious theory and spiritual practice to the context in which faith communities exist in daily life, community, and the world at large.

The program is designed for persons who want to increase their knowledge and develop their skills in religious leadership and the practice of ministry in daily life while pursuing specific interests in a focused area of study.

International Students – Please refer to the section of the Catalogue entitled International Students.

### **Application and Admission**

Application deadlines:

- July 15 for the Fall Semester; to be considered for financial aid, a separate Application for Financial Assistance must be completed and submitted to the Financial Aid Committee by June 1st.
- December 1 for the Winter/Spring Semester.

An applicant's file is complete and will be reviewed by the Admissions Committee when the following items have been received by the Admissions Office:

1. The application form and application fee of \$50.
2. A personal statement of four to five pages identifying the applicant's personal goals for the Master of Arts program, his/her perceived strengths, and his/her potential areas for development.
3. Complete official transcripts from all previous undergraduate and graduate institutions.
4. Three letters of recommendation. At least one letter must be from a faculty member of an institution from which the applicant has earned a degree or a person from the applicant's religious community or work place who can speak to the applicant's potential for graduate level study.
5. Personal Interview.

One can apply through either a paper-based or an online format, both available on our website [www.hartsem.edu/admissions/apply-online/](http://www.hartsem.edu/admissions/apply-online/). Detailed instructions for completing the application are also provided at this link. You may also request a paper application by calling our Admissions Office at 860-509-9512.

**Interview:** Applicants will be contacted by the Admissions Office to schedule an on-campus or phone interview.

A bachelor's degree (or its educational equivalent) at a satisfactory level of achievement from an accredited institution is a prerequisite for admission. Admission is granted only on the basis of the terms stated in this Catalogue and in the admission letter.

Students who have previously taken graduate level courses in religion from an accredited institution may be eligible for transfer credit. Please see page 81 for the full transfer credit policy.

Students who have undertaken significant learning outside the context of a traditional graduate degree program may be eligible for Advanced Standing. Please see the full policy on page 80.

**Readmission:** Please see Academic Policies for Graduate Programs section on page 77.

## Program Requirements

The Master of Arts in Religious Studies program requires 48 credits. A minimum of 30 credits must be taken through Hartford Seminary and all degree requirements must be completed within six years.

**Note:** At least one course in the program—*other than a course in scripture*—must be taken in a faith tradition other than the one with which the student is most familiar. Students work with their faculty advisor to determine the appropriate course selection to meet this requirement.

		Number of Credits
<b>Core Course</b>	Dialogue in a World of Difference (DI-530)	<b>3</b>
<b>Core Areas</b>	Arts of Ministry	3
	Ethics	3
	History	3
	Religion and Society	3
	Sacred Scripture (Required: one course in each of two scriptures)	6
	Theology	3
	Worship and Spirituality	<b>24</b>
	Total Core Area Credits	
<b>Focused Area of Study</b>	Students select from Biblical Studies, Islamic Studies and Christian-Muslim Relations, Spirituality, or Theology and Ethics	<b>9</b>
<b>Electives</b>	6 or 9 credits depending on final requirement selection of final paper, project or thesis	<b>6 or 9</b>
<b>Final Requirement</b>	Final Paper/Project (3 credits) OR Thesis (6 credits)	<b>3 or 6</b>
	<b>Total Credits</b>	<b>48</b>

## **Program of Study**

At the time of admission, students are assigned a faculty advisor. Students work with their faculty advisor and within their selected area of focused study to design a program tailored to meet their educational objectives. Students, in consultation with their faculty advisor, complete a Program of Study Worksheet outlining their courses and selected area of focused study.

A Program of Study/Learning Goal Matrix must be submitted to the Dean no later than the completion of 36 credits.

Students who have not selected a focused area of study at the time of their application and admission should declare one no later than the completion of 24 credits. At that point, students will be reassigned, if necessary, to a faculty advisor in the area of focused study.

The Master of Arts in Religious Studies requires successful completion of the 48 credit components detailed below.

### **Core Course - Dialogue in a World of Difference 3 credits**

The core course, offered each fall semester, is foundational to the Master of Arts teaching goals and curriculum at Hartford Seminary. The course, which is team taught by two or more faculty members, provides an introduction to the lenses and disciplines of contextual, dialogical and interfaith engagement and discourse. The core course is required of all students enrolled in the Master of Arts degree program. Students are strongly urged to take the course during the first fall semester after admission to the program.

**Core Areas** **24 credits**

Students are required to take the designated number of credits in each of the core areas listed below:

Arts of Ministry	3
Ethics	3
History	3
Religion and Society	3
Sacred Scripture	6
(Required: one course in each of two scriptures)	
Theology	3
Worship and Spirituality*	3
<b>Total Core Credits</b>	<b>24 credits</b>

\*For the required course in Spirituality, students should take the course that has the most meaning for them (in practice this should be in a tradition with which the student most closely identifies.)

Note: Students completing a Focused Area of Study in Islamic Studies and Christian-Muslim Relations select from appropriate courses in each of the core areas.

**Focused Area of Study** **9 credits**

For the focused area of study, students work with their faculty advisor to select courses tailored to meet their educational goals within one of the following areas:

- Biblical Studies
- Spirituality
- Islamic Studies/Christian-Muslim Relations
- Theology and Ethics
- Religious Studies

Whenever possible, the faculty advisor for a student selecting one of the five remaining areas of focused study will be a faculty person within that academic area. That faculty person is the one who gives final approval to the course of study their student advisee has proposed and completed, in consultation with the Dean.

**Biblical Studies**

This focused area of study provides familiarity with the content of the books of the Hebrew and Christian Scriptures and critical exploration of specific books, genres, themes and historical and cultural contexts.

Students choosing a focused area of study in Biblical Studies are encouraged to take Biblical languages. Up to 12 credits of language courses taken at Hartford Seminary may count toward the 48 credits required for the Master of Arts in Religious Studies.

**Islamic Studies and Christian-Muslim Relations**

Students completing this focused area of study will have knowledge of the history, beliefs and practices of Islam including the life of the Prophet, the Qur'an as sacred scripture, law and tradition, theology, philosophy, and the schools of mystical thought. They will also be acquainted with the major social, political and intellectual trends in contemporary Islam, and theological and social interaction between Islam and Christianity.

Students in this focused area of study are encouraged to widen the core curriculum through independent study, including the study of Islam in the Middle East, Africa, South and East Asia, Europe and North America, using the extensive resources available in the special collections of the Hartford Seminary library.

Students choosing Islamic Studies and Christian-Muslim Relations are strongly encouraged to take Arabic. Up to 12 credits of language courses taken at Hartford Seminary may count toward the 48 credits required for the Master of Arts in Religious Studies degree.

*The Macdonald Center*

The Master of Arts program focusing on Islamic Studies and Christian-Muslim Relations utilizes the resources of Hartford Seminary's Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations. This center embodies Hartford Seminary's 100-year commitment to the study of Islam and Christianity in their complex relationships throughout history and in the modern world.

*Islamic Chaplaincy Program*

The Islamic Chaplaincy Program at Hartford Seminary is a 72-credit program that combines academic study and practical training. See Islamic Chaplaincy Program section of the Catalogue for details.

**Religious Studies**

This focused area of study is intended for students who desire the greatest flexibility in their program of study in order to accomplish particular educational goals. Students completing this focused area of study will have constructed their program to deliver a coherent set of educational objectives in collaboration with the faculty advisor.

**Spirituality**

Students completing this focused area of study will have grown in an understanding of spirituality as a way of life that intentionally integrates behavior and belief while honoring one's personal search for meaning. Core to the program is exposure to a rapidly changing world and its multifaceted implications, diversity in understanding and relating to the Divine, a deepening of one's awareness of God's presence in everyday life, and an application of theoretical learning to reflective prayer and practice. Students will work with a faculty advisor in the field of spirituality to design a program tailored to meet their personal and educational goals.

*Women's Leadership Institute*

Up to 6 credits of the Women's Leadership Institute may be applied toward the Master of Arts degree program with a focus in spirituality.

**Theology and Ethics**

Students completing this focused area of study will deepen and extend their theological understanding and analysis of biblical sources, historical traditions, and contemporary construction in theology and ethics. Students will be able to develop their own theological interpretations and discern their own ethical positions surrounding current issues.

**Electives**

**6 or 9 credits**

Students work with their faculty advisor to select the remaining courses from the curriculum to complete their educational objectives for the Master of Arts in Religious Studies degree program.

**Final Paper/Project or Thesis (students select one)**

**3 or 6 credits**

Completion of the final requirement for the Master of Arts in Religious Studies degree provides an opportunity for the student to demonstrate her/his capacity to apply and reflect on the perspectives addressed by the Master of Arts program within the focused area of study. Those perspectives may include both scholarly and practical approaches encountered in courses and independent study, the student's own vocational understanding, and the experience of living in a faith community.

The precise form of the final paper, project or thesis can vary within certain guidelines. Students should discuss with their faculty advisor which type of component would best suit their needs, desires, and future academic and

vocational plans. Students completing a final paper, project or thesis will be required to take an oral examination on their work with their faculty advisor and one additional faculty member. Completion of a thesis is strongly recommended for students considering further graduate study, particularly a Ph.D., at any point in their future.

### Learning Outcomes

Students who have completed the Master of Arts in Religious Studies program will be able to:

- Demonstrate foundational and critical knowledge of one’s own religion.
- Demonstrate the knowledge, capacities, and willingness to respectfully engage other religions and world views.
- Demonstrate knowledge of the practices of one’s own religious tradition and the capacity to appreciate the practices of other religious traditions.
- Demonstrate knowledge and skills for dialogical and constructive engagement with diversity.
- Demonstrate the ability to relate theory and practice in the social contexts in which a religion’s communities exist

### Tuition Costs and Fees

The cost of the Master of Arts in Religious Studies degree program is the total of course tuition, the non-refundable application fee, the program extension fee or continuation fee (when necessary), and the graduation fee.

#### **Payment of Tuition and Fees**

A student becomes liable for the full tuition cost of a course on the date the course begins, therefore payment of course tuition and applicable semester fees are due no later than the first day of classes. Hartford Seminary accepts personal check, money order, MasterCard, American Express or Discover.

All financial obligations to Hartford Seminary must be met before any of the following will be permitted: enrollment in subsequent semesters, the Master of Arts final oral examination, participation in graduation, and requests for transcripts.

#### **Tuition Costs and Fees**

▪ Application Fee	\$50
▪ Comprehensive Fee	\$25 per semester
▪ Course Tuition	\$2,241 per 3 credit course
▪ Course Audit	\$575 per 3 credit course
▪ Course Special Audit	\$385 per 3 credit course (See Academic Policies for Graduate Programs section)
▪ Graduation Fee	\$185
Other fees as required:	
▪ Late Registration Fee	\$40
▪ Program Continuation Fee	\$60 (See Academic Policies for Graduate Programs section)
▪ Program Extension Fee	\$200 (See Academic Policies for Graduate Programs section)
▪ Returned Check Fee	\$20
▪ Transcript Fee	\$10

**Payment Plan Option**

Hartford Seminary offers an online payment plan option that allows matriculated students to pay tuition in equal monthly installments over the course of the semester. We have partnered with FACTS Management Company to help us manage this process. The fee to cover administration of the plan is \$41 per semester or summer session. You may pay your tuition by credit card or by direct withdrawal from your bank account. If you choose to pay by credit card, a 2.5% convenience fee will be added to your charge. To enroll, please access the online payment plan through the billing tab on your student account, and complete the payment plan agreement. All bills for prior semesters must be paid in full prior to entering into the payment plan. Please note the payment plan fees are FACT fees (not Hartford Seminary fees) and are subject to change.



## **Cooperative Master of Divinity Program**

Hartford Seminary has cooperative agreements with Boston University School of Theology (BUSTH), Chicago Theological Seminary (CTS), Drew Theological School (DUTS) and Yale Divinity School (YDS) that allow qualified Master of Arts in Religious Studies (M.A.R.S.) students to begin their studies at Hartford Seminary and, if accepted, to proceed to either of the cooperating seminaries to pursue a Master of Divinity (M.Div.) degree. These cooperative agreements allow students to transfer up to 36 credits of coursework to BUSTH or YDS, 42 credits to DUTS, or 48 credits to CTS.

The specific policies and procedures governing the cooperative Master of Divinity program are covered in detail in a document called "[Procedures for Students in Hartford Seminary's Cooperative Master of Divinity Program](#)" available online from the Seminary's website.. Questions may be directed to the Program Director or the Registrar. It is very important that students choosing to proceed with this option obtain this document at the beginning of their studies at Hartford Seminary and consult with their faculty advisor carefully when selecting courses at Hartford Seminary.

In general, any student choosing to pursue the Cooperative Master of Divinity Program option needs to be aware of the following:

- Before making an application through the Cooperative Program, the student must be an M.A.R.S. student in good standing and must have completed at least 24 credits at Hartford Seminary. At least 12 of the 24 credits must have been earned in courses taught by at least two different core faculty or faculty associates.
- The student who has established eligibility in this manner may then apply to Hartford Seminary's Cooperative M.Div. Committee for its endorsement before applying as a Hartford Seminary Cooperative Program applicant.
- For students intending to matriculate to YDS, be aware that YDS will not transfer in week-long intensive courses taken at Hartford Seminary during the January or June terms. Similarly, YDS will not transfer in any courses taken exclusively online. This affects only courses taken after September 2007.

### **Application and Admission**

The application and admission processes for the Cooperative Master of Divinity program are the same processes that apply to application, admission and financial aid for the Master of Arts in Religious Studies program at Hartford Seminary. Please see the Master of Arts in Religious Studies Program - Application and Admission section for complete information.

### **Tuition Costs and Fees**

See Master of Arts in Religious Studies- Tuition Costs, and Fees. The tuition, fees, and payment options detailed in this section apply to all students enrolled in the Cooperative Master of Divinity program at Hartford Seminary.

## Islamic Chaplaincy Program

The Islamic Chaplaincy Program at Hartford Seminary is a 72-credit program that combines academic study and practical training. The Islamic Chaplaincy Program consists of two components:

1. The 48-credit Master of Arts in Religious Studies degree with a focused area of study in Islamic Studies and Christian-Muslim Relations.
2. The 24-credit Graduate Certificate in Islamic Chaplaincy consisting of 18 credits in Islamic “Practices of Ministry” and related courses and 6 credits of field education/practical application and training.

Integral to the rationale for developing and offering the Islamic Chaplaincy Program are the strengths already in existence at Hartford Seminary which include:

- the strong academic curriculum available through the current Master of Arts in Religious Studies degree program with a focused area of study in Islamic Studies and Christian-Muslim Relations;
- the interfaith orientation, work and scholarship of the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations; and
- the expertise of the Hartford Institute for Religion Research in working with active faith communities.

### **Customized Program**

In consultation with the Director of the Islamic Chaplaincy Program, each student’s program will be customized to meet his or her particular educational needs and professional/vocational objectives within the formal guidelines and criteria established for the Islamic Chaplaincy Program at Hartford Seminary. Depending on the applicant’s previous education and experience and the applicant’s future goals and work setting, the applicant may be required to complete both components of the Islamic Chaplaincy Program or just the Graduate Certificate in Islamic Chaplaincy. For further information, contact the Islamic Chaplaincy Program.

### **Application and Admission for the Graduate Certificate Program in Islamic Chaplaincy**

(For application and admission information pertinent to the Master of Arts in Religious Studies degree with a focused area of study in Islamic Studies and Christian-Muslim Relations, please see the Master of Arts in Religious Studies – Application and Admission section.)

Admission to the Graduate Certificate in Islamic Chaplaincy requires a bachelor’s degree (or its educational equivalent) from an accredited institution, and extensive knowledge of Islam, which may have been acquired in various ways. Ideally, students applying to the Graduate Certificate in Islamic Chaplaincy will have completed a Master’s degree (or its educational equivalent).

Preference will be given to students who are working or will be working as chaplains in the U.S. or with a U.S. agency, organization or institution. International students who require visas will, in rare cases, be considered for admission; however, all documents necessary for the I-20 (financial statement and sponsorship, etc.) and a Test of English as a Foreign Language (TOEFL) (minimum score of 550 (written version), 213 (computer version) or 80 (internet version)) or IELTS (minimum score of 6.5) are required.

Note: The United States Armed Forces expects students who want to be military chaplains to earn both the Master of Arts in Religious Studies with a focus in Islamic Studies and Christian-Muslim Relations degree and the Graduate Certificate in Islamic Chaplaincy.

**Additional Admissions Stipulations:**

- Admission to a Graduate Certificate program of study does not constitute or guarantee admission to the Master of Arts in Religious Studies degree program;
- Coursework that was taken for credit as a special student at Hartford Seminary prior to admission may be applied toward the 24 credits required for the graduate certificate; however, at least 6 of the 18 course credits (field education credits are excluded from this requirement) must be taken after official notification of admission to the graduate certificate program;
- No transfer credit from other institutions will be allowed to count toward the graduate certificate;
- Advanced Standing credit may be granted by the Academic Policy Committee only toward three of the six field education/relevant life experience credits as stipulated above.

## Application deadlines:

- July 15 for the Fall Semester; to be considered for financial aid, a separate Application for Financial Assistance must be completed and submitted to the Financial Aid Committee by June 1st.
- December 1 for the Winter/Spring Semester.

An applicant's file is complete and will be reviewed by the Admissions Committee when the following items have been received by the Admissions Office:

1. The application form and application fee of \$50.
2. A personal statement of three to four pages identifying the applicant's personal goals for the Graduate Certificate in Islamic Chaplaincy, his/her perceived strengths, and his/her potential areas for development.
3. Complete official transcripts from all previous undergraduate and graduate institutions.
4. Two letters of recommendation: One letter of recommendation from a professor or instructor who can speak to the applicant's academic abilities and potential or a professional colleague who can speak to her or his capabilities and potential. A second letter of recommendation from the leader of a Muslim religious or community organization that speaks to the abilities and potential of the applicant to work cooperatively in community activities, exercise religious leadership and achieve a deeper understanding of his or her faith, linguistically and intellectually.
5. Personal Interview.

One can apply through either a paper-based or an online format, both available on our website [www.hartsem.edu/admissions/apply-online/](http://www.hartsem.edu/admissions/apply-online/). Detailed instructions for completing the application are also provided at this link. You may also request a paper application by calling our Admissions Office at 860-509-9512.

**Interview:** Applicants will be contacted by the Admissions Office to schedule an on-campus or phone interview.

**Readmission** – see Academic Policies for Graduate Programs on page 77.

## Program Components

### **Master of Arts in Religious Studies Degree**

The Master of Arts in Religious Studies degree requires the successful completion of 48 credits. The Master of Arts in Religious Studies degree with a focus in Islamic Studies and Christian-Muslim Relations is designed to provide students with foundational knowledge in the major disciplines of Islamic religious thought and practice, historical and contemporary perspectives on Islamic societies, and theological and social interaction between Islam and Christianity. Students choosing this area of focused study are strongly encouraged to take Arabic.

Please see the Master of Arts Degree in Religious Studies section for complete information.

## Graduate Certificate in Islamic Chaplaincy

The Graduate Certificate in Islamic Chaplaincy is designed to provide Muslim religious leaders and chaplains with basic skills in pastoral care, practices of ministry, theology and ethics, dialogue and interfaith relations needed to serve as chaplains in a variety of settings. The areas of knowledge and skill acquisition provided by the 24-credit graduate certificate are:

- the responsibilities of Muslim chaplains/religious leaders surrounding life events such as birth, death, marriage, and loss;
- the rituals surrounding these same life events;
- examination of Islamic law, which undergirds all Islamic rituals and includes ethics and morality;
- the application of Islamic law to daily life;
- exposure to and understanding of chaplaincy skills in multifaith settings; and
- understanding of faith traditions other than one's own.

### Requirements/Credits

- |  |            |
|--|------------|
| ▪ Introduction to Islamic Law (ET-640) or Contemporary Islamic Ethics (ET-655)                     | 3 credits  |
| ▪ Courses in Arts of Ministry, Theology and Ethics, Islamic Studies and Christian-Muslim Relations | 15 credits |
| ▪ Practical Training   | 6 credits  |

All courses need to be approved in advance and in consultation with the Program Director.

Students completing the certificate will also be expected to have acquired basic skills in Qur'anic recitation as well as the foundational Islamic knowledge needed to function successfully as Muslim Chaplains.

### Practical Training

All students in the graduate Certificate program in Islamic Chaplaincy must complete six credits of practical training. In most cases, this practical training will consist of three credits of Clinical Pastoral Education and three credits of field education.

**Clinical Pastoral Education (3 credits):** All students are required to take one unit of Clinical Pastoral Education (CPE). When the student has completed the unit of CPE, he/she must submit an Advanced Standing petition to the Academic Policy Committee which requests three credits and include a copy of his/her CPE certificate. No tuition is charged by the Seminary for CPE.

**Field Education (GC-580 - 3 credits):** The content and setting of field education will vary according to the needs of the student. Normally, students are expected to work in a Muslim or non-Muslim institution 8 hours a week for 30 weeks for a total of 240 hours in a capacity that corresponds with the skills required in a specific area of chaplaincy, such as prison ministry, hospital, university, military, or community work. Students must register for GC-580 Field Education when they begin their field education placement and are charged tuition for three credits.

All field education placements must have an on-site field education supervisor and a Hartford Seminary supervisor (in most cases this will be the Director of the Islamic Chaplaincy Program). Supervisors and students will be required to sign an agreement that specifies their mutual rights and duties. The field education supervisor, the student, and the Hartford Seminary field education supervisor (Director of the Islamic Chaplaincy Program or designee) will meet (on-site or virtually if necessary) a minimum of once each semester during the field education experience. In rare instances, students may be permitted to fulfill the field education requirement outside the New England area with the consent of the Director of the Islamic Chaplaincy Program and with the assurance of appropriate means for assessing the nature and quality of the supervision.

Students with an extensive background in religious leadership may apply to the Academic Policy Committee to be granted three credits of Advanced Standing (in lieu of GC-580) for previous religious leadership experiences relevant to their intended field within Islamic Chaplaincy (ex. military, university, correctional facility, hospital,

etc...). Petitions for Advanced Standing need to be made in accordance with the “Advanced Standing Guidelines of Hartford Seminary” and will be acted on by the Academic Policy Committee in consultation with the Director of the Islamic Chaplaincy Program.

**Islamic Chaplaincy Colloquium:** All students are required to attend the annual Islamic Chaplaincy Colloquium throughout their studies. The Colloquium is designed to facilitate collegial sharing, peer education, spiritual formation and networking among students, alumni and practitioners in the field of Islamic Chaplaincy. Students who are currently carrying out their Field Education are expected to prepare presentations and facilitate workshops at the colloquium that reflect on their experience of working in particular areas within the field of chaplaincy. A fee for the Colloquium will be automatically added to the account of each student in the Islamic Chaplaincy program.

**Final Exam:** Students will be required to take a final exam for the Islamic Chaplaincy Program in order to graduate.

### **Tuition Costs and Fees**

See Master of Arts in Religious Studies - Tuition Costs and Fees on page 30.

### **Financial Aid and Scholarships.**

For information about financial assistance available through Hartford Seminary see the *Financial Aid and Scholarship Information for Graduate Students* section of the catalogue on page 59. In addition to the general options listed there, there are two financial assistance programs available through the seminary only for Islamic Chaplaincy students.

**Islamic Chaplaincy Fund:** Islamic chaplaincy students who qualify for Hartford Seminary need-based aid as of the Fall semester in any academic year may also be eligible for a small, supplemental award. Contact the director of the Islamic chaplaincy program for further information.

**FADEL Education Foundation and Hartford Seminary Prison Chaplaincy Scholarship:** As the scholarship’s name states, only students who will pursue careers in Correctional chaplaincy are eligible for this program. Contact the director of the Islamic chaplaincy program for further information.

### Learning Outcomes

Students who have completed the Islamic Chaplaincy program will be able to:

- Demonstrate foundational and critical knowledge of the Islamic tradition as relevant to Muslim chaplains.
- Develop an appreciation of living in a pluralistic world and dialogical skills needed to work in multi-faith and diverse settings.
- Enhance abilities related to spiritual/pastoral care and community service.

## Master of Arts in Transformative Leadership and Spirituality

The Master of Arts in Transformative Leadership and Spirituality is a pioneering program designed for those engaged in leadership roles, are serving in the public or private sector, or for those who want to deepen their understanding of how to live faithfully, and with integrity, in today’s multifaith and pluralistic world. Students learn to integrate the theory and practice of leadership and spirituality in ways meaningful to everyday life. “Transformative” refers to a transformation of consciousness that is reflected in outward action, and the curriculum supports that outcome.

### **Application and Admission**

Application deadlines:

- July 15 for the Fall Semester; to be considered for financial aid, a separate Application for Financial Assistance must be completed and submitted to the Financial Aid Committee by June 1st.
- December 1 for the Winter/Spring Semester.

An applicant’s file is complete when the following items have been received by the Admissions Office:

1. The application form and application fee of \$50.
2. A personal statement of three to four pages identifying the applicant’s personal goals for the program, his/her perceived strengths, and his/her potential areas for development.
3. Complete official transcripts from all previous undergraduate and graduate institutions.
4. Two letters of recommendation. At least one letter must be from a faculty member of an institution from which the applicant has earned a degree or a person from the applicant’s religious community or work place who can speak to the applicant’s potential for graduate level study.

One can apply through either a paper-based or an online format, both available on our website [www.hartsem.edu/admissions/apply-online/](http://www.hartsem.edu/admissions/apply-online/). Detailed instructions for completing the application are also provided at this link. You may also request a paper application by calling our Admissions Office at 860-509-9512.

A bachelor’s degree (or its educational equivalent) at a satisfactory level of achievement from an accredited institution is a prerequisite for admission. Admission is granted only on the basis of the terms stated in this Catalogue and in the admission letter.

Students who have previously taken graduate level courses in religion from an accredited institution may be eligible for transfer credit. Please see page 81 for the full transfer credit policy.

Students who have undertaken significant learning outside the context of a traditional graduate degree program may be eligible for Advanced Standing. Please see full policy on page 80.

**Readmission:** Please see Academic Policies for Graduate Programs section on page 77.

### Program Requirements

The Master of Arts in Transformative Leadership and Spirituality consists of 36 credits. A minimum of 24 credits must be taken through Hartford Seminary and all degree requirements must be completed within six years.

<b>Required Courses</b>	Dialogue in a World of Difference (DI-530)	3 credits
	Field Education in Leadership/Spirituality (MA-610)	3 credits
	Core course in transformative leadership and spirituality (WS-610 or WS-641 or WS-643)	3 credits
<b>Religious Heritage</b>	Sacred Scripture	3 credits

	Theology OR Ethics	3 credits
	History OR Religion and Society	3 credits
<b>Focused Electives</b>	Elective courses must be in the areas of Arts of Ministry (AM), Dialogue (DI), or Worship and Spirituality (WS)	15 credits
<b>Final Requirement</b>	Project in Transformative Leadership and/or Spirituality (MA-590)	3 credits
<b>Total Credits – 36 credits</b>		

### Program of Study

The 36-credit Master of Arts in Transformative Leadership and Spirituality requires successful completion of the components detailed below.

#### **Required Course – Dialogue in a World of Difference 3 credits**

This core course, required of all students enrolled in the Master of Arts degree program and offered each fall semester, is foundational to the teaching goals and curriculum at Hartford Seminary. Team taught, the course provides an introduction to the lenses and disciplines of contextual, dialogical, and interfaith engagement and discourse. Students are strongly urged to take the course during the first fall semester after admission to the program.

#### **Core Course – Transformative Spirituality 3 credits**

This course will explore cosmological, mystical, and multicultural themes that are central to an emerging planetary spirituality and will show how the archetypal labyrinth can assist us in the deepening of our own spirituality.

#### **Required Course – Field Education in Leadership/Spirituality 3 credits**

Required course for students enrolled in the MA in Transformative Leadership and Spirituality. Schedule to be determined by participants and the instructor.

#### **Religious Heritage 9 credits**

Students are required to take the designated number of credits in each of the areas listed below:

Sacred Scripture	3 credits
Theology OR Ethics	3 credits
History OR Religion and Society	3 credits

#### **Focused Electives 15 credits**

Students work with their faculty advisor to select the remaining courses from the curriculum to complete their educational objectives. Elective courses must be in the areas of Arts of Ministry, Dialogue, or Worship and Spirituality.

#### **Project in Transformative Leadership and/or Spirituality 3 credits**

More information coming soon.

### Tuition Costs and Fees

See Master of Arts in Religious Studies - Tuition Costs, and Fees. The tuition, fees, and payment options detailed in this section apply to all students enrolled in the Master of Arts in Transformative Leadership program at Hartford Seminary.

## Learning Outcomes

Students who have completed the Master of Arts in Transformative Leadership and Spirituality program will be able to:

- Demonstrate a foundational knowledge of the new cosmology and explain how it is redefining our understanding of reality.
- Express the transformative aspects of an emerging universe story and its implications for religion and spirituality.
- Share the transformed consciousness of one's own spirituality in ways beneficial to the wider world.



## Doctor of Ministry Program

The Doctor of Ministry degree program at Hartford Seminary stresses the reflective practice of ministry, that is, ministry grounded in a practical theology that grows out of an understanding of the social context in which it occurs. The program seeks to provide opportunities for broadened perspectives on ministry that come through the shared wisdom of diverse colleagues and faculty and study in a variety of disciplines. Drawing on the tradition of “congregational studies” pioneered by the Seminary’s Hartford Institute for Religion Research, the program invites students who work in many different ministry settings – such as denominational agencies, religious orders, faith-based social service agencies, or chaplaincies, as well as congregations – to explore the human and cultural dynamics of ministry. Recognizing that all ministry happens in a multifaith world, the program also provides the opportunity to engage in study with the faculty of the Seminary’s Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations.

Since the degree is based on concrete practice and reflection, candidates for the degree are expected to remain in a recognized form of ministry for the duration of the program.

### **Application and Admission**

The Doctor of Ministry program is open to persons who have three years of ministry experience after the completion of the Master of Divinity degree (or its educational equivalent; equivalency is defined on page 39) from an accredited institution. Students must have regular participation in their ministry setting for the duration of their program. Only students who meet these criteria will be considered for admission.

International Students – Please refer to the section of the Catalogue entitled International Students.

Applications for the Doctor of Ministry program and all supporting materials should be submitted to the Admissions Office no later than May 1 for the fall semester. The applicant must supply the following:

1. The application form and application fee of \$50.
2. A personal statement of three to five pages identifying the applicant’s personal goals for the Doctor of Ministry program and her or his perceived strengths and weaknesses.
3. Complete official transcripts from all previous undergraduate and graduate institutions.
4. Three letters of recommendation from persons able to assess the applicant’s academic and professional potential: one from a professor with whom the applicant has studied, one from a minister or official of the denomination with which the applicant is affiliated, and one from a professional colleague or associate.

One can apply through either a paper-based or an online format, both available on our website [www.hartsem.edu/admissions/apply-online/](http://www.hartsem.edu/admissions/apply-online/). Detailed instructions for completing the application are also provided at this link. You may also request a paper application by calling our Admissions Office at 860-509-9512.

**Interview:** Applicants will be contacted by the Admissions Office to schedule an on-campus or phone interview.

Once all application materials have been received and the personal interview has been conducted, the applicant’s file will be reviewed by the Admissions Committee.

**Entrance and Deferral:** Students admitted to the D.Min. program may defer their entrance for no more than one academic year after the fall semester to which they are admitted. This intent must be received in writing by the Registrar. Students unable to enroll in the program after this period may apply for readmission (Please see “Readmission” under the Academic Policies for Graduate Programs).

Entrance to the program formally begins with enrollment in the fall first year Colleague Seminar (DM-710). If entrance is deferred, students may enroll in D.Min. elective courses, but no more than two electives may be completed before the enrollment in the first year Colleague Seminar begins. In all cases, enrollment in the first

year Colleague Seminar must begin no later than one academic year after the fall semester to which a student is originally admitted to the program. Students are expected to remain with their colleague group during the two year sequence of the Colleague Seminar.

Once admitted to the Doctor of Ministry program, the student is encouraged to organize a support group in her or his ministry setting to offer encouragement and assistance throughout the student's program of study.

### **Master of Divinity Equivalency**

Those students wishing to enter the Doctor of Ministry program who do not have the ATS required Master of Divinity may still be eligible for acceptance provided that their previous theological course work is determined to be equivalent to the M.Div. Hartford Seminary defines M.Div. equivalency as a minimum of 57 credits, earned from an accredited institution, which fulfill the following subject areas:

**Scripture Studies – 12 credits**

4 courses in scripture studies, must show variety in scriptures studied

**Theological Studies – 12 credits**

2 courses in Theology

1 course in Ethics

1 course in History

**Understanding Cultural Context – 12 credits**

4 courses

Courses should be in areas such as: social issues, pluralism, multifaith/multicultural, religion and society, women's studies, world religion, interfaith dialogue

**Arts of Ministry – 9 credits**

3 courses

Courses should be in areas such as: leadership, worship, preaching, religious education, pastoral counseling.

**Theological Elective Courses – 12 credits**

4 courses

If a student has the requisite number of credits, but fails to fulfill all of the above subject areas, they will be required to take additional course work before they can be considered for admission to the Doctor of Ministry program.

## Program Requirements

### **Course of Study**

The Doctor of Ministry degree requires successful completion of 36 credits. The course of study is as follows:

**Colleague Seminar I-II** (DM-710/DM-711) 6 credits

**Colleague Seminar III-IV** (DM-720/DM-721) 6 credits

**Six Elective Courses** 18 credits

- Three of the six elective courses must be taken in different topic areas (see the Course Description section)
- 20 of the six elective courses must be taken in different topic areas (see the Course Description section)

- One of the six elective courses must be in a faith tradition other than one's own, or an interfaith or dialogue course

**The Ministry Project** (DM-796/DM-797) 6 credits

**Total Credits** **36 credits**

The time most students require for completion of the program is typically three to four years. All degree requirements must be completed within six years.

**Doctor of Ministry Degree Program Chronology of Study\***

<b>First Year</b>	
Fall Semester	Colleague Seminar I** D.Min. Elective Course**
Winter/Spring Semester	Colleague Seminar II D.Min. Elective Course
Summer Session	D.Min. Elective Course
<b>Second Year</b>	
Fall Semester	Colleague Seminar III D.Min. Elective Course
Winter/Spring Semester	Colleague Seminar IV D.Min. Elective Course
Summer Session	D.Min. Elective Course
<b>Third Year</b>	
	Ministry Project Proposal submission Candidacy Examination Ministry Project Colloquium (recommended but optional) Registration of Ministry Project <ul style="list-style-type: none"> <li>• Ministry Project Final Report – Write-up</li> <li>• Ministry Project Final Report – Submission</li> <li>• Final Report Examination</li> <li>• Ministry Project Report Revisions and Final Submission</li> </ul> Graduation – Awarding of Doctor of Ministry Degree

\*This progression of study is a recommended schedule for students wishing to complete the Doctor of Ministry degree in three years. The six elective courses may be taken concurrently with the Colleague Seminars, during summer sessions or during subsequent semesters. **All requirements for the Doctor of Ministry degree must be completed within six years.**

\*\*The Colleague Seminars meet during the day on five designated Mondays each semester; the D.Min. elective courses meet on the five subsequent Tuesdays. Students may also choose to take electives offered on the course schedule as long as the course is numbered 600 or above.

**Program Components**

**Colleague Seminars I-IV**

Each entering Doctor of Ministry class forms a Colleague Seminar that meets ten days a year for two years. The purpose of the Colleague Seminar is to explore the reflective practice of ministry in an atmosphere of personal and professional sharing and to produce a set of analytical and theological papers as background to the Ministry Project. The goal of the first year Colleague Seminar is to ground the practice of ministry in an understanding of its cultural and organizational context. The goal of the second year Colleague Seminar is to develop a clearer

theological consciousness about ministry and to deepen the student's understanding in the arts of ministerial leadership and practice. The Colleague Seminars offer students an opportunity to develop the basic components of the Ministry Project Proposal.

Successful completion of four semesters of the Colleague Seminar is required for the Doctor of Ministry degree. Students must complete all coursework for Colleague Seminar I and II before beginning Colleague Seminar III.

Colleague Seminar Retreat: The fall semester begins with a required evening retreat for Colleague Seminars I and III (first year and second year Doctor of Ministry students). Attendance is mandatory for the retreat, which lasts from Sunday 3 PM through 8 PM. This retreat is open to all D.Min. students and Alumni.

### **The Ministry Project**

The Ministry Project follows the successful completion of Colleague Seminars I-IV and at least four of the six required electives. The Ministry Project will involve the design, implementation, and evaluation of an action in ministry and reflection on its process and outcome. It should address a significant situation or issue within the student's ministry setting and set out a strategy to effect change in that setting, transforming and/or intensifying the faith and practice of the religious community. While it is expected that the Ministry Project will be grounded in the student's particular faith community, the project must also have relevance to the wider community and contribute to the general body of knowledge about and practice of ministry.

### **Project Proposal Research and Development**

During the first two years of the program, as students deepen their understanding of their own ministry context, explore and articulate their theology of ministry, and sharpen their skills in the practice of ministry, they will lay the foundation for the Ministry Project they hope to undertake.

Students will work closely with their advisors to focus and clarify their thinking. Approval by the advisor is required before a proposal may be submitted for examination.

Because Ministry Projects are grounded in a particular setting, students will be expected to involve participants within their ministry setting (or other appropriate partners) in the development, implementation, and evaluation of the Ministry Project.

### **Project Proposal and Candidacy Examination**

Students who have successfully completed Colleague Seminars I-IV and at least four of the six elective courses, and have the approval of their advisor, may submit a Ministry Project Proposal for oral examination by a committee of the faculty. Committee members are chosen by the Dean of the Seminary and will include the student's advisor and two readers. The examining committee's approval of the proposal constitutes admission to candidacy for the Doctor of Ministry degree.

Students will submit a 20-25 page Project Proposal for this exam. This proposal should demonstrate the student's ability to draw widely and deeply on work they have done in the Colleague Seminars and other courses in the program, strategically integrating that learning around the particular action in ministry the student proposes to undertake.

The proposal should begin with a succinct statement of what the student hopes to accomplish, followed by 1) explicit attention to and grounding in the student's context of ministry, showing how the proposed project addresses and grows out of the social realities internal and external to that specific place; 2) an explication of the theology that calls forth the proposed project's action, including attention to scholarly sources and sacred traditions, to relevant theoretical analyses, and to the student's own experiences and convictions; 3) a detailed outline of the actions the student wishes to undertake, showing how those actions are grounded in an understanding of the specific practices of ministry the student will use; and 4) a brief description of how the student plans to evaluate the proposed Ministry Project.

A student who does not pass the candidacy examination may be permitted a re-examination at the discretion of the examining committee. Re-examination must take place within six months of the original exam.

More detailed requirements are outlined in “Guidelines for Doctor of Ministry Project Proposals and Examination,” which is available at the Student Forms Center (located at 77 Sherman Street on the 2<sup>nd</sup> floor), on the Seminary’s website (under Student Resources/ Forms).

### **Ministry Project Implementation and Evaluation**

Upon approval of the examining committee, the student may register for the Ministry Project and begin implementation of the proposed action in ministry, including undertaking strategies for evaluating its effectiveness.

### **Ministry Project Colloquium**

Students who have successfully completed Colleague Seminars I-IV and at least four of the six elective courses, may enroll in the Ministry Project Colloquium. The Colloquium, which meets periodically during the year, provides a supportive environment for the preparation of Ministry Project Proposals, the execution of Ministry Projects, and the writing of Ministry Project Final Reports. Students may remain enrolled in the Colloquium until their Ministry Project is complete.

The Colloquium, while highly recommended for those working on their Ministry Project, is not required. The Colloquium carries no tuition or fee; however, students participating in the Colloquium and not registered for either courses or the Ministry Project in any given semester, will be charged the \$300 Program Extension Fee.

### **Ministry Project Report**

The final written report must include a description of the action undertaken, theoretical and contextual analysis of the action, and theological reflection on what transpired. It will draw appropriately on relevant literature and include a bibliography of the sources used.

Students are expected to work closely with their advisor during all phases of their Ministry Project, but especially in writing the final report. The Report must follow the requirements as outlined in the “Doctor of Ministry Final Project Report Manual,” which is available at the Student Forms Center (located at 77 Sherman Street on the 2<sup>nd</sup> floor), or on the Seminary’s website (under Student Resources/Online Forms Center).

The criteria for judging the adequacy of a Ministry Project are:

1. The issue or situation addressed in the project is clearly related to the student’s ministry setting and reflects her or his theology of ministry.
2. The project demonstrates the student’s capacity to function as a reflective practitioner, bringing to bear theological, theoretical, and practical insight that is grounded both in relevant scholarly literature and in careful observation of the ministry action and its setting.
3. The project demonstrates appropriate participation of persons from the ministry setting or other partners.
4. The Final Report is presented in a form that is both appropriate to the setting and generally accessible to other reflective practitioners of ministry.
5. The Final Report is no more than 75 pages, excluding appendices and bibliography. It must accord with acceptable writing standards and must demonstrate a level of research, critical reflection, and writing proficiency commensurate with doctoral level work.

### **Ministry Project Final Examination**

The student’s Ministry Project Final Report is examined orally by a committee of the faculty convened by the student’s advisor; committee members are chosen by the Academic Dean. Final approval of the final report rests with the faculty examining committee. Prior to scheduling the final oral examination for the Ministry Project, all coursework (including Colleague Seminars I-IV and the six elective courses) must be successfully completed. All financial obligations to the Seminary must be met before a student takes a final project examination. Students

planning to schedule their final oral examination must contact the Executive Assistant to the Dean at least four weeks prior to the proposed exam date and must complete the final oral examination checklist before the exam may be scheduled.

### Tuition Costs and Fees

The cost of the Doctor of Ministry degree program is the total of course tuition, the non-refundable application fee, the Doctor of Ministry Colleague Seminar Retreat fees (fall semester only), the program extension fee or program continuation fee (when necessary), and the graduation fee.

#### **Payment of Tuition and Fees**

A student becomes liable for the full tuition cost of a course on the date the course begins, therefore payment of course tuition and applicable semester fees are due no later than the first day of classes. Hartford Seminary accepts cash, personal check, money order, MasterCard, Discover, and American Express.

All financial obligations to Hartford Seminary must be met before any of the following will be permitted: enrollment in subsequent semesters, Doctor of Ministry candidacy examinations, final oral examinations, participation in graduation, and requests for transcripts.

#### **Tuition Costs and Fees**

##### Doctor of Ministry Degree Program

- |                          |                                  |  |
|--------------------------|----------------------------------|--|
| ▪ Application Fee        | \$50                             |  |
| ▪ Comprehensive Fee      | \$25 per semester                |  |
| ▪ Course Tuition         | \$2,241 per 3 credit course      |  |
| ▪ D.Min. Retreat Fee     | \$225 (Single Supplement Extra)  |  |
| ▪ Graduation Fee         | \$185                            |  |
| ▪ Project Publishing Fee | \$65+ depending on option chosen |  |

##### Other fees as required:

- |                            |       |  |
|----------------------------|-------|--|
| ▪ Late Registration Fee    | \$40  |  |
| ▪ Program Continuation Fee | \$60  | (see Academic Policies for Graduate Programs, page 72) |
| ▪ Program Extension Fee    | \$300 | (see Academic Policies for Graduate Programs, page 72) |
| ▪ Returned Check Fee       | \$20  |  |
| ▪ Transcript Fee           | \$10  |  |

#### **Payment Plan Option**

Hartford Seminary offers an online payment plan option that allows matriculated students to pay tuition in equal monthly installments over the course of the semester. We have partnered with FACTS Management Company to help us manage this process. The fee to cover administration of the plan is \$41 per semester or summer session. You may pay your tuition by credit card or by direct withdrawal from your bank account. If you choose to pay by credit card, a 2.5% convenience fee will be added to your charge. To enroll, please access the online payment plan through the billing tab on your student account, and complete the payment plan agreement. All bills for prior semesters must be paid in full prior to entering into the payment plan. Please note, the payment plan fees are FACT fees (not Hartford Seminary fees) and are subject to change.

## **D.Min. Schedule (Monday Colleague Seminars and Tuesday Electives):**

### **2018-19**

September 16-17 (Retreat)

October 8-9

October 29-30

November 26-27

December 17-18

January 28-29

February 25-26

March 18-19

April 8-9

April 29-30

## **Learning Outcomes**

Students who have completed the Doctor of Ministry program will be able to:

- Demonstrate knowledge of the larger social and cultural dynamics affecting religious life and organizations in the 21st century and their implications for ministry setting.
- Demonstrate the ability to assess with concrete evidence the local contextual, identity, process dynamics and to formulate new approaches.
- Demonstrate the knowledge, capacities, and willingness to respectfully engage the religious pluralism of contemporary American society through exposure to the teachings of other faiths and those who practice those faiths.
- Demonstrate reflective and intentional critical assessment of their style of ministry in effecting change of their ministry setting.

## Ph.D. Program in Islamic Studies and Christian-Muslim Relations

For more than a century, the Macdonald Center for the Study of Islam and Christian-Muslim Relations has embodied Hartford Seminary's commitment to the study of Islam and Christianity and the complex relationship between the two religions throughout history and in the modern world. This Ph.D. program will continue the Seminary's long legacy of educating and training experts in Christian-Muslim relations. It will provide advanced study in the knowledge and practical application of Islamic Studies and Christian-Muslim relations and train scholars who will be experts in this area. We envision graduates of this program will further the mission and purpose of Hartford Seminary as professors at institutions of higher education, independent scholars and experts in Christian-Muslim relations, and as leaders or directors of organizations that are involved in interfaith work.

The learning objectives of this program are for the students to acquire:

- comprehensive knowledge in Islamic Studies, Christian-Muslim Relations, and Interreligious Engagement/Interfaith Dialogue
- competence to produce original research and written works to advance the scholarship on Islamic Studies and Christian-Muslim Relations for the benefit of religious communities, academy, and society
- knowledge, skills and competence to teach in these subjects in religious communities and academia

### Admission Requirements

The Ph.D. program seeks international and domestic students who know about the reputation of Hartford Seminary's long-standing work on Christian-Muslim relations and are interested specifically in Christian-Muslim relations. All applications will be reviewed by the Admissions Committee that is made up of three faculty members and the Director of Recruitment and Admissions. Applicants are required to have earned the Master of Arts in Religious Studies with the focused area in Islamic Studies and Christian-Muslim Relations from Hartford Seminary or other accredited college or university or a Master of Divinity or equivalent from an accredited institution, prior to their enrollment into this program. At least one year of classical Arabic or equivalent is required at the time of admission (there will be a mandatory test for all Ph.D. students in the first week of the program to evaluate academic proficiency of Qur'anic and classical Arabic). The following materials are also required:

- Graduate Record Examination (GRE) scores;
- Students who do not have English as a first language, or as a primary language in previous academic studies, are required, prior to application, to take either the Test of English as a Foreign Language (TOEFL) examination and achieve a minimum score of 550 (written version), 213 (computer version) or 80 (internet version), or the International English Language Testing System (IELTS) and achieve a minimum score of 6.5;
- three letters of recommendation;
- all official transcripts from tertiary institutions applicants attended (for international students, certified, translated and evaluated international transcripts);
- 20-25 page sample scholarly paper;
- and approximately 1,000 word personal statement outlining the student's reasons for applying to this program.

### Program Curriculum and Requirements

The Ph.D. curriculum consists of 36 credit hours of course work, 12 credits for the comprehensive exams, and 36 credits for the dissertation, for 84 total credit hours. There are two Ph.D. Seminars required which will focus on research methods and skills and student development as scholars. Then the students will choose, in consultation with their advisor, an additional ten courses in the traditional theological disciplines in order to acquire sufficient knowledge to begin identifying and formulating their dissertation topics. Students will be required to write papers



related to the study of Islam and Christian-Muslim relations in all courses they take. After successful course work, students will spend one year preparing and taking the comprehensive exams and formulating and defending their dissertation proposals. Finally, after successful comprehensive exams, students will write and defend their dissertations in their fourth and fifth year.

The sufficient proficiency and knowledge of Qur’anic and classical Arabic is critical to the success of this program. One of the requirements for admission to this program is that applicants need to have at least one year of classical or Qur’anic Arabic at the time of admission. There will be a mandatory test for all Ph.D. students after one year in the program to demonstrate academic proficiency of Qur’anic and classical Arabic. The intended language goal for the program is to train students to have the sufficient proficiency and knowledge to work with classical/Qur’anic Arabic in their study and research. In the second year of course work, students must also demonstrate mastery of at least one additional language relevant to their subject of dissertation and academic scholarship.

Three Stages of Ph.D. Program

The PhD program consists of three stages of study in which the students are expected to 1) complete their coursework and language requirements, 2) shape their doctoral research agenda and pass their exams, and 3) research, complete and defend their dissertation.

Sample curriculum and timeline

Stage	Year	Fall	Spring
I	1	Ph.D. Seminar 1 (3 credits) Core & Electives (6 credits)	Core & Electives (9 credits) * Language exam I
	2	Core & Electives (9 credits)	Ph.D. Seminar 2 (3 credits) Core & Electives (6 credits) * Language exam II
II	3	Comprehensive Exams	Comprehensive Exams * Dissertation proposal defense
III	4-5	Dissertation	Dissertation

**1) Stage One:**

Stage One is intended to be **2 years-long, 36 credit hours**. Students are required to complete a certain amount of courses and to prepare themselves to begin formulating their doctoral research proposal and producing preliminary draft of it.

Within the 36 credit hour requirement, students must take at least one course in each of the following subject areas at the 600 level or higher; Christian or Muslim Theology, Religion and Society, Sacred Scriptures (Bible and/or Qur’an), Ethics, History, and Worship and Spirituality. Students must also take an additional 12 elective credits to reach the 36-hour requirement. Language courses do not count in this 36 credit hour requirement. Students should choose their courses in consultation with their program advisor and directly in accordance to its relevance to the subject they plan to write their dissertation on.

Students may only take 600 level courses or higher. If enrolled in a 600 level course, PhD students should expect to do additional work beyond the MA level including extra assignments such as additional book readings and larger term papers.

Students may opt for independent studies or guided reading courses with relevant faculty, with the permission of

their advisor and the faculty member responsible for the course. The requirements of these courses must meet the standards of an upgraded 600 level course.

### Linguistic Efficiency:

Students must acquire sufficient academic knowledge and comprehension of at least two of the languages (excluding English) they will need to pursue their doctoral research. Applicants must have at least one year of classical or Qur'anic Arabic at the time of admission. All students must pass a mandatory test after one year in the program to demonstrate academic proficiency of Qur'anic and classical Arabic. Because sufficient proficiency and knowledge of Qur'anic and classical Arabic is critical to the success of this program, students are encouraged to avail themselves of the advanced Arabic courses offered by the Seminary. Hartford Seminary will examine the students' linguistic competency through an exam offered to students near the end of the spring semester of the first year. An Arabic language examination team of Seminary faculty will attend to this task.

Students must also demonstrate mastery of at least one additional language relevant to their subject of dissertation and academic scholarship and will be tested on this mastery in the second year of course work. Consult the student advisor regarding these language requirements and testing. It is the student's responsibility to acquire an adequate knowledge of additional foreign languages and provide conclusive evidence that they have knowledge of and ability to use the language in academic pursuits. Failure to pass the two language exams will result in the student not being allowed to proceed to the second stage of the PhD program.

### Supervision and Assessment of Progress and Qualifications:

Students will have two forms of academic supervision during their PhD program:

- 1- *Program Advisor*: During the first and second stages of the PhD program, students will be supervised by the Director of the PhD Program, who is going to serve as their **Program Advisor**. This advisor shall meet with students twice every semester (one meeting at the beginning of the semester and one meeting at the end of it), and whenever students request additional meetings throughout the first two stages of the program. It will be the duty of this advisor to:
  - A. guide students through all the stages of their study and aid them in relation to all kind of administrative and academic matters related to the overall process of the program.
  - B. Advise them on the course load by:
    - thinking with them about the elective courses they might consider taking in the light of the student's research subject of interest
    - listening to and consulting with them on any concern, challenge or need related to courses and a student's experience in the program
    - attending to any general inquiry or need the student seeks help with in relation to any part of the program.
  - C. Assess the students' progress and manifested qualifications to decide with the PhD Committee whether or not students are proceeding as expected and are demonstrating the skills and qualifications required to succeed in the program. The PhD committee shall develop its decision on the student's status and progress to the following stage in the program on the basis of the threefold assessment criterion:
    - 1- A student's grades in courses (no less than **B**)
    - 2- The courses instructors' evaluation of a student's participation, abilities and potentials, which the instructors share through a written report with the Program Advisor at the end of every course.

- 3- The Program Advisor's annual report (to be submitted to the PhD Committee at the end of every year), which will summarize the interactions of regular advising meetings and data which the Program Advisor collects from sources 1 & 2

2- *Thesis Supervisor*: After successfully completing stage one, students will be assigned a **Thesis Supervisor** for the remaining two stages of the program. This supervisor, who is one of the school's core-faculty, will work closely with the student to help shape a research question, area of dissertation study and the writing of the final dissertation product. While the Program Advisor will still be fully available to attend to anything students may need in the program, the Thesis Supervisor will be asked to report to the PhD Committee on the student's progress in the program once every year of the last two years of the program.

### Producing Preliminary Draft of the Thesis Proposal:

While developing the official draft of the thesis proposal should not take place until successful completion of stage one of the program, students will be expected and pushed toward thinking seriously about their specific research proposal from the very first semester of the first year in the program. Students should do this in close consultation with a member of the faculty related to their intended area of study. This informal conversation can help the students to sharpen their ideas and enable them to crystalize their scholarly thoughts as they begin to build their academic knowledge on the envisioned subject. These conversations will also help the students begin constructing a potential student-supervisor relationship with a prospective faculty professor who can become their official dissertation supervisor.

In stage one during the second year spring semester, students are required to take the PhD 701 seminar course. In this course, they will prepare and present a preliminary draft of their thesis proposal as a paper before their colleagues and faculty members. This will be a training for them in preparation for the thesis proposal defense. Students must treat the date of presenting a preliminary paper-draft of the thesis proposal as a 'deadline' and should do their best to benefit from all the feedback, comments, corrections, questions and suggestions they will receive from their colleagues and the faculty during the sessions of this PhD701 seminar.

### **2) *Stage Two:***

Stage Two is **one year-long** (two semesters). It is considered full-time study for registration purposes, loan and visa status. Before beginning this stage, students must have finished all the requirements in Stage One, incompletes and unfinished work are **not** an option to move to Stage Two. The 12 course credits of this stage consists of the following requirements:

### The Official Version of the Final Proposal:

Students are required during the first semester of this year to finish composing their thesis/research proposal. The proposal must be written following the standard proposals-writing format that is usually accepted in other academic universities and will be available from the Program Advisor.

During the fall semester of the third year (toward the end of the semester) students will be asked to stand before the PhD committee and faculty to defend their thesis proposal.

The students whose assessment is a '**B**' shall make the revisions and resubmit the proposal to his/her, Thesis Supervisor, who will evaluate this resubmission and report to the PhD Committee, without the need for the student to stand and defend it again before the full committee.

On the other hand, the student whose assessment is a '**C**' shall make the revisions and stand again before the committee during the ensuing spring semester to re-defend the thesis proposal. This student would be doing this in the presence of his/her, Thesis Supervisor. This reexamination would occur early of the spring semester and before the regular time is due for PhD students to sit for the comprehensive exam toward the end of that very same semester.

### The Comprehensive Exam:

This is one of the major stations in stage two and in the entire program. Students must succeed in passing four major exams administered during this Second Stage in the third year. The comprehensive exams will take place at the end of the spring semester in the third year.

The exams are as follows:

1- **Two Major Exams:** students must be examined in the program's two major core-subjects: Islamic Studies and Christian-Muslim Relations/Interfaith Dialogue. The two exams are **6 hours-long**, held on two separate days, and will take place at the **end of May** that academic year.

The exams will be in a form of a list of questions drawn from the reading lists. Students will be given two bibliographies from which the major exams will be drawn. These exams will be assessed and marked by Seminary professors who are experts in these two areas of study.

2- **Two Minor Exams:** students will be required to propose two subject areas (in addition to the above major exam subjects) relevant to their research focus to produce two scholarly/research papers (**8000 words\25 pages long**) on. The papers need to demonstrate sufficient knowledge of classical Arabic and demonstrate sufficiently and solidly the student's competence in engaging in original research in these selected areas. These two papers will be read, assessed and graded by two professors whose expertise is relevant to the two chosen subjects. The two papers are to be submitted by **the first week of March** of that academic year.

The comprehensive exam's four parts are to be completed by the **end of the spring semester** of that third year. The PhD committee will then meet and vote for officially upgrading the successful students to the Third Stage of the program or the Dissertation research and writing phase. The Program Director/Advisor will inform the students on the committee's decision in an official letter.

In case a student failed one or all of the exams, the student would be allowed to attempt them again after **six months**. Nevertheless, a second failed attempt at passing the exam means the student cannot continue the program, and will be required to leave but with the possibility of being awarded an MA degree.

### The Thesis Supervisor Appointment:

During the first semester of stage two, and simultaneously with a student's defense of the thesis proposal, each successful student will be assigned a Thesis Supervisor. The Thesis Supervisor will be the student's main supporter and guiding reference from this point until successful graduation or termination. Students are strongly encouraged, from the second year in stage one onwards (if not even earlier) to develop open communication channels with members of the faculty with whom they think could be potential supervisors at this stage. Sharing with the Program Director/Advisor their wishes on which supervisor they hope to work with and developing a preliminary communication with this prospective faculty member will help in the process of supervisors' assignment when the time for pursuing this task draws near.

### **3) Stage Three:**

This stage is normally **two years-long** and is considered a **full-time** study period. It is the research and writing stage where the students must dedicate their full-time to finishing the task of writing their dissertations and submitting them to examination. During this stage, some teaching or lecturing opportunities will be available to students (subject to the school's needs) through the Program Director/Advisor to help them acquire some teaching skills.

### The Dissertation:

The doctoral thesis must be written according to the standard rules, requirements and quality of doctor of philosophy theses that require original contribution to the field and follow the standards of accredited universities and academic institutions.

The dissertation must normally be between **200-300 pages-long** (up to **80,000 words-long**), excluding cover sheet, table of contents and bibliography. It should be written in academic English (with citations, quotations and

scriptural verses in original/foreign languages, e.g. Arabic, German, French, etc. and translated properly into English, whenever this is needed). Its format should follow the writing style and format that is officially adopted for standard academic/scholarly publication. The thesis must also be gender-sensitive and free of discriminative, stereotyping, judgmental or aggressive language.

### The Dissertation Assessment:

The thesis will be assessed after:

- 1- its high level of analytical, methodological and cognitive thoroughness that matches those of standard scholarly projects in Islamic Studies and Christian-Muslim Relations in the professional field.
- 2- its timeliness, originality and ability to advance scholarship on Islamic Studies and Christian-Muslim Relations
- 3- its ability to demonstrate that the student has the required skills and knowledge to do autonomous projects on Islamic Studies and Christian-Muslim Relations
- 4- its strict abidance with the program's policy, namely that all dissertations must have an explicit focus on Islamic Studies *and* Christian-Muslim Relations and neither of these two areas should be optional foci of the dissertation.

### The Dissertation's Examination:

The student must conduct a defense of the dissertation (no longer than a **3 hour-long** discussion) before an appointed committee, faculty and PhD students. The committee will be made of the following members: external examiner, internal examiner, Director of the PhD program and the Academic Dean. The Director of the program and the Dean will be present to observe the entire process and make sure that it proceeds fairly, professionally and ethically.

The student's supervisor(s) will be expected to attend the defense session. However, he/she will not be allowed to interfere by any means in the process or to participate in the discussion. He/she must sit in this defense as auditor only.

The dissertation will be examined by two main readers/examiners: a scholar expert in the area of study of the conducted research from outside the school, and another expert in the thesis's area of study from the school's faculty. The examiners will be asked to compose thorough and comprehensive reports on the dissertation after its examination and submit them to the director of the PhD program, who in turn must share their results with the Academic Dean and the PhD Committee members to make the appropriate relevant decision accordingly.

### The Outcome Criterion:

In light of the reports of the two examiners, the PhD committee will decide whether to grant the candidate the PhD degree or not. The final decision of the examiners in their reports must be stated after one of the following fourfold criterion:

- 1- recommending that the dissertation is acceptable and the student can be granted the PhD degree
- 2- recommending minor corrections and revisions to the dissertation and requesting **re-submission (without re-examination)** to the thesis and granting the student **2-3 months** to work closely with his/her supervisor on applying these minor corrections to the dissertation. The supervisor will then support the re-submission with a report on the student's success in fulfilling all the recommended revisions and the dissertation's legibility to approval.
- 3- recommending major corrections and substantial revisions to be made to the dissertation and request a **re-examination** session after availing **5-6 months** to the student to work closely

with his/her supervisor on re-reading the dissertation for re-submission and re-examination. The PhD committee reserves the right to either ask the same examiners (especially the external) to re-conduct the second defense, or to appoint another external examiner to join the already appointed internal examiner (the same reader who was chosen the first time) in conducting the second defense session.

4- disqualifying the dissertation upon its inability to demonstrate fulfillment of the dissertation assessment rules (see section II above) and relating the students' failure in making sufficient case/defense for his/her thesis to pass the exam, which will result in denying the student the PhD degree and availing to him/her the chance of getting an M.A. degree instead.

### Learning Outcomes

The learning objectives of this program are:

1. To acquire a comprehensive knowledge in Islamic Studies, Christian-Muslim Relations, and Interreligious Engagement/Interfaith Dialogue
2. To develop the competence to produce original research and written works to advance the scholarship on Islamic Studies and Christian-Muslim Relations for the benefit of religious communities, academy, and society
3. To gain the knowledge, skills and competence to teach in these subjects in religious communities and academia

### Tuition Costs and Fees

The cost of the Ph.D. program is the total of tuition for the prescribed number of years.

#### **Payment of Tuition and Fees**

Application Fee \$100

Yearly Tuition (Full-Time only; no part-time allowed) during the course work and comprehensive exam stage (first three years)

\$25,000 payable in two installments of \$12,500 at the beginning of each semester (Fall and Spring). This fee is paid for three years and is subject to change.

Yearly Tuition during the dissertation stage

\$2,000 per semester beyond the initial three years of the program.

Student Comprehensive Fee \$100 per semester

Returned Check Fee \$20

Transcript Fee \$10

Graduation Fee \$185

#### **Scholarships**

Admitted students may receive scholarship that covers the cost of tuition and the student fee as well as a stipend in the amount not to exceed \$10,000 per year for five years.

## International Students

### Application, Admission and Important Related Information

#### **Application and Admission**

Hartford Seminary is authorized under federal law to enroll full-time nonimmigrant alien students. It is the policy of Hartford Seminary that all international students enter the U.S. with an F-1 visa. There are no exceptions to this policy. Typically and primarily, Hartford Seminary accepts international students interested in the Master of Arts in Religious Studies degree with a focused area of study in Islamic Studies and Christian-Muslim Relations and Doctor of Ministry students from interfaith or Christian-Muslim contexts.

#### **English Language Proficiency**

Students who do not have English as a first language, or as a primary language in previous academic studies, are required, prior to application, to take either the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) examination and achieve a minimum score of:

TOEFL: 550 (written version), 213 (computer version) or 80 (internet version)

IELTS: 6.5

Applications for admission will not be processed without an official TOEFL or IELTS score.

Additionally, students pursuing graduate level studies at Hartford Seminary for whom English is a second language are required within the first month of their enrollment to undergo assessment of their English language ability. Based on this assessment, students will either be free from any further formal English language training, or be required to successfully complete the appropriate level of English language preparatory course at the English Language Institute of the University of Hartford. The appropriate level of preparatory course will be determined by the staff of the English Language Institute (in consultation with the Dean of the Seminary or her/his designee) based on an assessment of the student's abilities in listening comprehension, reading comprehension and writing skills. The course must be taken either immediately prior to or during the first two terms of enrollment at Hartford Seminary.

The cost of the course must be considered part of the requisite costs for the student's program of study and included in the amount of financial obligation for which the student seeks and receives financial guarantee/sponsorship. (See International Student Costs Table below.)

This requirement may be waived by the Admissions Committee based on factors that have come to its attention during the admission process, such as previous degrees earned in which English was the language of study or previous long term residence in the U.S. or other country where English is the primary language.

#### **Financial Sponsorship**

Although applications for admission from international students are not reviewed on the basis of the student's financial status, Hartford Seminary must receive a letter of financial guarantee from a scholarship agency or a private individual (in the latter case documentation of personal or family funds on bank letterhead or in the form of a legally binding affidavit must be included) before the I-20 "Certificate of Eligibility for Nonimmigrant (F-1) Student Status" can be issued. This form is required for international students seeking a student visa. The letter of financial guarantee must show sufficient funds to meet the costs outlined in the Estimated International Student Costs Table.

All policies in the Hartford Seminary 2018-2019 Catalogue and the Hartford Seminary Student Handbook apply; however, international students (and research scholars) should make special note of the policies and procedures listed below.

## Course Registration

To maintain their F-1 visa status, international students must be enrolled in a full-time course of study. While taking coursework, full-time status is defined as 9 credits per semester (registration during summer session is not required). International students who have completed all of their coursework must register for their final requirement in the following semesters.

In order to maintain full-time status during the final phase of their degree program, students must follow these guidelines:

- *3-credit final paper or project:* If the student has registered for the 3-credit final requirement, and is not enrolled in any other courses during that semester, the final requirement must be completed and examined within that semester. If the student has registered for the 3-credit final requirement and is still enrolled in one or more courses during that semester that are required for the completion of the degree, the final requirement must be completed and examined by the end of the following semester.
- *6-credit thesis (M.A.) or final ministry project (D.Min.):* Students who are writing six-credit theses or D.Min. final ministry projects are allowed to register for three credits for each of two consecutive regular semesters, and must be examined no later than the end of the semester that follows the second semester in which they have registered for their thesis or project. This examination deadline applies whether or not the student is taking other courses during the semesters in which he or she has registered for the thesis or final ministry project.

Any exception to this policy must be approved by the Academic Policy Committee and the Coordinator of International Student and Scholar Services.

*Note:* This policy allows students opting for the three-credit final requirement (M.A.) a maximum of two regular semesters before being examined on it; it allows students opting for the six-credit final requirement a maximum of three regular semesters before being examined on it.

## Health Insurance

All international students and research scholars are required to carry adequate major medical insurance (accident, illness, hospitalization), medical evacuation, and repatriation insurance for the duration of their enrollment (and occupancy of Hartford Seminary apartments, when applicable) at Hartford Seminary.

## Housing

Normally, international students are required to live on campus for the first year of their study at Hartford Seminary, subject to such housing being available. Because we have limited campus housing available, the Seminary does not guarantee accommodations on campus for students. However, International students are given priority for Seminary apartment space that is available. For more detailed information, see the housing brochure on the Seminary website or contact the Director of Administration and Facilities. Several rental options for student housing are typically available in the surrounding area as well.

Any student living on-campus must receive the meningococcal vaccination (meningitis) and provide documentation to the Registrar's Office. Students who do not comply with this requirement within one month of moving on-campus will be asked to leave student housing.

## International Student Tuition, Fees and Additional Costs

### Master of Arts in Religious Studies Degree Program

The following table provides an *estimate* of total costs for the Master of Arts in Religious Studies degree program on a full-time basis taking two academic years and two summers to complete. *These figures are based on the costs of the*



student alone who is housed in one of Hartford Seminary's international student apartments. Students who come with a dependent or dependents should add approximately \$1000/month to overall expenses.

These costs are based on the very *minimum* amount of time in which it is anticipated the program may be successfully completed therefore, the costs are the *minimum* anticipated amount and are not in any way provided as the definitive or final costs and should not be interpreted as such. Individual student costs will vary depending on residence, lifestyle, program requirements and normal economic fluctuations.

**Estimated International Student Costs**  
**To complete the Master of Arts in Religious Studies degree –**  
**based on 22 months full-time study\***

*\*22 months represents four semesters of 9 credits each semester and two summer sessions of 6 credits each*

<b>Tuition</b> 2018-2019: \$2,241/course (48 credits/16 courses includes final paper, project or thesis supervision**)	<b>\$35,856</b>
<b>Books</b> 16 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,600</b>
<b>Additional Fees</b> Application (\$50), Comp. (\$100), Graduation Fee (\$185)	<b>\$335</b>
<b>Housing</b> (On-Campus When Available) 22 months at \$645*/month (rent includes utilities, monthly cleaning fee, internet service and local phone service)	<b>\$14,190</b>
<b>Food</b> 22 months at \$300/month ( <i>estimate</i> )	<b>\$6,600</b>
<b>Total Tuition, Books, Fees, Housing and Food</b>	<b>\$58,581</b>
<b>Additional Costs</b> <b>(all costs are estimates)</b>	
<b>Health Insurance - Required</b> Health Insurance costs vary significantly based on age, health, etc.; Insurance premiums can vary from \$1000 to \$3,000 <i>(\$1,500 is an estimate)</i>	<b>\$1,500</b>
<b>Computer (approximate)</b> Computer Equipment (\$1,000)	<b>\$1,000</b>
<b>Mobile Phone</b> 22 months at \$25/month ( <i>plans prices vary, \$25 is an estimate</i> )	<b>\$,1320</b>
<b>Personal Expenses</b> Clothing, postage, recreation, toiletries, etc. 22 months at \$50/month	<b>\$1,100</b>
<b>Transportation</b> Public transportation; 22 months at \$45/month; <i>Does not include cost of transportation to and from the United States</i>	<b>\$990</b>
<b>TOTAL Estimated Program Costs – M.A. degree</b>	<b>\$64,491</b>

\*Subject to annual increase

\*\*Each course is 3 credits

### Doctor of Ministry Program

The following table provides an estimate of total costs to complete the coursework for the Doctor of Ministry degree program on a full-time basis. Please note: The Doctor of Ministry degree requires successful completion of the six credit ministry project. The candidacy examination for progressing to the ministry project phase of the degree program cannot be scheduled until the student has completed the two years of Colleague Seminars and at least four of the six required elective courses. The minimum on-campus time necessary to complete the coursework is therefore, anticipated to be approximately 22 months.

These figures are based on the costs of the student alone who is housed in one of Hartford Seminary's international student apartments. Students who come with a dependent or dependents should add approximately \$1000/month to the overall expenses. These estimated costs are the minimum anticipated amount and are not in any way provided as definitive or final costs and should not be interpreted as such. Individual student costs will vary depending on residence, lifestyle, program requirements and normal economic fluctuations.

#### Estimated International Student Costs

#### To complete the Doctor of Ministry degree – based on 22 months full-time study\*

*\*Coursework may be completed in 22 months; the Ministry Project may be completed from a distance/ off site with permission of the Dean and faculty advisor*

<b>Tuition</b> 2018-2019: \$2,241*/course (30 credits/10 courses**) Plus ministry project supervision (6 credits)	<b>\$22,410</b> <b>\$4,482</b>
<b>Books</b> 12 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,200</b>
<b>Additional Fees</b> Application (\$50), Comp. (\$100), Graduation Fee (\$185), Project Publishing Fees (\$65+ depending on option chosen)	<b>\$400</b>
<b>Housing</b> (On-Campus When Available) 22 months at \$645*/month (rent includes utilities, monthly cleaning fee, internet service and local phone service)	<b>\$14,190</b>
<b>Food</b> 22 months at \$300/month ( <i>estimate</i> )	<b>\$6,600</b>
<b>Total Tuition, Books, Fees, Housing and Food</b>	<b>\$49,282</b>
<b>Additional Costs</b> (all costs are estimates)	
<b>Health Insurance - Required</b> Health Insurance costs vary significantly based on age, health, etc. Insurance premiums can vary from \$700 to \$5,000 ( <i>\$1,500</i> <i>is an estimate</i> )	<b>\$1,500</b>
<b>Computer (approximate)</b> Computer Equipment (\$1,000)	<b>\$1,000</b>
<b>Mobile Phone</b> 22 months at \$25/month ( <i>plans prices vary, \$25 is an estimate</i> )	<b>\$1,320</b>
<b>Personal Expenses</b> Clothing, postage, recreation, toiletries, etc. 22 months at \$50/ month	<b>\$1,100</b>
<b>Transportation</b> Public transportation; 22 months at \$45/month; <i>Does not include cost of transportation to/ from the U.S.</i>	<b>\$990</b>
<b>TOTAL Estimated Costs - Doctor of Ministry</b>	<b>\$55,192</b>

\*Subject to annual increase

\*\*Each course is 3 credits

## Financial Aid and Scholarship Information for Graduate Students

Determining how to pay for graduate school can be as challenging as deciding which academic program is best for you. Hartford Seminary tries to facilitate the decision-making process by offering financial aid to eligible students. Pat Hickey is the financial aid administrator and may be contacted at [phickey@hartsem.edu](mailto:phickey@hartsem.edu) or 860-509-9545.

### Hartford Seminary Financial Aid Options

Depending on the program of study, Hartford Seminary currently offers the following financial assistance to students:

#### Federal Programs

Direct Loans

Work Study (FWS)

#### Hartford Seminary Programs

Need Based Institutional Grants

### Federal Programs

#### **William D. Ford Federal Direct Loan Program:**

Hartford Seminary is a Title IV Institution and participates in the William D. Ford Direct Unsubsidized Stafford Loan and Federal Work Study Programs (FWS). In order to qualify for a Federal Direct Loan or FWS, students must be matriculated in a degree program, be a U.S. citizen or eligible non-citizen, and be registered for at least 6 credits. Please note the Women's Leadership Institute (WLI) does not count towards the 6 credit per semester requirement. Students must also complete and submit the FAFSA online. For instructions please go to <http://www.hartsem.edu/admissions/financial-aid/how-to-apply-for-federal-aid/>.

As of July 1, 2012, all Direct Loans for Graduate Students are unsubsidized and the maximum amount available annually is \$20,500. This amount is not indicative of the financial aid award that each student receives. Eligibility is based upon a variety of factors as determined by the U.S. Department of Education.

#### **Federal Work Study (FWS):**

If a student is interested in FWS please should check "yes" on the FAFSA. Checking "yes" does not obligate a student for FWS it simply alerts the Financial Aid Office in the processing of their aid package. FWS is awarded based on documented need for financial assistance and places students in various jobs on campus. There are a limited number of FWS positions so students should be mindful of "first come, first serve" and inquire as soon as possible. To apply for FWS please refer to the above instructions on filing a FAFSA and submit an email expressing your interest in a FWS position to the Financial Aid Office [phickey@hartsem.edu](mailto:phickey@hartsem.edu) to be placed on the list. All eligible candidates will then be submitted to the Human Resource Director for consideration.

Federal Leave of Absence: A student who is the recipient of a Federal Direct Loan and/or a Federal Graduate PLUS loan may not exceed 180 days on a Leave of Absence in any 12 month period and must return to the program at the point that he or she exited in order to maintain his or her loan grace period. A student who has exhausted his or her grace period and is unable to begin repayment of a loan may apply for a deferment or forbearance for payment. A student returning from a LOA must complete the semester in order to be eligible to receive a second or subsequent disbursement. The U.S. Department of Education will be notified of the student's withdrawal date (the date the LOA began) if a student fails to return at the end of the 180 days of an approved LOA. Any LOA that does not meet all of the conditions for an approved LOA (as specified by the Department of Education) is considered a withdrawal for Federal Title IV funds purposes. Students on Federal Financial Aid or who are on an "in-school deferment" from prior institutions should contact the Financial Aid Office for additional paperwork which must be completed.

### **Satisfactory Academic Progress Policy for Financial Aid Recipients and/or Veterans:**

Students receiving federal student aid, or veterans' benefits must maintain Satisfactory Academic Progress (SAP).

At Hartford Seminary, Satisfactory Academic Progress (SAP) is officially checked at the end of each semester (fall, spring, and summer). Satisfactory academic progress consists of two components: Grade point average and pace. A student must meet both components in order to make satisfactory academic progress.

#### **Grade Point Average**

Students who fail to maintain at least a 2.66 G.P.A. either with respect to their cumulative work, or in the work of a given semester, are considered to not be making satisfactory academic progress. In addition the student must comply with Hartford Seminary's full Academic Probation policy.\*

#### **Pace**

Students are required to successfully complete at least 70 percent of all credit hours attempted. Pace is calculated by dividing the cumulative credit hours earned by the cumulative credit hours attempted.

All students who expect to complete a degree at Hartford Seminary must do so within the following maximum time frame, beginning at matriculation:

Master of Arts - 6 years

Doctor of Ministry - 6 years

Graduate Certificate in Islamic Chaplaincy – 3 years

#### **Incomplete Courses**

Courses for which a student is granted an incomplete (Inc.) will count toward cumulative credits attempted but will not be used to determine the cumulative GPA until the grade has been submitted to the Registrar.

#### **Repeated Courses**

Credits for each attempt of a course are counted towards the cumulative credits attempted. Only the grade for the second attempt is used in calculating the GPA.

#### **Course Withdrawals**

Courses for which a student receives a grade of "W" or "WP" will count towards total credits attempted, but will have no impact on the GPA. Grades of "WF" will count towards total credits attempted, and will factor into the GPA.

#### **Transfer Credits**

Transfer credits from other schools will not factor into the GPA calculation, but will count as credits attempted and earned.

#### **Financial Aid Warning**

A student, who is determined to not be making SAP, will be sent a letter by the Financial Aid Office informing them that they have been placed on Financial Aid Warning and will have one semester to improve their academic performance to a satisfactory level. The student will continue to be eligible to receive aid during this period, provided all other eligibility requirements are met.

#### **Financial Aid Appeal**

A student who loses financial aid eligibility because he/she failed to make satisfactory progress may appeal on the basis of: the loss of a family member, the serious illness of the student or a family member, and other situations deemed appropriate. The student is required to submit a letter to the Academic Policy Committee detailing the situation which caused him/her to fail to make satisfactory progress and what has changed in his/her situation that will allow him/her to make satisfactory progress at the next evaluation. If approved, the student will be eligible to receive financial aid for one more semester.

If an appeal is approved but it is determined that it will not be possible for the student to achieve satisfactory progress by the end of the next evaluation period the student will be placed on an academic improvement plan. The student's progress will continue to be checked at the end of each semester, and if the student fails to meet the requirements of the plan, aid eligibility will be lost.

#### **Financial Aid Probation**

A student who does not make SAP after the Financial Aid Warning period, appeals the SAP decision, and whose appeal is granted, is placed on Financial Aid Probation. Only students who have successfully appealed SAP are placed on Financial Aid Probation. A student on Financial Aid Probation may have an additional condition of following an academic plan, a reduction in course load, or both. While on Financial Aid Probation, the student is eligible to receive Federal aid. At the end of the probationary period if the student is meeting SAP or the student follows the academic plan/reduced work load set by the school, the student continues to receive aid. If Hartford Seminary determines that the student does not meet the minimum SAP requirements at the time of evaluation, or the additional conditions, the student is no longer eligible to receive Federal financial aid funds.

#### **Additionally for Veterans:**

For the purpose of VA regulations, the VA is notified immediately after any semester that a veteran does not make SAP. All veterans must comply with Hartford Seminary's SAP Policy as stated above. No veteran will be certified until SAP has been verified.

## Hartford Seminary Programs

#### **Need Based Institutional Grants**

Limited financial aid in the form of grants is available to matriculated students in some Hartford Seminary programs (see below). The deadline for first round consideration for the academic year, which begins with the fall semester, is:

May 1- Master of Arts, Cooperative Master of Divinity, Graduate Certificate in Islamic Chaplaincy  
 June 1- Doctor of Ministry Students (New and Continuing)

After June 1- All funds are awarded on an as available basis to eligible students

Applications for Need Based Grants received after June 1 will be considered if funds are available. Hartford Seminary students must reapply for Need Based Institutional Grants each academic year, by filing the FAFSA and submitting the Hartford Seminary Need Based Application. As the grants are based on need, a student is not guaranteed need-based aid even if they received a grant in a previous year. Students must also maintain a B- or better grade point average to receive consideration. International students must submit Guarantor's Statement of Financial Support, bank statements, and the Hartford Seminary Need Based Application.

Students with special financial concerns or a change in financial circumstances may contact the Financial Aid Office.

#### **Outside Scholarships and Grants:**

Students must notify the Financial Aid Office (860) 509-9545 and the Business Office (860) 509-9524 of any outside scholarships they are awarded.

Any outside scholarships that we become aware of for students will be posted by the Financial Aid Office in Hartford Seminary's weekly online paper The Exchange.

## Veterans Administration Benefits

Eligible students may use Veterans Administration benefits to pursue an approved degree or certificate program. (Students in the Cooperative Master of Divinity program and the International Ph.D. program are not eligible for Veterans Benefits through Hartford Seminary.) Students are advised to make their initial application for VA benefits well in advance of their first semester. Once a student has registered for a given semester, the Seminary upon request will certify the student's enrollment to the Veterans Administration, which will then determine the student's eligibility and award. Students are responsible for paying all tuition and fees to the Seminary. Continued certification by the Seminary is contingent on the student's maintaining good academic standing and making satisfactory progress toward completion of program requirements. The Seminary must report unsatisfactory progress to the Veterans Administration.

Students already receiving benefits through the Veteran's Administration who are continuing their enrollment and wish to use their benefits for the upcoming semester should make a formal request to the Financial Aid Office so we can submit an enrollment certification to the VA on your behalf. The request can be in the form of an email sent to [phickey@hartsem.edu](mailto:phickey@hartsem.edu). Students who have not previously used VA benefits at Hartford Seminary, but wish to do so, should contact the Financial Aid Officer as soon as possible. Veterans should also keep in mind that they must notify the VA and the Financial Aid Office of any program changes or adjustment to the number of courses and type of courses they are taking in a given semester.

Hartford Seminary participates in the Yellow Ribbon GI Education Program, a provision of the Post 9/11 Veterans Educational Assistance act of 2008. The Yellow Ribbon Program, Chapter 33 Post 9/11 GI Bill, is a partnership between the Veteran Administration and Hartford Seminary. For detailed information, please go to [www.benefits.va.gov/gibill](http://www.benefits.va.gov/gibill)

Listed are other Veteran Benefits offered to students:

- Chapter 30 (MGIB Active Duty)
- Chapter 31 (VA Vocational Rehabilitation)
- Chapter 35 (Survivors and Dependents Education Assistance)
- Section 1606 (MGIB Select Reserves)
- Section 1607 (Reserve Educational Assistance Program)

## **Women's Leadership Institute: A Program in Applied Spirituality**

The Women's Leadership Institute (WLI) is an experience based program committed to developing an embodied spirituality grounded in the very real world of our personal and public lives.

### **Core Curriculum**

During nine weekend seminars that meet monthly from September through May, participants strengthen leadership skills rooted in a feminist perspective that is justice-based, globally oriented, attentive to diversity, and ritually expressed. Essential elements of the program are:

- completion of the nine core seminars
- a cross-cultural experience
- a project in leadership
- enrollment in an additional Seminary course

The curriculum, which includes selected readings, presents a feminist perspective of scripture, theology, psychology, spirituality, ritual, and leadership. A guided analysis of academic content and reflection on life experience emphasize integration and practical application. Discussion, storytelling, and the shared leadership of community prayer take place within the larger circle and in smaller wisdom circles.

### **Enrollment Options**

There are two enrollment options: non-credit and graduate credit. The enrollment option must be chosen at the time of registration. Any request for a change must be submitted via the Audit-Credit Change Form to the Registrar's Office.

### **Program Prerequisites**

Graduate credit options require a baccalaureate degree (or its educational equivalent). Required of all participants are an openness to a feminist perspective in religion and society and a willingness to honor diverse points of view. The admission process requires completion of an application form, payment of the \$40 application fee, and an interview with a member of the WLI team.

### **Program Cost**

The cost of the Women's Leadership Institute is \$1,500 (tuition) for the non-credit option plus \$100 (hospitality assessment) for the 2018-2019 academic year. Additional tuition is required for graduate credit. Limited financial aid is available for those who would otherwise be unable to participate. There is also a graduation fee of \$65. A 2.5% convenience fee will be charged when paying with a credit card.

### **Schedule for 2018-2019**

September 21-22; October 26-27; November 16-17; December 14-15; January 18-19; February 15-16; March 15-16; April 5-6; May 10-11.

Miriam Therese Winter, Director

Visiting Faculty:

Barbara Essex

Judy Fentress-Williams

Jan Gregory

Mellonee Pauley

## The Ministries Certificate Programs

### Academic Information and Procedures for the Ministries Certificate Programs

By offering the Black Ministries Program (BMP) and the Hispanic Ministries Program (PMH), Hartford Seminary seeks to serve the community by providing introductory theological education on a schedule convenient to both clergy and lay leaders. The programs are designed to help participants strengthen their faith, develop their spirituality, and learn to engage more effectively in the ministries of their churches and communities. Students in these two programs form valuable relationships with other students in their courses and are encouraged to participate in other educational events and programs offered by Hartford Seminary. Both programs are designed to be completed in two years.

For further information, please call 860-509-9512 or email: [bmp@hartsem.edu](mailto:bmp@hartsem.edu) or [pmh@hartsem.edu](mailto:pmh@hartsem.edu).

### **Admission**

Each prospective student must complete an application that includes general student information, a personal statement, two letters of reference, and a registration form. A baccalaureate degree is not required for admission. A non-refundable application fee of \$40 must be submitted with the program application. Applications are reviewed for admission by the Program Director and an official letter of admission is sent to applicants who are accepted into the program. Although the program year extends from September to June, students are accepted on a rolling admissions basis.

### **Ministries Certificate Program Requirements**

The Certificate is awarded for the successful completion of eight courses. Each ministry certificate program has its own distribution requirements. While most classes are either Saturday morning or afternoon, a few sessions are held on weekday evenings. Normally courses meet for six to nine sessions of three hours each.

### **Cost of the Program**

Tuition is kept low to encourage persons of all income levels to participate. Courses are \$210 each, and merit scholarships are generously given, thanks to a grant from the Thomas Hoyt, Jr. Scholarship Fund and from the PMH Scholarship Fund. Additional financial aid may be awarded based upon demonstrated need. Each student is responsible for purchasing the required books for each course. Cash, Check, MasterCard, American Express, or the Discover Card may be used for payment of tuition and fees. A 2.5% convenience fee will be charged when paying with a credit card. A payment plan may be arranged with the Business Office. Students are urged to seek financial aid from their churches and church connections.

### **Adding or Dropping Courses**

Students may not begin a course after the second class session. Notification of the desire to drop a course must be made in writing to the Program Office within the first two weeks of the course. After the first two weeks no changes can be made and no refunds will be given.

### **Attendance**

Attendance is required at all sessions. A student with excessive absences (missing more than 1/3 of the course) is only allowed to complete the course at the discretion of the instructor and/or program director.

### **Enrollment Options**

There are two enrollment options: non-credit and credit.

Although Hartford Seminary is not authorized to offer undergraduate credit, students may earn up to fourteen lower level credits toward a baccalaureate degree through Charter Oak State College for completion of the BMP/PMH certificate program. Charter Oak requires an additional fee for the transfer of those credits from a Hartford Seminary transcript.



The grading options are as follows:

- Students who may wish to receive undergraduate college credit from Charter Oak should elect to receive letter grades (A, A-, B+, B, B-, C+, C, F).
- Students who will not be seeking undergraduate college credit from another institution may elect to receive Satisfactory (S) or Unsatisfactory (U).

The grading option must be chosen at the time of registration. Any request for a change must be submitted in writing to the Program Office.

Students who have not received undergraduate credit for BMP/PMH, and have been admitted to the Hartford Seminary Master of Arts degree program, may be eligible to receive six credits of Advanced Standing credit. Please see the Advanced Standing policy on page 80 of this catalog for further information.

Please read the following disclaimers in regards to BMP/PMH:

- BMP/PMH is non-collegiate credit program.
- Admission to BMP/PMH for those seeking undergraduate credit awarded by Charter Oak State College requires, at minimum, graduation from an accredited secondary school or the equivalent.
- Admission to BMP/PMH for those seeking graduate credit awarded through the Seminary's M.A. program requires, at minimum, graduation from an appropriate bachelor's degree program, or the equivalent.
- Students cannot be awarded both undergraduate and graduate credit for their work in BMP/PMH.

### **Graduation**

Certificates for successful completion of the program are awarded at Hartford Seminary's annual graduation ceremony.

### **Graduation Fee**

The graduation fee for the BMP and PMH program is \$65 per student. This fee includes the cost of graduation gown rental, the ceremonial stole provided to each student to wear during the ceremony and keep, and all other costs associated with the awarding of the certificate and the graduation ceremony.

### **Incomplete Policy**

Coursework is due by the end of the course. An Incomplete (I) for unfinished coursework is given only at the discretion of the instructor and must be completed within six months. After six months an Incomplete (I) becomes an F. Special exemptions are made only by petition to the Program Director.

### **Continuing Education Units (CEUs)**

Students who choose not to receive formal grades for purposes of pursuing college credit for their certificate work, may opt to receive Continuing Education Units (CEUs). For information about receiving CEUs, contact the Program Director. One CEU is awarded for each ten hours of class participation.

### **Audit Option for Ministries Certificate Program Graduates**

Students who have graduated from one of the two ministry certificate programs may audit future ministry certificate program courses for a special fee of \$75. Graduate auditors must be approved by the Program Director and are required to complete all registration forms.

### **The Black Ministries Program (BMP)**

The Black Ministries Program is comprised of two components: the Black Ministries Certificate Program and Black Ministries educational outreach programs and events. The Black Ministries Program welcomes students of all denominational and religious backgrounds. For further details, please contact the program office at [bmp@hartsem.edu](mailto:bmp@hartsem.edu) or 860-509-9512.

## **Writing Requirement for Black Ministries Program**

All students are required to successfully complete BMP-100 The Art of Communication unless exempted by the Program Director at the time of admission.

## **Course Descriptions**

### **The Bible Institute: Understanding the Bible** (offered every other September)

Staff

The Bible Institute covers the historical, cultural and political forces that shaped the Bible, the history of translation and canonization of the Hebrew Scriptures and the New Testament. The Bible Institute is required and free of charge for all students entering the Black Ministries Program. It is also open to the public for \$35.

### **BMP-101 The Art of Communication**

Crosby

Emphasizing effective oral and written communication techniques, this course assists students in the preparation of written assignments and oral presentations. Students will review the rules of syntax and grammar and will be exposed to research tools necessary for the art of creative expression.

### **BMP-140 Church Administration**

Stallworth

This course is designed to probe the ways church and ministries are a business. Topics covered will include techniques for managing and developing a budget, record-keeping, fundraising, supervision of staff, marketing and community relations.

### **BMP-161 Expository Preaching**

Watts

The basic purpose of this course will be to instruct each student in the necessary “how to” of sermon preparation and delivery. Particular emphasis will be placed on the distinctiveness of preaching in the Black religious context. (Previous title - Preaching in the Black Context)

### **BMP-190 Theology and the Black Experience**

Johnson

The purpose of this course is to use the African-American experience and search for identity in America as a lens through which to understand the development of African-American theology in the context of the Christian tradition.

### **BMP-231 Education for the Life of the Church**

Thomas

This is a comprehensive introduction to the total educational ministry of the church including worship, study, fellowship and service. These aspects of the church’s ministry are explored in relationship to curriculum planning, administration, church school organization, and teaching. (Previous title - Christian Education)

### **BMP-235 In Our Own Voices**

Copeland

This preaching course will offer women the opportunity to explore and discern their own voices in preaching. Students will reflect on the historical, theological and biblical significance of women in the pulpit and will have an opportunity to participate in practical preaching exercises.

### **BMP-250: Shared Urban Spaces: Black-Latino Dialogue**

Ayala and Bennett

This course will give a broad overview of a paradigm of ministry that has been categorized as Urban Ministries. The focus of this course will explore the historical evolution of what has come to be known as ministry in the urban context that is distinctive from the suburban or rural context, examine and evaluate one particular approach to

urban ministry as executed by two ministries within the urban context, and reflect on the aforementioned tasks and their implications for each student's ministry context.

**BMP-260 Survey of the Old Testament**

This course will study the major books of the Hebrew Scriptures emphasizing their content and theology. Data from archeology, the history and the culture of the ancient Near East, and critical approaches to scripture study will be introduced where appropriate.

**BMP-270 Survey of the New Testament**

Agosto

This course will concentrate on the major teachings of the New Testament documents and the origins of Christianity. Historical-critical observations will be discussed in connection with the New Testament texts.

**BMP-275 Who Are You, Adam? Explorations of Male Spirituality**

Bennett

This course is designed to offer an introductory exploration into the connection between male sexuality and male spirituality. Definitions of both sexuality and spirituality will be followed by an investigation of how both are manifested and perceived within the context of the local church. In particular, how do emerging paradigms of male identity challenge traditional male spiritual practices (i.e. worship, prayer, fellowship, ministry.)

**BMP-280 Black Theological Ethics: A Case Study Approach**

Stallworth

In this course case studies will be used to explore contemporary ethical problems impacting the black community from a theological perspective. The cases will focus on such issues as environmental racism, affirmative action, economics, health and sexuality to help participants gain a better understanding of faithful, ethical decision-making.

**BMP-300 Charismatic Praise and Worship**

Clayton

The black church has long been known for its dynamic praise and worship experience. This course will explore contemporary trends of praise and worship in the black church in light of the historical, biblical roots to provide participants with insights and skills to develop sound contemporary praise and worship teams and music ministries for the black church context.

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## Hispanic Ministries Program (PMH)

The Hispanic Ministries Program provides introductory theological education for ministry and leadership in Hispanic churches and communities. Through its Hispanic Ministries Certificate Program, taught in English in conjunction with the BMP during the academic year 2014-15, classes are intended to help clergy and lay leaders strengthen the faith and witness of churches in Hispanic and Latino communities throughout New England. The program is also open to individuals who wish to obtain educational opportunities for personal and community enrichment.

The program welcomes students of all religious and denominational backgrounds and normally requires participation in a local Hispanic congregation or a context in which Hispanic ministry is important. A baccalaureate degree is not required for admission to the program.

The Hispanic Ministries Certificate Program is structured for completion in two academic years of study. Each academic year, several six to eight week courses in ministry, theology and Bible are offered. Students are expected to finish eight courses over a two-year period as follows: two in Biblical Studies, two in Theological and Historical Studies, two in Ministerial Studies and two in any area of the student's choosing. Upon successful completion of eight courses, students receive a Certificate in Hispanic Ministries from Hartford Seminary. An added benefit of this program is the dialogical learning opportunities with religious leaders from the African-American community.

An advisor is appointed by the Academic Dean to work with Latino/a students enrolled in the PMH. Please see the BMP courses description for classes available to PMH students.

## Academic Policies for Graduate Programs

*(These policies apply to all students in graduate programs except for students in the International Ph.D. program unless they are currently enrolled in regularly scheduled courses.)*

Program Specific Policies can be found as follows:

Master of Arts (M.A.R.S & M.A.T.L.S.).....page 78  
 Doctor of Ministry.....page 80

### **Academic Advising**

The Dean will assign a faculty advisor to the student upon acceptance to the program. Students may change academic advisors with the permission of both the old and new advisor and the Academic Dean.

Students are expected to initiate contact with her/his faculty advisor each semester when making course enrollment decisions and the advisor must approve the student's course selections. When faculty advisors are on sabbatical, students may meet with the Registrar or Dean during the registration period to discuss course options for the next semester.

### **Academic Policy Committee (APC)**

The Academic Policy Committee is comprised of faculty and senior administrative staff. This representative group is responsible for administering the academic policies that pertain to all educational programs offered by Hartford Seminary. Individual student requests for exceptions to academic policies and procedures are reviewed and decided by APC.

### **Academic Probation**

Students who fail to maintain a 2.66 Grade Point Average either with respect to their cumulative work, or in the work of a given semester, are placed on academic probation. Students are notified of this in writing. As a condition of academic probation, students will be required to meet with the Hartford Seminary Writing Consultant for a minimum of ten hours each semester until her/his cumulative average resumes a non-probation level. The purpose of the meetings will be to focus on written work in current or incomplete courses. The program of a student who continues on academic probation for two consecutive semesters will be terminated. (Students who are recipients of federal financial aid should refer to the Financial Aid section of this Catalogue for the Satisfactory Academic Progress policy.)

### **Doctor of Ministry**

In addition to maintain a 2.66 minimum grade point average, students in the Doctor of Ministry program who receive two "Low Pass" grades or below will be evaluated by the Academic Policy Committee to determine their suitability for continuing in the program. The enrollment of any Doctor of Ministry student receiving two "Fail" grades shall be terminated

### **Adding a Course**

Students may add a course with their advisor's approval up to the second week of the semester by completing an Add/Drop form and submitting it to the Registrar's Office. In the third week of the semester students can add a course with the approval of both the advisor and course instructor.

### **Changes in Audit/Credit Status**

#### **Changing from Audit to Credit**

With the instructor's permission an auditor who has fully participated in a class may switch from audit to credit anytime before the last class session (for online classes, this would be the last day of the semester). To make the change, the student must already be matriculated in a Hartford Seminary degree or Graduate Certificate program, or be eligible for "Special Student" status at the graduate level. In addition, the student must pay the full course tuition and must submit a completed "Audit to Credit Change Form." No changes will be permitted after a course ends.

**Changing from Credit to Audit**

Students may change from Credit to Audit only if their work has been satisfactory. Students switching from Credit to Audit after the occurrence of 25% of the class sessions will not be granted any refund in tuition. (For MA courses meeting weekly, this means after three class sessions have occurred; for D.Min. courses meeting monthly, this means after the first day-long session has occurred.) Students may change a course from Credit to Audit up to and including the occurrence of 50% of the class sessions. For MA courses meeting weekly, this means prior to the eighth class session; for D.Min. courses meeting monthly, this means prior to the fourth class session. Students may not change a course from Credit to Audit after 50% of the course sessions have taken place which means any change from Credit to Audit must take place prior to the eighth class session for MA courses meeting weekly and prior to the fourth class session for D.Min. courses meeting monthly.)

**Class Session Cancellation - Inclement Weather**

Hartford Seminary reserves the right to cancel classes in the event of inclement weather. Hartford Seminary notifies the following radio and television stations of cancellations and Seminary closings: radio stations WTIC AM (1080), WTIC FM (96.5), WPOP AM (1410) and television channels 3 (WFSB), 8 (WTNH) and 30 (WVIT). The voicemail on the main Hartford Seminary phone number 860-509-9500 will also be changed to reflect cancellations and closings. The main page of the Hartford Seminary website will reflect closings as well ([www.hartsem.edu](http://www.hartsem.edu)).

**Computer Access**

All students are required to have access to computer technology that affords them email capability and access to the internet.

**Computer Use**

Hartford Seminary is committed to providing computing services to support the needs of students, faculty, and staff of the Seminary. The policies are in place to ensure: 1) the security and integrity of computer resources available on campus; 2) that users have reasonable access to the facilities; and, 3) that the action of any one user will not adversely affect any aspect of the work of another. The Seminary reserves the right to control, evaluate and monitor all student computer and electronic telecommunications except as may be prohibited by Federal or State Laws. Please see the Student Handbook for the full Computer Use policy.

**Course Cancellation**

Hartford Seminary reserves the right to cancel any course.

**Course Evaluations**

All students are required to complete course evaluations. All responses are anonymous and course evaluations are not shared with course instructors until after the grade submission deadline.

**Course Retake Policy**

Students may repeat a course in which they have earned a grade of F. The grade for the second attempt of the course, and the associated credits, are recorded on the student's transcript and are calculated into the GPA. When the new grade is added to the academic record, the old grade is replaced with the letter R, indicating that the course was retaken in a later term. R grades do not affect grade point calculations and do not carry credit toward graduation. Only the grade in the repeated course receives credit and applies to the grade point average.

- Withdrawn courses cannot be covered with an R if the course is retaken.
- Grades may not be absolved by repeating a course after graduation.
- Grades assigned due to an academic ethics violation may not be removed from the academic record by repeating the course. Both the new grade and the assigned grade will be shown (no R will cover the original attempt).
- A course originally taken for a letter grade must be repeated for a letter grade.

To absolve a grade, the same course must be taken. In situations where the same course is no longer offered students may be able to absolve a grade in one of two ways:

- By repeating a course of comparable content and level
- As an independent study

Both of these options require approval of the Academic Policy Committee. Students wishing to pursue one of the above avenues must submit a petition to the Academic Policy Committee.

### **Coursework Due Dates**

Projects, reports, or any work required in any course offered within the limits of a semester must be completed according to the due dates announced by the faculty member teaching the course. It is the student's responsibility to confirm that the faculty member has received the work by the due date. This is particularly important if the work is submitted electronically.

### **Family Educational Rights and Privacy Act (FERPA)**

The Family Educational Rights and Privacy Act (FERPA) afford eligible students certain rights with respect to their education records. These rights include:

1. **The right to inspect and review the student's education records within 45 days after a request for access.** Students should submit to the registrar written requests that identify the record(s) they wish to inspect. The registrar will make arrangements for access and notify the student of the time and place where the records may be inspected.
2. **The right to request the amendment of the student's education records that the student believes is inaccurate, misleading, or otherwise in violation of the student's privacy rights under FERPA.**

A student who wishes to ask the school to amend a record should write the registrar, clearly identify the part of the record the student wants changed, and specify why it should be changed.

If the Seminary decides not to amend the record as requested, the Seminary will notify the student in writing of the decision and the student's right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3. **The right to provide written consent before the Seminary discloses personally identifiable information from the student's education records, except to the extent that FERPA authorizes disclosure without consent.**

One exception, which permits disclosure without consent, is disclosure to school officials with legitimate educational interests. A school official is a person employed by the Seminary in an administrative, supervisory, academic, research, or support staff position; a person or company with whom the Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; a person serving on an official committee, such as disciplinary or grievance committee; or a person assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.

At its discretion, Hartford Seminary may also provide "directory information" without consent in accordance with the provisions of the Act. "Directory information" is defined as including a student's name, address, Hartford Seminary e-mail address, telephone number, date of birth, photograph, degree or non-degree program which enrolled, dates of attendance, degrees or awards earned (with dates received) from Hartford Seminary.

A student may withhold directory information by indicating this preference in writing to the Office of the Registrar within the first two weeks of any semester. Please note that such withholding requests are binding for all information to all parties other than for educational purposes. Students should consider all aspects of a directory hold prior to filing such a request. Requests for non-disclosure will be honored by Hartford Seminary as long as the student is enrolled.

4. **The right to file a complaint with the U.S. Department of Education concerning alleged failures by the Seminary to comply with the requirements of FERPA.** The name and address of the Office that administers FERPA is:

Family Policy Compliance Office  
 U.S. Department of Education  
 400 Maryland Avenue, SW  
 Washington, DC 20202

## Grading System

### Master of Arts and Graduate Certificate

The Hartford Seminary Grading Guidelines approved by the faculty in April 1996 stipulate the following:

- +/- indicates strength or weakness within a letter grade. Grades range from A to C and F; A+'s and C-'s are not part of the grading system.
- A(4.00), A-(3.66), B+(3.33), B(3.00), B-(2.66), C+(2.33), C(2.00) and F(0.00).
- A grade point average of no less than B- (2.66) is required to maintain good standing
- The minimum G.P.A. required for graduation is 2.75.

A faculty member, with the approval of the Dean, may determine that a specific course be graded on a Pass-Fail basis. Courses graded on a Pass-Fail basis do not figure into the grade point average.

### Doctor of Ministry

Students in the Doctor of Ministry degree program are graded as follows:

- High Pass(4.00), Pass (3.00), Low Pass(2.00), and Fail(0.00)
- A grade point average of no less than 2.66 is required to maintain good standing

Students who receive two "Low Pass" grades or below will be evaluated by the Academic Policy Committee to determine their suitability for continuing in the program. The enrollment of any Doctor of Ministry student receiving two "Fail" grades shall be terminated.

## Grades

Faculty members are required to submit course grades according to the following schedule: Fall Semester: January 10; Intersession and Winter/Spring Semester: June 3; and Summer Session: August 15. Students can view their grades through the Student Access portal after the submission date if they have completed their online course evaluation. It is the policy of Hartford Seminary not to allow grade changes after grades are submitted. Should a student dispute a grade received for a course, they must contact the Dean immediately and no later than 60 days after the grade submission date. (If the disputed grade was for an incomplete course then the student must be in contact with the Dean within 60 days after the grade was entered into the computer system.) Students who need grades earlier than the stated deadlines should be in contact with the faculty member before the end of the semester to negotiate an early submission.

## Graduation

Master of Arts degrees and Graduate Certificates are awarded at Hartford Seminary's graduation ceremony in late spring. Doctor of Ministry degree candidates are awarded their degree in a special ceremony ordinarily held in the



recipient's ministry setting. Doctor of Ministry graduates are also recognized at Hartford Seminary's annual graduation ceremony.

### **Guidelines for Research Conducted by Persons Affiliated with Hartford Seminary**

It is expected that all persons who conduct research under the auspices of Hartford Seminary will treat everyone involved in the research with respect and care. Please see the full text of our guidelines in the Student Handbook.

### **Housing**

Because the programs offered by the Seminary are primarily designed for non-residential students, the Seminary does not guarantee on campus accommodations for students. However, limited space may be available for rent to full-time students in the Seminary's Edith Mason Howard Ecumenical House and in other Seminary residences. International students are given priority for Seminary residential space. Any student living on-campus must receive the meningococcal vaccination (meningitis) and provide documentation to the Registrar's Office. Students who do not comply with this requirement within one month of moving on campus will be asked to leave student housing.

Hartford Seminary does not generally have short-term housing on campus for commuting students. Students are expected to make their own accommodation arrangements. However, occasionally there is a vacancy in our full-time student housing that might be made available to commuting students. Please contact the Director of Administration and Facilities for more information.

### **Inclusive Language**

Hartford Seminary is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

### **Immunization Verification**

Connecticut state law requires that students born after December 31, 1956 and enrolled in a graduate program or pursuing studies on a full-time basis as a special student be protected against measles, rubella, mumps and varicella. Additionally, students living on-campus must receive the meningococcal (meningitis) vaccination. To assist students with complying with this requirement, Hartford Seminary has developed an Immunization Verification form. This form is included with the letter of admission and must be completed by a medical professional before you begin classes.

The immunization requirements are: two doses of each vaccine, the first to be given on or after the first birthday; and the second dose given at least 30 days after the first. (Only one dose of the meningitis vaccine is required.) The following exemptions may apply:

- Students who were born before January 1, 1980 are not required to provide proof of immunization for varicella unless they were born outside the United States. However they must provide proof of the other immunizations.
- Students who believe they have a valid medical or religious reason for being exempt from the immunization requirements should contact the Registrar's Office for more information.

While some students are able to provide the required documentation, others find it is easier to undergo a blood test, which may show that they are immune. If they are not immune, then they must receive all of the required vaccinations.

Students enrolled in classes who are not in compliance will be notified that they will be removed from classes if they fail to fully comply with this requirement. Students removed from courses may be subject to academic penalties. No financial refunds will be issued if a student is removed from classes for failure to comply with the immunization requirement. For additional information or questions, contact the Registrar.

### **Incomplete Grades**

- A student may request an incomplete grade by filling out an Incomplete Grade Form. This form must be signed by the course instructor prior to the last day of class for that semester and submitted to the Registrar's Office and the Financial Aid Office.
- When an "Incomplete" is granted, the instructor and student must agree upon a date for completion of all coursework. This date must be within 4 weeks of the last day of the Fall or Winter/Spring Semesters, and 8 weeks after the end of Summer Session, as listed on the Academic Calendar in which the course was given.
- The faculty instructor will also include on the Incomplete Grade Form the grade the student will earn if they do not submit their remaining work by the agreed upon date.
- The outstanding coursework must be submitted to the Registrar's Office by email or in hard copy by the agreed upon date. The Registrar's Office will forward it to the faculty instructor. If the work is not submitted by the due date, the earned grade indicated on the Incomplete Course Form will be automatically recorded by the Registrar.
- The instructor shall determine the penalty for late work.
- Only the Academic Policy Committee may grant an extension beyond the original limit and will do so only under rare mitigating circumstances such as medical or military related issues with provided documentation. Any requests for extensions beyond the original limit must be submitted in writing to the Registrar prior to the expiration of the original period. A marker of "INC" will be listed on the transcript until the official grade is submitted.
- A student who has two or more incomplete courses will not be permitted to register for the next semester.
- A student who has requested an incomplete grade should be aware that their eligibility for financial aid may be jeopardized and that previously awarded student loans may go into repayment or enter the grace period if they are not allowed to register for subsequent semesters.

### **Independent Study**

A student who wishes to study a topic related to their program of study, but not regularly offered in the Seminary's curriculum, may choose to enroll in an Independent Study. Typically, a three credit independent study will include significant reading and written work and on-going contact with the faculty member. An Independent Study of less than 3 credits may be negotiated. An Independent Study may be negotiated with any resident member of the Seminary faculty (core faculty or faculty associate) for any semester of the academic year. The student must register for an Independent Study online during the scheduled registration period for that semester. Additionally, an Independent Study Contract must be obtained from the Student Forms Center (either at 77 Sherman Street or online), completed by the student in consultation with the independent study advisor and sent to the Academic Dean for approval before the end of the third week of the semester. Independent Study Contracts include the following elements: (1) project overview, (2) learning objectives, (3) methods for completion, (4) forms of accountability/assessment, (5) resources and bibliography, and (6) schedule for completion. In no case will a student be allowed to take more than six credits of Independent Study. Independent Study courses may not be used to fulfill core area requirements for the Master of Arts in Religious Studies program. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue.

### **Information Literacy Requirement**

Students being awarded a degree from Hartford Seminary must demonstrate a degree of information literacy that includes research ability (both traditional and electronic) and communication skills (both oral and written) commensurate with graduate level academic standards as specified by the Association of Theological Schools in the United States and Canada (ATS) and the New England Association of Schools and Colleges (NEASC).

### **January Intersession Courses**

A limited number of one-week intensive courses are offered during a designated week in January. The course instructors require students to complete reading and writing assignments throughout the winter/spring semester and to submit final course assignments by the end of the semester. However, the course instructor is responsible for setting his/her coursework deadline as she/he deems appropriate for completion of the course.

### **Leave of Absence**

Students who find it necessary to interrupt their planned program of study due to serious life difficulties (medical, family, employment, etc.) may request a leave of absence by submitting a petition through their faculty advisor to the Academic Policy Committee. This petition should include reasons for seeking a leave and a schedule for resuming study. When the Committee has made a decision, the student will receive a letter informing her or him of the decision. Leaves are granted on a semester by semester basis, and are limited to 180 days per calendar year. All requirements for a Master of Arts degree must be completed within six years. (Students who are recipients of federal financial aid should refer to the Financial Aid section of this Catalogue for additional leave of absence stipulations.)

Students who have not received an approved leave of absence or have not registered for a course for three consecutive academic semesters will be removed from the program with notification. A student who has been inactive within this period may reactivate by petitioning the Academic Policy Committee and paying any unpaid tuition or fees within 30 days.

### **On-Campus Classroom Requirement**

Hartford Seminary requires that at least one-third of the credits required be taken in courses taught in the classroom on the Hartford Seminary campus. This allows for up to two-thirds of the credits to be taken in a combination of the following formats: off-site courses, on-line courses, independent study, travel seminars, field education, and if applicable; transfer credit, final project/paper/thesis, or the final project.

Graduate Certificate:	6 of 18 credits
Graduate Certificate:	9 of 24 credits
M.A. in Religious Studies:	16 of 48 credits
M.A. in Transformative:	12 of 36 credits
Leadership & Spirituality	
Doctor of Ministry:	12 of 36 credits

Students enrolled in the Religious Studies Graduate Certificate are exempted from this policy.

For students enrolled in the Imam and Muslim Community Leadership Graduate Certificate courses taken at the primary off-site location count as on-campus courses.

Students enrolled in the Cooperative M.Div. program should plan to take all of the courses that make up the Hartford Seminary segment of their degrees in the classroom on the Hartford Seminary campus. Occasionally it will be appropriate for students in this program to consider courses taught in other formats, e.g., off-site courses, on-line courses, travel seminars, independent study. When appropriate, the student should discuss the merits of these alternatives with his/her Hartford Seminary advisor. The advisor's approval is required.

### **On-Going Registration**

Once admission has been granted by Hartford Seminary and accepted by the student, all students must register for at least one course or program component each semester until all degree requirements are completed. Students needing to discontinue course registration for one semester may do so (see Program Continuation Fee). Students who are continuing to work on their final project and have already registered for the component in a prior semester or semesters must pay the program extension fee (see Program Extension Fee). Students who are unable to continue work in their degree program for more than one semester due to serious life difficulties should apply to the Academic Policy Committee for a leave of absence. The Academic Policy Committee may terminate the program of any student who has not requested a Leave of Absence or paid the program continuation or extension fees.

## Plagiarism Policy

Plagiarism, the failure to give proper credit for the words and ideas of another person, whether published or unpublished, is strictly prohibited. All written material submitted by students must be their own original work; where the words and ideas of others are used they must be acknowledged. Additionally, if students receive editorial help with their writing they should also acknowledge it appropriately.

Credit will not be given for work containing plagiarism, and plagiarism can lead to failure of a course. Faculty will report all instances of plagiarism to the Academic Dean. The Academic Dean will then collect documented details of the case and advance any recommendations for further action to the Academic Policy Committee. Through this process the situation will be reviewed and any additional penalties that may be warranted (up to and including expulsion from the school) will be determined.

For clarity as to what constitutes plagiarism, the following description is provided:

1. Word for word plagiarism: (a) the submission of another person's work as one's own; (b) the submission of a commercially prepared paper; (c) the submission of work from a source which is not acknowledged by a footnote or other specific reference in the paper itself; (d) the submission of any part of another person's work without proper use of quotation marks.
2. Plagiarism by paraphrase: (a) mere re-arrangement of another person's works and phrases does not make them your own and also constitutes plagiarism; (b) paraphrasing another person's words, ideas, and information without acknowledging the original source from which you took them is also plagiarism. See Part II of Kate L. Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations*, (7th Edition, University of Chicago Press, 2007) for an explanation of the proper ways to acknowledge the work of others and to avoid plagiarism.
3. Reuse of your own work: Coursework submitted for credit in one course cannot be submitted for credit in another course. While technically not plagiarism, this type of infraction will be treated in the same manner as plagiarism and will be subject to the same penalties. If you are using small amounts of material from a previous submitted work, that work should be referenced appropriately. When a student is writing their final program requirement (paper, project or thesis) it may be appropriate, with their advisor's permission, to include portions of previously submitted materials if properly referenced.

## Program Continuation Fee

Students who have begun a program but have decided not to enroll in courses during a given semester, are not in the final requirement writing stage, and are not on an approved leave of absence will be charged a per semester program continuation fee.

## Program Extension Fee

Students who have taken all of their coursework and are not currently registered for their final requirement (paper, project or thesis) will be charged a per semester program extension fee. This fee will be charged for each semester (or fraction thereof), not including summer terms, necessary to complete the degree.

## Readmission

Students who have previously been admitted to a graduate level program at Hartford Seminary who have decided to return to the program after initially withdrawing, may apply for readmission. Students wishing to be readmitted must complete a new application and personal statement. The personal statement should address the reasons the student withdrew and why they feel they are able to return at this time. If the student has been away from the Seminary for an extended period, an interview may also be required. Assuming the student is seeking readmission to the same graduate level program, previously earned credits from Hartford Seminary will be allowed to count toward the degree or certificate, but only if they were taken within the last 10 years. Readmitted students will be required to fulfill program requirements as listed in the Hartford Seminary Catalogue at the time of readmission.

## Registration Procedures

**Matriculated Students:** Registration for courses and program components must be completed by the registration deadlines indicated in the Academic Calendar. The Registrar sends registration information to students approximately six weeks prior to the registration deadline.

All matriculated graduate program students are required to meet with their faculty advisor to determine their course selections. Registration deadlines and advising periods for each semester may be found in the Academic Calendar. Registration after the registration deadline results in a \$40 non-refundable late fee. Students may confirm that their registrations have been processed by viewing their schedule through the student access portal.

When faculty advisors are on sabbatical, students may meet with the Registrar or Dean during the registration period to discuss course options for the next semester.

**Special Students:** Special students may register for courses up to and including the first day the course begins without penalty. Special students seeking assistance with course selection may meet with the Registrar. Special students may take 18 credits prior to applying to the Master of Arts in Religious Studies degree program. Special students may take no more than 12 credits before applying and being accepted to a Graduate Certificate program of study.

## Student Discipline Policy and Procedure

It is the policy of Hartford Seminary to conduct an impartial investigation of the facts, an impartial hearing and review of those facts and to make recommendations as to what action should be taken with regard to any issue concerning student conduct brought to the attention of the Dean in writing. Details of the Student Discipline Policy and Procedure are provided in the Official Policies section of this Catalogue.

## Student Grievance Policy and Procedure

It is the intention of this policy to encourage and facilitate resolution of a grievance that a student may have with a faculty member, supervisor, administrator, member of the staff, or another student. The desire is to resolve the grievance in the early stages of the procedure. However, the procedure does provide for full mediation in a fair, equitable and timely manner. Please see the Official Policies section of this Catalogue.

## Summer Session Courses

The Summer Session offers a number of courses in the month of June. Most summer courses are full-day sessions one week in length. Typically, an evening course is also offered. The course instructors require students to complete reading and writing assignments over the summer and to submit final course assignments prior to the fall semester. However, the course instructor is responsible for setting coursework deadlines as he/she deems appropriate for completion of the course. *(This pattern of course scheduling is currently under review. Please see the course schedule for the most up-to-date information.)*

## Termination of Program

A student's degree program may be terminated on the written request of the student, or by action of the Academic Policy Committee, if the student's performance is deemed unsatisfactory or if tuition and fee payments are not made as required. The termination of a student's program by the Academic Policy Committee does not cancel financial obligations the student incurred at the Seminary while enrolled. Students who have not received an approved leave of absence, registered for a course or paid a program continuation or extension fee for two consecutive academic semesters will be notified that they will be removed from the program unless they respond within 30 days. A student who has been removed may apply for reactivation by petitioning the Academic Policy Committee and paying any unpaid tuition or fees. (Students who are recipients of federal financial aid should refer to the Financial Aid section of this Catalogue for additional leave of absence stipulations.)

## Term Papers, Project Papers and Theses

A paper submitted for credit in one course cannot be submitted for credit in another course without the prior permission of both instructors. Hartford Seminary strictly adheres to the Plagiarism Policy. Written papers and

theses must be typed and should conform to the styles and format for footnotes and acknowledgments announced by the course instructor. For additional information on format, proper footnotes, acknowledgments, etc., students are directed to consult the *Hartford Seminary General Guidelines for a Research Paper*. These guidelines can be picked up in the student forms center or downloaded from our website at:

<http://www.hartsem.edu/current-students/student-writing-resources/>. Students may also consult Kate L. Turabian's, *A Manual for Writers of Term Papers, Theses and Dissertations*, (6<sup>th</sup> Edition, University of Chicago Press, 1996), upon which the guidelines are based.

### Transcripts

For the protection of students and former students, all transcript requests must be submitted in writing and personally signed. Requests that are sent via e-mail cannot be honored. Transcripts will not be issued by fax. Upon written request and submission of the transcript fee of \$10 to the Registrar, students and alumni may, at any time, request the Registrar to send their "official" transcript to a school or organization of their choice. Please allow 3-5 business days for transcript requests to be processed by the Registrar. Transcripts are issued only when all financial obligations to the Seminary have been met. Students may view and print an unofficial course report through the Student Access portal at anytime.

### Travel Seminars

Hartford Seminary encourages students to consider opportunities for exposure to the international context of religious life. Hartford Seminary periodically sponsors travel seminars that provide participants with an opportunity to learn more about the major religions of the world as they co-exist in regions of shared historic experience and contemporary struggle. Information about upcoming travel seminars is available from the Registrar.

### Withdrawal from a Course

Students may withdraw from courses at any time before a course ends. However, financial and academic consequences will be imposed according to the following schedule:

#### Academic

- Withdrawal before the drop deadline (see academic calendar for exact date): None. The course is dropped from the student's transcript.
- Withdrawal after the drop deadline, up to and including the mid-point of the semester (see academic calendar for exact date): A "W" will be posted to the student's transcript. A "W" has no effect on the student's grade point average.
- Withdrawal after the mid-point of the semester and up to and including the last class: Faculty member will be asked to assign a grade of either "WF" (Withdraw Fail) or "WP" (Withdraw Pass). A "WF" is counted in the student's grade point average as a failure.

#### Financial

- Students who withdraw from a course before the drop deadline are entitled to a full tuition refund.
- Students who withdraw after the drop deadline are charged in full for the tuition of that course.
- Refunds to the student will be made within 30 days of the date that the Seminary determines the student has officially withdrawn.

### On-Line Courses

- Withdrawal from on-line courses will be allowed according to the above guidelines

### Intensive Courses

For courses that meet on a non-weekly, intensive format the withdrawal schedule will be as follows:

#### Academic:

- Withdrawal before the second class meeting: None. The course is dropped from the student's transcript.
- Withdrawal after the second, but up to and including the third class meeting: A "W" will be posted to the student's transcript. A "W" has no effect on the student's grade point average.

- Withdrawal after the third class meeting, up to and including the last class: Faculty member will be asked to assign a grade of either “WF” (Withdraw Fail) or “WP” (Withdraw Pass). A “WF” is counted in the student’s grade point average as a failure.

#### Financial

- Students who withdraw from a course before the second class meeting are entitled to a full tuition refund.
- Students who withdraw after the second class meeting are charged in full for the tuition of that course.
- Refunds to the student will be made within 30 days of the date that the Seminary determines the student has officially withdrawn.

A student who needs to withdraw for health reasons may petition the Academic Policy Committee for a waiver of the above penalties and must provide documentation from a medical professional. A student who fails to complete requirements of the class receives a failure. Notification of intent to withdraw must be made in writing to the Registrar’s Office. Failure to attend classes does not constitute a withdrawal. Withdrawal after a class stops meeting is not possible without a review by the Academic Policy Committee. However, a student with a medical reason can petition the Academic Policy Committee for a “WP” if the faculty member agrees that the student was passing at the time of withdrawal.

#### **Writing Assistance**

Hartford Seminary is committed to providing our students with the tools they need to successfully complete our program. One service we offer is writing assistance. Writing assistance services may consist of individualized work with a Writing Consultant or group workshops. Writing assistance is available to all matriculated students upon request, and at no charge. Writing assistance may also be recommended to newly admitted students by the Admissions Committee, or recommended to enrolled students by the Faculty. Further information about these services is available from the Dean’s Office.

Should a student be placed on academic probation, he/she will be required to meet with the Hartford Seminary Writing Consultant for a minimum of ten hours each semester until the cumulative grade point average resumes a non-probation level. The purpose of the meetings will be to focus on written work in current or incomplete courses.

#### Master of Arts Specific Policies

##### **Advanced Standing**

Up to six “Advanced Standing” credits may be awarded toward the Master of Arts degree after the completion of at least one semester as an enrolled student at Hartford Seminary. The purpose of granting this credit is to acknowledge significant learning outside the context of a traditional graduate degree program. Credit is awarded by the Academic Policy Committee upon petition by the student and is applied toward the elective requirement. The petition must include a detailed record of the work or learning experiences for which credit is sought, accompanied by supporting documentation, and articulate how these experiences have increased the student’s level of understanding and ability to meet a personal, career, or ministry goal. Experiences must be within 10 years of the date of petition in order to be eligible for credit. Students seeking to apply for Advanced Standing credit should obtain the Guidelines for Requesting Advanced Standing Credit (available through the online Student Forms Center or on site at 77 Sherman Street, 2<sup>nd</sup> floor) and consult with their faculty advisor, who must provide a letter of support for the petition.

Black Ministries Program/Hispanic Ministries Program - Students who have completed the eight course curriculum required for Hartford Seminary’s Black Ministries Program or Hispanic Ministries Programa certificate programs may submit a single petition for six credits under the Advanced Standing provision. The petition may omit the description and curriculum elements requested in the Advanced Standing Guidelines as part of the petition but must include the summary of learning and evaluation elements. Supporting documents should include the final course report (available from the Registrar) and one sample of what the student considers his or her best work from assignments completed as part of the certificate program.

### **Clinical Pastoral Education (CPE)**

Clinical Pastoral Education is an experience-based learning program that combines work in hospital chaplaincy with small group reflection under the supervision of a certified chaplain. There are several good CPE programs in the region. Students who complete CPE may request that the Seminary (via a letter with documentation to the Academic Policy Committee) apply one unit of CPE toward 3 credits in their M.A. program under the Seminary's Advanced Standing Guidelines. Up to 6 credits may be granted.

### **Course Schedule – Academic Year**

The course schedule is designed to accommodate persons whose availability may be limited due to work, life and ministry commitments. Many classes meet once a week in the late afternoons or evenings. Some courses are offered during the day or, on occasion, in a Friday evening/all day Saturday format. The Seminary also offers 4-5 online courses per academic year. Master of Arts students are welcome to take any course offered on our schedule that is designated with a 500 or 600 course number as long as designated prerequisites have been met.

### **Declaring a Focused Area of Study**

Students who have not declared a focused area of study at the time of their application and admission must do so no later than the completion of 24 credits. At that point, students will be reassigned, if necessary, to a faculty advisor in the area of the focused study. Together, the student and the faculty advisor will complete a program of study worksheet for the student's degree program.

### **Final Requirement Completion and Registration**

Students in the Master of Arts who have completed all courses required for their degree must enroll in their final requirement course within two regular semesters. Students who are at this stage and wish to defer working on their final requirement may postpone enrolling in their final requirement and take advantage of the Program Continuation provision (see Program Continuation Fee in the Academic Policies for Graduate Programs) for no more than one semester. Students taking a six-credit final requirement (M.A.R.S. students only) option may choose to register for three credits for each of two consecutive regular semesters. Students requiring additional semesters to complete the final requirement beyond the semester(s) in which they have registered for the final requirement credits must pay the program extension fee (see Program Extension Fee in the Academic Policies for Graduate Programs.) If a student finds they cannot proceed with the final requirement within these time frames due to serious life difficulties, they must, after consulting with the faculty advisor, request a leave of absence from the Academic Policy Committee in order to be considered for an exemption from this requirement.

### **Language Courses**

Hartford Seminary offers Master's level courses in Arabic, New Testament Greek and occasionally, Hebrew. Up to 12 credits of language courses taken at Hartford Seminary may count toward the 48 credits required for the Master of Arts degree. Persons interested in taking language courses for credit should consult beforehand with their faculty advisor.

### **Transfer Credit**

Students who have taken graduate level courses in religion from an accredited institution that have not been applied toward a previous degree may ask for these courses to be applied toward their Master of Arts degree. In order to be considered eligible for transfer, these credits must have been earned within ten years prior to initial enrollment as a matriculated student at Hartford Seminary or taken while the student is pursuing their degree at Hartford Seminary. Master of Arts in Religious Studies students may receive up to 18 credits of transfer credit. Master of Arts in Transformative Leadership and Spirituality students may receive up to 12 credits of transfer credit. Any course taken at another institution while a student is enrolled at Hartford Seminary must be pre-approved by the student's advisor and the Dean (students must complete the Transfer Credit Pre-approval form).



The total credit awarded for Advanced Standing and transfer credit combined may not exceed the maximum transfer credit for the specific degree program.

## Doctor of Ministry Specific Policies

### **Absentee Policy**

Students who are forced to miss a class session should contact the faculty member teaching the course to make arrangements to complete any coursework. In no case may Doctor of Ministry students miss more than one and a half day-long sessions per course per semester (in courses that meet on the D.Min. schedule for five days in a semester) and still successfully complete the requirements of the course.

### **Certificate of Advanced Pastoral Studies**

Regularly enrolled students who have successfully completed all Colleague Seminar requirements and the six elective courses and who, by their own decision or that of the faculty, do not proceed to the Ministry Project phase of the program, or to the final examination of the Ministry Project, may apply to the Academic Policy Committee for the Certificate of Advanced Pastoral Studies.

### **Course Schedule - Academic Year**

The course schedule is designed to accommodate the needs of persons engaged in full-time ministry, some of whom travel considerable distances. Students come to the campus once every three to four weeks to participate in the Colleague Seminar on Monday and an elective course on Tuesday, otherwise referred to in the Seminary community as “D.Min. Days.” During the academic year, Doctor of Ministry courses meet from 10 a.m. – 5 p.m. on Mondays and 9 a.m. – 4 p.m. on Tuesdays. Most courses are offered on a two-year cycle. Doctor of Ministry students are also welcome to take courses offered on other schedules that are designated with a 600 course number.

### **Final Requirement Completion and Registration**

Students in the Doctor of Ministry programs who have completed all courses required for their degree must enroll in their final project within two regular semesters. Students who are at this stage and wish to defer working on their final project may postpone enrolling in their final requirement and take advantage of the Program Continuation provision (see Program Continuation Fee in the Academic Policies for Graduate Programs) for no more than one semester. Students may choose to register for three credits for each of two consecutive regular semesters. Students requiring additional semesters to complete the final project beyond the semester(s) in which they have registered for the final requirement credits must pay the program extension fee (see Program Extension Fee in the Academic Policies for Graduate Programs.) If a student finds they cannot proceed with the final project within these time frames due to serious life difficulties, they must, after consulting with the faculty advisor, request a leave of absence from the Academic Policy Committee in order to be considered for an exemption from this requirement.

### **Ministry Project Oral Examination**

All course work must be completed, all grades reported to the Registrar, and all financial obligations to the Seminary must be met before ministry project oral examinations may be taken. Students planning to schedule their final oral examination must contact the Executive Assistant to the Dean at least four weeks prior to the proposed exam date and must complete the final oral examination checklist before the exam may be scheduled.

### **Transfer Credit**

Students in the Doctor of Ministry program are allowed to count three doctoral level credits taken at another accredited institution toward the elective requirements for the Doctor of Ministry degree. These credits may be from a course taken within 10 years prior to enrolling at Hartford Seminary or can be taken during the course of a student’s program. However, a course taken at another institution while a student is enrolled at Hartford Seminary must be pre-approved by the student’s advisor and the Dean (students must complete the Transfer

Credit Pre-Approval Form). If the student's final project involves an area of expertise that is not covered by the faculty of Hartford Seminary, and a course in this area is available at another accredited institution, the student may petition the Academic Policy Committee to take an additional 3 credits off-site and transfer them back in toward elective credits. A convincing case must be made that a second off-site course is critical to the successful carrying out of the student's final project.

## Course Descriptions

### **Course Numbering System**

How to read course numbers and descriptions:

The letter prefixes (such as DM, SC, AM, etc.) that begin the course number correspond to the area of study as follows:

Graduate Program Specific Courses/Program Components:

GC	Graduate Certificate
MA	Master of Arts
DM	Doctor of Ministry
PHD	International Ph.D. Program

Topic Areas:

AM	Arts of Ministry*
DI	Dialogue
ET	Ethics*
HI	History*
LG	Languages
RS	Religion and Society*
SC	Scripture*
TS	Travel Seminars
TH	Theology*
WS	Worship and Spirituality*

\*These topic areas are designated as core areas for the Master of Arts program. (See below for more information.)

The numbers correspond to the level at which the course is being taught.

- Courses numbered 500-599 are Master of Arts (M.A.) level courses and are open to Doctor of Ministry students only with special permission.
- Courses numbered 600-699 are open to both Master of Arts and Doctor of Ministry students.
- Courses numbered 700-799 are Doctor of Ministry or Ph.D. courses and are open to Master of Arts and Graduate Certificate students only with special permission.

Other information:

- All courses are three credits unless otherwise noted in the course description.
- The core areas of the Master of Arts curriculum in which it is required that a designated number of credits be taken are: Arts of Ministry (3 credits), Scripture (6 credits), Theology (3 credits), Ethics (3 credits), Worship and Spirituality (3 credits), Religion and Society (3 credits) and History (3 credits).
- Doctor of Ministry students must take four of their six elective courses in differing topic areas (not including languages or travel seminars). Additionally, one of the six elective courses must be in a faith tradition other than one's own, or an interfaith or dialogue course.

Note: The course descriptions listed in this section are for courses scheduled to be taught during the 2018 academic year. Hartford Seminary reserves the right to make changes in the courses offered at any time.

## Program Specific Courses/Components

*(While we will make every effort to offer the courses in the semesters listed at the end of each course description changes will occur. Please refer to the official semester course brochure or check the website for final information.)*

### Graduate Certificate

#### **GC-580 Field Education for Islamic Chaplaincy**

Yuskaev

The content and setting of field education will vary according to the needs of the students. Normally, students will be expected to work 8 hours a week for 30 weeks for a total of 240 hours in an Islamic institution or organization. Such institutions or organizations include, but are not limited to, mosques, Islamic schools or Islamic social service organizations. See the Islamic Chaplaincy section for more information. (As needed)

#### **GC-592 Independent Study**

Faculty

A student who wishes to study a topic related to their program but not regularly offered in the Seminary's curriculum may wish to enroll in an Independent Study. An Independent Study may be negotiated with a member of the Seminary faculty for any semester of the academic year. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue. Students wishing to do an Independent Study must submit a completed "Independent Study Contract" with their registration form. (As needed)

### Master of Arts

#### **MA-592 Independent Study**

Faculty

A student who wishes to study a topic related to their program but not regularly offered in the Seminary's curriculum may wish to enroll in an Independent Study. An Independent Study may be negotiated with a member of the Seminary faculty for any semester of the academic year. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue. Students wishing to do an Independent Study must submit a completed "Independent Study Contract" with their registration form. (As needed)

#### **MA-596 Final Paper (3 credits)/MA-597 Final Project (3 credits)**

Faculty Advisor

The final paper or project requires the student to demonstrate his or her capacity to apply, integrate, and reflect on the perspectives addressed by the Master of Arts degree program with focused study in a selected area. (As needed)

#### **MA-598/MA-599 MA Thesis (6 credits)**

Faculty Advisor

The thesis requires the student to complete in-depth research (a review of literature) and critical analysis, integration, and reflection on the perspectives and theory addressed by the Master of Arts program with focused study in a selected area. (As needed)

## Doctor of Ministry

### **DM-710 D.Min. Colleague Seminar I**

Thumma

The purpose of the two-year Colleague Seminar is to explore the reflective practice of ministry in an atmosphere of personal and professional sharing, eventually producing a set of analytical and theological papers as background for the Ministry Project. The goal of this first semester seminar is to ground the practice of ministry in an understanding of its contextual and organizational realities and their theological significance. Students will be introduced to various field research tools and learn to reflect theologically on the insights gathered through their use. Required of first-year D.Min. students. (Fall 2018)

### **DM-711 D.Min. Colleague Seminar II**

Thumma

The purpose of the two-year Colleague Seminar is to explore the reflective practice of ministry in an atmosphere of personal and professional sharing, eventually producing a set of analytical and theological papers as background for the Ministry Project. Within that general framework, the goal of this second course in the sequence is to ground the practice of ministry in an understanding of organizational theory and leadership strategies, as well as the theological implications of each. Building upon the preceding semester, students will also be introduced to additional field research tools, including their interpretation and theological potential. Students will also have opportunity to develop their teaching skills. (Spring 2019)

### **DM-720 Colleague Seminar III**

Schaper

In pursuing further the training in congregational studies that began in the first year Colleague Seminar, we will explore ways of reflecting theologically on your congregation, or your ministry setting, and your practice of ministry within it. This will involve examining both classic and constructive approaches to theology. It will also involve paying close attention to personal experience and to the broader cultural environment as sources of theological insight. The culmination of this fall semester course will be a paper in which the students will work out a theology for ministry that genuinely reflects the manner in which they practice it. (Fall 2018)

### **DM-721 Colleague Seminar IV**

Piazza

The spring semester of the second year colleague group directs its full attention to students' major project proposals. A variety of organizational change interventions and models are explored; each student prepares and shares a literature review in the anticipated substantive area of his or her major project; and each student prepares and shares a draft of a major project proposal, this draft also serving as a student's major paper for the seminar. (Spring 2019)

### **DM-792 Independent Study**

Faculty

A student who wishes to study a topic related to their program but not regularly offered in the Seminary's curriculum may wish to enroll in an Independent Study. An Independent Study may be negotiated with a member of the Seminary faculty for any semester of the academic year. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue. Students wishing to do an Independent Study must submit a completed "Independent Study Contract" with their registration form. (As needed)

**DM-795 Ministry Project Colloquium** (No credit - Recommended)

Thumma

Students who have successfully completed Colleague Seminars I-IV and at least four of the six elective courses may enroll in the Ministry Project Colloquium. The Colloquium, which will meet periodically during the year, will provide a supportive environment for the preparation of ministry project proposals, the execution of ministry projects, and the writing of ministry project final reports. The Colloquium, while highly recommended for those working on their ministry project, is not required. The Colloquium carries no tuition or fee; however, students participating in the Colloquium who are not registered for either courses or the Ministry Project in any given semester will be required to register for a Program Extension or Program Continuation and pay the relevant fee.

**DM-796/DM-797 Ministry Project**

Faculty Advisor

The Ministry Project addresses a significant issue within the student's ministry setting and involves the design, implementation, evaluation and reflection on an action in ministry. The project consists of the ministry project proposal, which includes a review of the literature, an action component, and a final written report. Required for the Doctor of Ministry degree. (As needed)

Arts of Ministry**AM-575: The Art of Preaching**

Watts

Combining the substance of an introduction with the intimacy of a workshop, this course will explore theological and rhetorical foundations for preaching and provide practical experience in delivery and critique. Noting variety among denominational, theological and cultural traditions, the course will take an ecumenical approach rooted by an affirmation of the hermeneutic centrality of Scripture and the liturgical significance of preaching. Students will complete written assignments and special exercises, preach, and offer constructive critiques of sermons. (Fall 2019)

**AM-602: Chaplaincy Models and Methods**

Mehr-Muska

This course will provide an orientation to the role of the chaplain and methods suitable to the contexts in which chaplains characteristically serve including: schools, colleges, and universities; prisons; health care facilities; fire and police departments; and the military. Students will be introduced to the 29 competencies expected of board-certified chaplains (and valuable to all chaplains) and practical information for service in spiritually and culturally diverse contexts. (Summer 2019)

**AM-609: Adaptive Leadership**

Peers

Adaptive leadership, that is, leading in a way that addresses the growing edges and challenges, of a congregation or organization inevitably also means orchestrating conflict and navigating change. In this course, we will gain perspectives and hone practices that allow you to cultivate your own adaptive leadership as well as build an adaptive culture. Leadership for change requires inspiration and perspiration as we help organization navigate the gap between bold aspirations and challenging realities. Expect in this course an opportunity to assess your own leadership repertoire as you also build new perspectives and practices. Dr. Lawrence Peers is a senior consultant with the Alban Institute and also providing professional education for clergy in a Pastoral Excellence Program. (January 2020)

**AM-628: The Vital Vintage Church – How Traditional Congregations Thrive! Vital Vintage Churches**

Piazza

Each week we will survey how we might adapt our ministry to the twenty-first century in ways that revitalize traditional congregations. We will examine how vital vintage congregations worship, how they are structured, how they practice stewardship, how they market their ministry, how they preach, and how they do spiritual formation.

This course is designed to introduce leaders to skills that will revitalize mainline churches by helping them adapt to contemporary settings and attract a younger constituency. (Fall 2019)

**AM-638: Essential Skills in Pastoral Counseling and Ministry**

Watts

This course will offer pastors, lay ministers and caregivers an opportunity to learn basic counseling skills for use in pastoral settings. Students will develop skills in assessment, honoring ethical concerns and addressing the most common diagnoses such as depression and anxiety. Attention will be given to clarifying the differences between pastoral care and pastoral counseling. Issues of referral to professional mental health resources and community agencies also will be addressed. (Spring 2019)

**AM-639: Preparing Islamic Legal Documents**

Eid

Focused on skills needed for success in Islamic Chaplaincy and other programs where practical matters of service to Islamic communities, congregations and individuals are important, this course introduces students to a contemporary American condensed version of Ibn al-`Attar's *Kitab al-Watha`iq wa'l-sijilat*. The topics under consideration include but are not limited to Islamic legal documents, writing contracts, and completing other legal obligations in the U.S. context. Students will be exposed to practical information and training in the preparation of these documents. (January 2020)

**AM-649: Psychology of Trauma**

Keshavarzi

This course is focused on the study of psychological trauma. It will provide students with a comprehensive review of psychological trauma and its types (sexual abuse, combat, life tragedies), using readings, lectures and clinical case discussions. The course begins with a discussion of a range of traumatic events and definitions of trauma symptoms and responses. The course will then explore etiology, assessment, identification, process exposure approaches in working with trauma, vicarious and secondary trauma, 'spiritual' manifestations of trauma, the physiological impact of trauma on the brain and some common comorbid conditions that accompany trauma. Other various expressions and associated symptoms of psychological trauma are discussed as it pertains to the work contexts of chaplains. Research on the relevant risk and protective factors associated with traumatic stress is also presented. (Fall 2019)

**AM-653: Mental Health: Islamic Perspective**

Keshavarzi

This course will familiarize students with the basic concepts of mental illness to facilitate their communication with multidisciplinary teams including both health and mental health professionals, and help them to gain an awareness of the cultural factors particular to the Muslim community. Students will obtain skills including when to make referrals and how to approaching individuals in a mental health treatment context. (Fall 2018)

**AM-692: Basics of Counseling Technique**

Keshavarzi

This two week intensive hands-on training and supervision will prepare chaplains to provide basic counseling to individuals, couples, and families, with special attention to Muslim cases. The course will provide a framework for how to set up counseling sessions, effectively interact and establish a therapeutic relationship through an empathic interactional style, establish appropriate boundaries, screen and identify mental illness, offer basic interventions and refer people to the appropriate mental health professional. We will review some of the basic principles of transference-countertransference, cognitive-behavioral theory, Emotion-Focused Therapy, integrative behavioral couples therapy, rational emotive behavioral therapy, and the role of the spiritual healing in the Islamic tradition. Specific skills that will be taught include empathic listening, emotional reprocessing, facilitating introspection, mental health screening techniques, and how to deal and diffuse emotionally intense and/or volatile situations. This is an experiential course that will involve lecture, discussion, modeling/demonstrations of technique and role-play. While these are critical skills for Islamic chaplains to learn, chaplains from other faith traditions may benefit from learning how to counsel across cultures and faith

traditions, using the Muslim tradition as a case example. Prerequisite: AM-653 Mental Health: An Islamic Perspective or permission of the instructor. (Summer 2019)

### Dialogue

#### **DI-501: Introduction to Islam for Non-Muslims**

Blackburn

Come explore the Muslim faith, practices and local religious communities. This course is an introduction for Non-Muslims to Islam and Muslim communities, beliefs, practices, scriptures, and Muslim organizations in the Greater Hartford area. It is designed to address the significant need for basic information about Islam in this present context. Through a combination of lectures, readings, experiences and activities, the instructors will cover Muslim beliefs and practices, issues faced by Muslims living in the United States, the vital roles that women play in Muslim communities, and current interfaith efforts. (Fall 2018)

#### **DI-530: Dialogue in a World of Difference**

Lohr

A required course for all students enrolled in the Master of Arts degree program. Students and faculty in a collegial setting will explore in depth the principles and the practice of dialogue in a pluralistic world through dialogical listening and cross-cultural conversations in a context of diversity. Goals of the course include the development of listening and communication skills in multicultural contexts; fostering an understanding of one another through information sharing and community building action; and learning how to discuss potentially divisive issues constructively and without animosity. This course is graded on a Pass/Fail basis. (Fall 2018)

#### **DI-612: Theology of Religious Manyness**

Mosher

What is the nature of the divine-human relationship? What happens when we die? (And, what will happen to my other-faith neighbor?) That is, what is the status, according to “my” religion, of other religions’ adherents? For millennia, worldview questions such as these have been the topic of much debate and written discourse. Making use of the emerging discipline of comparative theology and working from the premise that “theology of religious manyness” is a better formulation than “theology of religions,” this course will explore a range of theologies of interreligious engagement from Jewish, Muslim, Hindu, Buddhist, and Christian points of view. (Fall 2018)

### Ethics

#### **ET-521: Islamic Business Ethics: Principles and Contemporary Applications**

Moghul

In the wake of the recent global financial crisis, we are witnessing expanding socially and ethically conscious business initiatives. The rise of Islamic banking and finance, a rapidly growing subset of these initiatives, raises interesting questions regarding the ethical dimensions of financial market activities. This course will consider Islamic ethics, spirituality, and jurisprudence and their application to business. In particular, we will study stakeholder theory, concepts of sustainability, environmental consciousness and animal welfare, food and labor. Further, we will examine contemporary Islamic finance, particularly home finance in the U.S., the landmark Dow Jones Islamic Market Indexes Fatwa, and the waqf. Finally, we will explore debates of form and substance and *maslahah* (welfare), among other jurisprudential issues, within the context of contemporary Islamic finance. (Fall 2019)

#### **ET-546: Theological Ethics and the Public Life**

James

Ethics involves examining life in an attempt to interpret what is going on. Theological ethics undertakes this examination with the conviction that all things exist in relation to God. In this course we will survey models of our common life that have prevailed in western Christianity in the modern period, reflect on the religious symbols, stories, practices and habits by which we make sense of what is going on in public life, and consider what possibilities exist for fostering a civil society. Issues to be considered include religion and politics, human rights, war and revolution, and the treatment of animals. (Fall 2018)



**ET-640: Introduction to Islamic Law**

This course will provide a critical overview of the history and practice of Islamic law. We begin by examining the origins of Islamic law, the development of the classical schools of jurisprudence and the nature of pre-modern legal institutions, especially the courts and madrasa education. In following classes, we will explore the substance of classical Islamic law, especially in the areas of family, finance and international relations. Next, we will discuss the impact of colonialism and modernity on Islamic legal discourses and institutions and finish with a discussion of the way in which Islamic law is observed in contemporary America. (Spring 2020)

**ET-655: Contemporary Islamic Ethics**

Anjum

For Muslims committed to living Islam as a way of life, contemporary society offers many challenges. A commitment to the common good exists in tension with the need to protect individual rights. The desire to uphold family values may conflict with the need to defend pluralism and civil liberties. In a world threatened with violence from many sources, self-defense and security take on new meaning. In this class, we will examine these tensions and the Islamic principles that can help Muslims live ethically and with integrity in American society. (Fall 2018)

History**HI-523: The History of Christianity: Defining Moments of a Faith**

Clark

This highly interactive course is brimming with fascinating and varied content. It is designed to give students a “big picture” view of the history of Christianity, from the very beginnings to the present day. Together we will visit some of the most critical moments in the History of Christianity – moments of crisis that shaped its very nature. Some of these defining moments produced shared understandings that have endured for centuries, while others fractured Christianity into divergent forms.

To investigate both the unity and diversity of Christianity, we will search out Christians of many times and places, looking in ancient Roman catacombs and North African caves, medieval cathedrals, storefront churches, and open-air meetings. We will look to historical narratives, original writings, works of art, and sacred songs to help us to experience the moments that defined and diversified Christianity.

This is a richly interactive course that provides constant interchange with the instructor and with fellow students. Because it provides a chronological introduction to Christianity, it is suitable for students of all faiths and all levels of prior knowledge. (Spring 2019)

**HI-536: Life of the Prophet Muhammad**

The Prophet Muhammad is believed by Muslims to be the final prophet of God and the model for their lives as individuals and communities. Through translated selections of original historical sources, the course will survey interpretations of the personality and achievement of the Prophet made by Muslim and non-Muslim scholars. Muslim emulation of the Prophet will be examined with reference to the Hadith literature and devotional prayers. (Spring 2020)

**HI-539: Children of Abraham: Explorations in Jewish-Christian-Muslim Relations**

Grafton

Abraham has often been called the Patriarch of Judaism, Christianity and Islam. To what extent to these three faiths claim him and share him? This course will use a social-historical approach to uncover primary models of interaction between Jewish, Christian and Muslim communities from scriptural origins and communal appropriations until today. Special attention will be given to the sacred Scriptures of each community and how those texts are utilized to provide identity, guidance and parameters for inter-faith relations. (January 2019)

**HI-550: The Early Church**

Rollins

This course will trace the growth and development of Christianity from its earliest beginnings in the first century to the great councils of the fourth and fifth centuries, stopping en route to examine selected texts from the New

Testament, early Christian and Roman documents, the writings of the Fathers and the earliest creeds, ranging from the Gospels and St. Paul to Ignatius, Justin, Origen, Basil, Augustine, and Nicea. The course will focus on emergent Christian thought, the nature of God and Christ, the Bible, Church and sacraments, sin and grace, the relation of church and state, and the Christian way of life, toward the goal of gaining keener insight into issues of religion and faith today. (Fall 2019)

#### **HI-571: American Religious History**

In God we trust. If America is the most religious country in the world, how did we get that distinction? This course is designed to offer students a glimpse at the rich diversity of religious history of the United States. The readings, lectures and online discussion will highlight major movements and religious figures that shaped the distinct forms of faith in our society. We will explore the relationship between American culture and its religious life with particular attention to New England. The course will pay special attention to the impact religion has had on our nation's history and inversely how religious traditions have been shaped by their encounter with American culture. The will conclude with an examination of current trends and possible future forms of American religion. (Spring 2020)

#### **HI-612: Women in the Christian Tradition**

Dreyer

The nineteenth and twentieth centuries witnessed a resurgence of interest in women and their history. Out of a growing body of research on women in the Christian Tradition, this course closely examines nine key figures/movements from various historical periods from the first to the nineteenth centuries. We will read primary texts written by women, and a range of secondary studies as well as view art and film. Classes will include presentations by the instructor and students, discussions, short exercises, and reflection. Since Christianity has been shaped overwhelmingly from the perspective of male experience, it is imperative that we become familiar with the neglected voices of women. Their inclusion will lead to a fuller understating of the Christian faith; a broader theology; a more just, inclusive church; and a more central role in all aspects of ecclesial life. Special attention is given to the historical, social, theological, ecclesial context of these figures. (Spring 2020)

#### **HI-619: History of Christian-Muslim Relations**

Grafton

The interpretation of Islam and Muslim encounters with Christianity has become highly politicized, ideological and controversial. Islam and Christianity are religious traditions often described as either sibling children of Abraham sharing much in common, or as part of a monolithic clash of civilizations. This course will survey the history of Christian-Muslim interactions from the 7th through the 21st centuries, giving attention to the historical and scriptural sources that speak on or about each other and their usage by Christian and Muslim interlocutors. The focus of the course will be to introduce students to the origins of the encounter, the diversity of historical contexts of the Middle East, Europe and North America, and how those encounters have been interpreted. Students will engage in historical research on specific topics to develop their own critical perspectives on Christian-Muslim Relations for public engagement. (Fall 2018)

#### **HI-624: Islamic History I**

This course explores the history of Islamic societies and civilization from its beginnings in seventh century Arabia until the fall of Granada in 1492. Attention will be given to the expansion process of the Dâr al-Islâm, the changing nature of the caliphate and the development of regional powers, as well as to socio-economic realities, ideological evolutions and significant cultural achievements. Students will read selections of important primary sources available in English translation, such as Tabarî's History, Ibn Munqidh's Memoirs, Ghazali's Book of Counsel for Kings, Abû Dulaf's Qasîda sâsâniyya, Ibn Battûta's Travels, and Ibn Khaldûn's Muqaddima. (Fall 2019)

#### **HI-625: Islamic History II**

Yuskaev

This course continues the exploration of the history of Islamic societies and civilization, from the beginnings of the major pre-modern Islamic empires (Ottoman Turkey, Safavid Iran, Moghol India, Morocco) and Islam's expansion into Africa and South-Asia until the colonization of most of the Islamic world by European powers,

the struggles for independence and the creation of contemporary Muslim nation-states. Special attention will be given to socio-economic realities, ideological evolutions and significant cultural and artistic achievements. Students will read selections of important primary sources available in English translation, such as Dârâ Shikûh's *The Mingling of the Two Oceans*, Kâtib Tchelebi's *Balance of Truth*, Tavernier's *Collections of Travels through Turkey into Persia*, Jabartî's *Chronicle*, Khayr al-Dîn al-Tûnisî's *Sureth Path*, and al-Afghânî's *Refutation of the Materialists*. (Fall 2018)

### **HI-627: Muslims in North America and Europe**

Yuskaev

This course offers a thematic and historical exploration of Muslim communities, institutions and discourses in North America and Western Europe. We will focus on a set of case studies, which will include communities in the U.S., Canada, France and the United Kingdom. While utilizing secondary literature, we will emphasize analysis of primary sources, including online, audio and video. Key themes will include: transnational Muslim discourse, locally specific interpretations of formative texts, gender, politics, and institutional life. (Fall 2019)

### **HI-628: Muslims in American Religious History: Comparative Perspectives on Race, Gender, and Politics**

Yuskaev

What makes Muslims an American religious minority? How have they shaped American religious history together with other groups? How have religious minorities participated in the American republic? And what can they learn from each other's experiences? This course is an exploration into the history and contemporary life of a particular religious minority in conversation with parallel stories of other groups. Spanning the period from the late 18th to the early 21st century, we will examine Muslim engagements with quintessential themes of American life, such as race, freedom, gender and politics. We will approach each of these themes from a comparative standpoint, reflecting specifically on African-American, Jewish, Catholic and Buddhist experiences. (Fall 2019)

## Languages

### **LG-561: Intro to New Test. Greek Pt I**

Duffy

The focus of this introductory course, which assumes no prior knowledge of the Greek language, is on the basic grammar and vocabulary of New Testament Greek. Students will begin reading selected passages of the New Testament. (Fall 2018)

### **LG-562: Introduction to New Testament Greek II**

Duffy

A continuation of LG-561, Introduction to New Testament Greek, Part I. Pre-requisite: LG-561 or permission of the instructor. (Spring 2019)

### **LG-570: Introduction to Biblical Hebrew**

Grant

In this course, students will learn the writing system, basic grammar, and commonly recurring vocabulary of Biblical Hebrew, so that they will be able to read and translate simple sentences in the language. This is an introductory course which assumes no prior knowledge of Biblical Hebrew. (Fall 2018)

### **LG-580: Intro to Arabic Phon.&Script**

Blackburn

Students will master the writing system of standard Arabic, as well as the sounds of the language. A basic vocabulary of over 100 words will be learned, and at the end of the term students will be able to engage in short, simple conversations. Both Levantine and Egyptian pronunciation will be covered. Assumes no prior knowledge of Arabic. (Fall 2018)

**LG-581: Introduction to Arabic Morphology and Syntax**

Blackburn

Vernacular Arabic will be the focus of this course, with an accent on all four linguistic areas of language learning: oral, aural, reading, and listening. Basic sentence and phrase structures will be highlighted while a vocabulary of several hundred words will be built. Assumes a prior knowledge of the Arabic phonology and script. Prerequisite: LG-580, or permission of the instructor. (Spring 2019)

**LG-650: Intermediate Arabic**

Blackburn

This course is designed for participants to consolidate their knowledge of Arabic. Prerequisite: LG-581 or permission of the instructor. (Fall 2019)

**LG-651: Intermediate Arabic II**

Blackburn

This course is designed for participants to consolidate their knowledge of Arabic. Prerequisite: LG-650 or permission of the instructor. (Spring 2020)

**LG-661: Readings in New Testament Greek I**

Duffy

This intermediate level course is designed to enable students to read the New Testament in Greek, concentrating on grammar and vocabulary building. Students will be introduced to the wide variety of Greek styles present in the New Testament writings. Prerequisite: LG-562 Introduction to New Testament Greek, Part II or permission of the instructor. (Fall 2018)

**LG-662: Readings in New Testament Greek II**

Duffy

This intermediate level course is designed to enable students to read the New Testament in Greek, concentrating on grammar and vocabulary building. Students will be introduced to the wide variety of Greek styles present in the New Testament writings. Prerequisite: LG-562 Introduction to New Testament Greek, Part II or permission of the instructor. (Spring 2019)

**LG-710: Classical Arabic I**

Laher

Teaches intermediate and advanced syntactical, morphological and/or rhetorical concepts that are needed for understanding the Quran, and builds students' Quranic vocabulary. The aim is to develop the ability to accurately and fruitfully read and analyze the Quran and other classical Arabic texts. This course is for students who have already reached intermediate level proficiency (2 years study) or higher in Modern Standard Arabic. (Fall 2019)

**LG-720: Quranic Analysis I**

Laher

Close reading of selected Quranic passages, with detailed exploration of grammatical, lexicological and rhetorical dimensions of the text. Students are also exposed to extracts from the classical works of Quranic exegesis and lexicons. This course is for students who already have intermediate or advanced knowledge of Arabic. (Fall 2018)

Religion and Society**RS-536: Religion as a Social Phenomenon: The Sociological Study of Religion**

Thumma

All religion is a social phenomenon. Although faith has a private dimension, human beings experience religion in groups or through forms created by social organizations. Every religion creates and is maintained by institutionalized rituals or concrete organizational forms. Professed beliefs are passed down by religious traditions, and ideally, these beliefs have consequences for one's social behavior. Religious life has spawned times of war and times of peace; changed human beings and human history. Each of these social dimensions of religion

can be investigated with the research methods of the social scientist. Much can be learned about religion from a sociological perspective, from reading classical sociological theories of religious organization and practice including those of Weber, Durkheim, and Marx. (Fall 2019)

### **RS-572: Contemporary Islamic Thought**

Sinanovic

This course introduces students to major concepts, trends, and issues in contemporary Islamic thought. It historicizes and analyzes the Muslim encounter with modernity and the various intellectual trends this encounter has spawned, since mid-19th century until present times. Major concepts include: *taw?id* (oneness of God), *tajdid* (renewal), *i?la?* (reform), *ijtihad* (intellectual effort; reasoning), *khilafah* (vicegerency), *shura* (consultation), and *Ummah* (global Muslim community). Special attention will be given to contemporary Islamic revival and reform, rise of Islamic movements, and their impact on Islamic thought. Finally, the course will introduce and assess major intellectual, political, and religious trends in contemporary Islamic thought: traditionalism, Salafism, Islamism, and intellectual reformism. (Fall 2018)

### **RS-613: Social Research Design and Method**

(Dollhopf/Norton)

This course offers an introduction to the methods and principles of social research, with application to the study of religion and religious communities. As a general introduction, the course covers four broad topics: the foundations of social science, research design, data collection, and data analysis. The course presents and offers practical training in quantitative and qualitative methodological approaches relevant to studying religion and congregations, including a toolkit of methods such as descriptive statistics, mini ethnography, interviews, focus groups, and surveys. Students will complete their own research project, learning effective strategies and techniques for designing and conducting research and for writing clearly, persuasively, and scientifically. The core concepts of social research are powerful tools even for those who never do social science professionally. As such, this course will benefit students' critical assessment of the validity and value of existing research, provide a foundation for further graduate studies, and facilitate nonprofit management and understanding congregations. (Fall 2018)

### **RS-638: LGBTQ History & Theory and What a Movement Can Teach Congregations**

Piazza

LGBT History & Theory and What a Movement Can Teach Congregations.” In this course we will explore an often hidden history that resulted in a significant attitudinal shift in Americans in less than half a century. Understanding how this happened might offer helpful lessons for faith movements seeking to change attitudes and values. Different faith communities have responded differently to lesbian, gay, and transgendered people this course will assume an accepting posture, and will approach the attitudinal changes in the United States as a generally positive thing. While you do not need to agree with this value, the class will be of greatest benefit if you are able to appreciate those who have worked hard for LGBT equality. If you have concerns please feel free to contact the instructor – [mpiazza@hartsem.edu](mailto:mpiazza@hartsem.edu) (Spring 2019)

### **RS-661: Women, Religion and the Future of Faith Communities**

Lummis

Setting the context for on-line discussion of women in the future of USA congregations and denominations, the course will begin with a brief overview of women in world religions. Attention will be focused on the history of women's participation and leadership in American Christian churches over the last two centuries, to stimulate a discussion of what themes and trends might be predicted for the 21st century. The differences among and between women and men in the membership and leadership of Catholic, mainline liberal Protestant, and evangelical conservative Protestant denominations will be explored to better understand the present reality and possible future of churches in the USA. At the same time, students are welcomed to make comparisons in their on-line writing and papers between women's experiences in USA churches and those of women in other religions in the USA or in other countries. (Spring 2020)

**RS-672: Tackling the Issue: Retaining Young People in Faith Communities**

Lummis

"Why are there so few youth and young adults now in this congregation? What can we do?" This is a familiar plaint in many congregations and echoed in their denominations' national offices. Recently there have been many articles and books on the spiritual culture(s) of young people, what they seek, where they look, and what might keep them within their church's folds. Denominational offices are continually trying various programs and ways of reaching and keeping their young people. Students will be asked to discuss course reading on line, and write a final paper applicable to their individual experiences or their congregational programs for those under thirty. (Spring 2019)

Scripture**SC-522: Hebrew Bible Survey**

Grant

This course will examine the content and theology expressed in the Hebrew Bible. We analyze scripture using historical-critical methodologies that consider the biblical material in light of its ancient Near Eastern context. We also investigate how the Hebrew Bible has been interpreted by different faith communities. (Fall 2018)

**SC-523: The Torah**

Grant

For Jews, the Torah, is the holiest section of the Hebrew Bible. It begins with Creation and concludes with the Israelites at the brink of entering the Promised Land. In this course we will study the five books that comprise this narrative through a variety of lenses. For example, we will consider the origins of the Torah, the historical influences of the Torah, the literary styles of the Torah, Jewish methods of interpreting the Torah, as well as how modern Jews regard the Torah today. (Fall 2018)

**SC-531: New Testament Survey**

Smith

What is the New Testament? Who are its authors? Why these texts? What was going on when they were written? And for whom? How are these texts read today? Does context really matter? This course, which explores the New Testament texts in a broad, survey fashion, will tackle these questions (and many more!). We will read the biblical texts closely, critically, and constructively, and engage in literary and rhetorical inquiry. We will also incorporate several types of biblical methods and lenses that are used in New Testament scholarship such as feminist, womanist, and postcolonial criticism (to name a few). (Fall 2018)

**SC-533: Intro to Shi'i Islam**

Kara

This course provides a historical study of the development of Shi'i Islam against the backdrop of key events such as the succession crisis and Occultation (Ghayba), and the formation of Shi'i states such as the Buwayhids, Safavids, Qajars and Modern Iran. It will introduce students to various theories and debates regarding the origins of Shi'i Islam through examining primary (in translation) and secondary sources. There will be a specific focus on Shi'i jurisprudence, theology, hadith and Quranic studies, including the Shi'i approach to the textual history of the Qur'an and its alleged distortion (tahrif). The course will also examine contemporary Shi'i communities around the world. By enabling students to develop a systematic understanding of the evolution of Shi'i Islam, the course will serve as a basis for more advanced courses. No previous knowledge of Islam or Arabic is required. (Fall 2018)

**SC-539: Hadith Methodology: History and Transmission of the Prophetic Sunna**

Laher

Compilations of hadith, or words attributed to the Prophet Muhammad, are the second most important form of scripture, or religious text, in the Islamic scholastic tradition. Hadith are an essential source of deriving Islamic law and determining what is deemed as *Sunna* or a model of proper Islamic practice based on prophetic precedent. In addition, hadith are critical to understanding the Qur'an and many of its general injunctions which would be otherwise ambiguous without their correlating explanations found in hadith sources. This course will

analyze the basic foundations of hadith studies (*‘ulum al-hadith*) which are essential to a well-grounded understanding of this important field of Islamic Studies. A progression of the various elements related to hadith studies such as hadith terminology, the legislative authority of the *Sunna*, methods of collecting and preserving hadiths, important transmitters, canonical hadith sources, hadith classification, weak hadiths, and forged hadiths, will be presented over the course of the semester to build a solid understanding of the role of hadith in shaping the Islamic scholarly tradition. Furthermore, this study of the scholastic aspects of hadith studies will culminate with an exploration of relevant contemporary issues such as debates regarding the authenticity of hadiths in Western scholarship. (Spring 2019)

#### **SC-540: The Synoptic Gospels**

Smith

The Gospels of Matthew, Mark, and Luke are the earliest surviving accounts of the life and ministry of Jesus. This course will provide a detailed examination of these texts, paying special attention to the distinctive portrait of Jesus that each gospel presents. We will study these biblical texts in their ancient contexts and discuss contemporary application. We will explore various theories regarding the so-called “Synoptic Problem”: Which gospel do you think came first? But that’s not all! We will also survey different critical methods in Gospel analysis such as literary, redaction, socio-historical, and tradition-critical. Best of all: we will have fun doing it! (Fall 2018)

#### **SC-553: “She Did That!”: Women’s Agency in New Testament Texts**

Smith

The depiction of women in New Testament texts...well, for many, it just ain’t right! And with its ongoing influence on the lives of women today it’s time we set the record straight. One may perceive that there are but two types of women presented – good or evil, pure or impure, wife or whore, and so on. There doesn’t seem to be any ambiguity...but is there? Beauty – feminine beauty – is in the eye of the interpreter. Is a woman with initiative a bad thing? Is a woman who “stays in her place” a good thing? Let’s talk about it! We will do a critical examination of select biblical texts that capture the dynamic function of women and gender. We will consider the ancient socio-cultural context, and also engage contemporary malestream, feminist, and womanist interpretation. But don’t think you’re off the hook! You will be amazed at how much of yourself you will uncover in this class. Reading for women in texts written by men is sure to challenge some of our learned traditions and cultural assumptions about women. So who’s in?! (Fall 2019)

#### **SC-580: The Foundations of Qur’anic Studies: the History, Form, and Content of Islam’s Holy Book**

This course explores tafsir literature from the classical period to modernity. Students will investigate the evolution of Qur’an commentary, the sub-genres of tafsir literature, the biographies of some great scholars of Qur’an commentary and their methodologies. Selected verses of the Qur’an will be read with commentaries about the following topics: God’s existence and attributes, determinism, sin and divine mercy, prophethood and Muhammad, Jesus and Mary, heaven and hell, war and peace, Shari’a and politics, pluralism, men and women, etc. Knowledge of Arabic is not required but several texts unavailable in English will be translated orally during this course and students knowing Arabic will be invited to read them in the original language. A basic knowledge about Islamic theology and the history of Muslim societies would be useful. (Fall 2019)

#### **SC-618: Revealing Revelation**

Smith

Yes, Revelation is a complex text, but it is also action-packed! It is full of imagery, visions of destruction, gender-bending, and God’s triumph over evil (to name a few). How do you think the first-century Christian inhabitants of Asia Minor may have heard or read this text? Modern New Testament scholars have tackled this question by analyzing this text in its first-century historical, social, political, and religious settings. We will explore this conversation. Do you think they got it right? We will also aim to situate the book of Revelation in our contemporary world by examining how it has been interpreted in other critical discourses such as feminist/womanist studies, masculinity studies and queer theory; liberation hermeneutics and postcolonial studies; and ecotheology and ecocriticism. Let’s reveal Revelation together! (Spring 2019)

**SC-634: Major Themes of the Bible & Qur'an**

Blackburn

This course will study the worldviews of the Hebrew Bible, the Christian Testament and the Qur'an through an examination of a number of common and divergent themes among the three scriptures: Monotheism, Creation, Revelation, Prophecy, Ethics, Sin and Punishment, Love, Repentance, Worship, Judgment, and Salvation. The term will begin with an examination of what scripture is, how it can be read, and some implications of intertextuality. Each unit will include a number of specific, relevant scriptural passages. A term paper will allow students to explore themes not included in the syllabus, as well as religious personages that appear in more than one of the three Abrahamic religions. (Spring 2019)

**SC-636: Images of Jesus in Christian and Muslim Sacred Writings**

Mosher

Drawing on the canonical scriptures of the two traditions (the Bible and the Qur'an) in conversation with other sources such as apocryphal gospels, Patristic writings, Hadith, and hagiographic literature, we will study the birth, mission, death, resurrection and eschatological role of Jesus in Christianity and Islam—and the closely related matter of the life and status of his mother Mary. While this is a course in comparative theology, attention will be given to the role of Jesus and Mary in personal and communal piety. (Fall 2019)

**SC-660: Psychological Insight into Scripture**

Rollins

An introduction to psychological biblical criticism, exploring the contributions of C. G. Jung, Sigmund Freud, and Viktor Frankl, along with insights from cognitive, developmental and behavioral psychology, toward an understanding of the human psyche (soul) and its role in the history of the Bible and biblical interpretation. It will examine biblical stories (from Adam and Eve to the Wedding at Cana), biblical religious experience (dreams, visions, conversion, speaking in tongues) and biblical portraits (Ezekiel, Paul, Moses, and Jesus). It will also study the transaction between biblical texts and readers, noting therapeutic and pathogenic effects. Activities include sessions with Walter Wink's "transforming Bible study." (Fall 2018)

Theology**TH-505: Introduction to Christian Theology: The Basic Components of Christian Faith and Life**

Awad

This course comes as a continuation to the course on the nature of theological reasoning. It aims at getting students into a comprehensive survey of all the major dogmatic elements in the Christian confessions and theological discourses: the doctrine of revelation, the doctrine of God/Trinity, Christology, soteriology, Christian anthropology, pneumatology, hamartiology, ecclesiology, eschatology, etc. It aims at providing students with basic, yet coherent and accessible, knowledge about every basic element in Christian faith. This survey will be pursued by relying on Daniel Migliore's book, *Faith Seeking Understanding*, and other readings whenever this is necessary. (Fall 2019)

**TH-526: Introduction to Black Theology**

Watts

This course will examine the human condition in light of God's liberating activity. Liberation theology, womanist theology, and the theologies of oppressed peoples will be explored as a method of investigating, explicating, and critiquing religious thought. (Fall 2018)

**TH-553: Intro to Islamic Theology**

Laher

This course explores the content and structure of Islamic belief, as elaborated by Muslim classical thinkers (7th-15th centuries), in relation to a selection of representative texts. The Introduction questions the nature and modalities of theology in Islam. History studies the origins and growth of the science of Kalâm in its interaction with the other major religious disciplines of Sunnism -- exegesis, Prophetic tradition, jurisprudence, sects, Sufism and philosophy (falsafa). The Creed is then analyzed more theoretically in its major components: the lordship and



divinity of God, the mediation of the Messenger, the servitude and ethics of the believers. Society offers a last avenue for enquiry, in so far as it was shaped by particular theological doctrines. The Way/Law (shari'a), power, love, innovation, and alterity -- religious or other -- are among the topics envisaged. No knowledge of Arabic is required for this course. (Fall 2018)

#### **TH-605: Theology and Contextuality**

Awad

This course aims to introduce the multifarious hermeneutics of the relationship between theological knowledge and cultural contexts in Christian thought. It does this by (1) presenting the major contemporary Christian approaches to the Gospel-culture or theology-context question, and (2) displaying literature on theological discourses that come from different cultural and intellectual contexts around the world. In every session, the students and the instructor will read, discuss, and assess classical and contemporary theological texts and apprehend some forms of theology done in the light of the questions and challenges of cultures and contexts from the non-western world. At the end of the course, the students will acquire basic knowledge about the nature of contextual theological reasoning. They will also have the chance to evaluate and learn about how western and non-western Christians think theologically in relation to their particular contextual inquiries and how they understand the relation between faith and culture or theology and context. (Spring 2020)

#### **TH-606: Looking at Jesus Christ in the Context of The Modern World**

Awad

This is a study of the person and work of Jesus Christ in the theological literature and within the various intellectual contexts of the modern period. The course will begin by briefly introducing the classical/patristic confessions on Jesus Christ (Nicene and Chalcedonian Christologies) to set before the class the foundational and principal components of the Christian belief in Christ. The remainder of the course will then be spent primarily and more closely looking at the basic presumptions and claims behind various modernist philosophical, biblical, and systematic interpretations of Jesus Christ during the last two hundred years or so. The course critically analyses these various trends and assesses their theological value for the faith and life of the Christian church. (Fall 2019)

#### **TH-608: The Triune God**

Awad

For many non-Christians, and sometimes Christians as well, one of the most puzzling and controversial teachings in Christian faith is the claim that God is triune in nature: Father, Son, and Holy Spirit. This course aims to explore the biblical, historical, and philosophical contexts that drove Christians to develop an understanding of God as Trinity. It first unpacks the biblical roots of the church's encounter and experience of God as creating Father, redeeming Son, and sanctifying Spirit. It then traces the historical development of this churchly spiritual experience into an intellectual trinitarian theology by investigating some major Christian discourses and trends considered to be milestones on the long historical track of the doctrine of the Trinity in Christianity. The course will also try to look at the relation between the doctrine of the Trinity and some contemporary issues pertinent to today's world. This will be pursued by discussing carefully and arguing critically some primary theological texts on the Trinity and reflecting on their implications for today. (Replaces TH-654) (Fall 2018)

#### **TH-609: Christian-Muslim Dialogues in Early Christian Theology**

Awad

This course aims at visiting some of the earliest Christian-Muslim theological debates by looking specifically at the Arabic apologetic theological texts of the famous mutakallim, Theodore Abu Qurrah, one of the earliest original theological writers in Arabic, who belonged to the Melkites community during the Abbasid kingdom in the Ninth century. The course aims at taking the students through some of the major theological texts which Abu Qurrah wrote in Arabic to defend Christian faith and to respond to critical questions against Christian theology from the Muslims. The course is going to focus on the Arabic texts (English translations) in Abu Qurrah's literature and visit major theological and doctrinal themes therein. Knowledge of Arabic is not required. (Fall 2018)

**TH-637: Introduction to the Theology of Religions**

Awad

In the light of the multi-religious and multi-faith worldly context wherein we live today, the questions of how the Christians view other religions and how they view God's stance on other faiths become of a crucial importance and primary relevance. This course attempts, first, to introduce students to the main exclusivist, inclusivist, and pluralist trends of thought on other religions within the field of study called "theology of religions." Second, it takes them more specifically into the question of the salvation of the non-Christians and explores with them a possible pneumatological-trinitarian hermeneutics of Christian soteriology that endeavors to exceed the theologically narrow, and seemingly inter-religiously controversial boundaries of Christocentric theology. (Spring 2020)

**TH-692: Muslim Political Theology in the 20th and 21st Centuries**

Yuskaev

This course offers an in-depth exploration of geographically and thematically organized case studies that address Muslim theological approaches to politics in the 20th and 21st centuries. Our case studies will include political discourses from Egypt, Iran, Turkey, India, Pakistan, and the United States. Our thematic exploration will range from theories of withdrawal from and the shaping of modern political systems. Particular attention will be paid to the analysis of discourses on modernity, gender, memory and uses of tradition, and Muslim minorities' participation in in public life. A background in modern world history, particularly of Islamic countries, would be very helpful. Please note that this course is a seminar, which means that all students must contribute to each class discussion, both orally and in writing. The format of analyzing case studies has the specific aim of refining each student's written and oral interpretative skills. (Fall 2018)

Worship and Spirituality**WS-551: Women's Lead. & Spirituality I**

Winter

A year-long six credit course in leadership and applied spirituality rooted in women's experience and from a feminist perspective that meets monthly from September through May and requires a separate admissions process. Prerequisite: enrollment in the Women's Leadership Institute. (Fall 2018)

**WS-552: Women's Leadership Institute II**

Winter

A year-long six credit course in leadership and applied spirituality rooted in women's experience and from a feminist perspective that meets monthly from September through May and requires a separate admissions process. Prerequisite: enrollment in the Women's Leadership Institute. (Spring 2019)

**WS-610: Transformative Spirituality: Living In and Through the Spirit**

Winter

This newly designed course will focus on the potentially transformative wisdom embedded within personal experience, while exploring cosmological, mystical, and multicultural elements central to an emerging planetary spirituality. Evocative resources will contribute to discerning the path of the Spirit within ourselves and the world around us as we reflect together on the following: As it was ... as it is ... as it may well be: re-imagining and re-inventing ourselves and the world we live in. (Fall 2018)

**WS-611: Longing for God? Christian Spirituality in Theological Perspective**

Awad

This course endeavors to introduce the broad traditions of spirituality from different historical eras in Christian history; from Antiquity, to Medieval time, through to Renaissance/Reformation and then to Modern time. It aims to achieve this by exposing the students to primary spiritual texts and then trying to highlight and extract the theological foundations and dimensions of the spiritual orientations in these texts, so that students will be introduced to theological hermeneutics in the study of spirituality. The primary goals of the course are for the

students to learn what are some of the basic spiritual trends in Christianity, and to be able to assess every trend from a theological perspective and in light of the Christian theological tradition as a whole. (Spring 2019)

### **WS-613: Spiritual Foundations for Social Change**

Fowler

Justice and compassion (kindness or mercy) are cornerstones of the spiritual life and the foundations of social transformation. As spiritual values, these are understood in the context of covenants of mutuality, inclusion and egalitarianism that foster right ordering of relationships. As transformative practices, they encompass a dialectical relationship between individuals and society, within which is an awareness of ways in which the dominant culture could be reordered to reflect life-enhancing values and just social systems. Underlying these is the virtue of humility and its practice in contemplation. Thomas Merton described it as gratitude for life, awareness of being, and a recognition of their Source who calls us into its very own Life and life in the world. In this course, we will contemplate our explore how these values and virtues cooperate in an engaged spirituality – i.e. grounded in the Holy One and attentive to the needs of a suffering world – in both personal and political contexts: 1) contemplating how they are embodied and operative in our own spiritual lives, and 2) analyzing a situation of oppression and injustice with a critical and compassionate eye, and proposing solutions which are transformative, life-giving and just. (Fall 2018)

### **WS-619: Leading with Spirit: Transforming Leadership for Social Change**

Fowler

We live in challenging times. Changes in our country’s economic, moral and cultural landscape have impacted individuals and communities in ways that have sapped physical and economic resources, demoralized spirits, and fractured the social bonds that order civic life based on the common good, community needs, and a commitment to life-giving values

It is clear that the traditional model of technical (“fix-it”) leadership is no longer adequate in addressing these challenges. Today’s leaders are called to reconceptualize their work: to create new ways of learning, leading and working that empower those they serve to become leaders themselves.

This kind of leadership requires a courage, conviction and compassion that arise from a place deep within a person’s spirit. This course offers those in leadership positions the opportunity to cultivate their inner lives: to take time apart for spiritual deepening, for building transformational leadership skills and considering practical application of what leadership arising from a core of spiritual groundedness might look like. (Spring 2019)

### **WS-627: Essential Writings of Howard Thurman**

Watts

This course is a study of the major writings of Howard Thurman, the mystic, prophet, poet, philosopher and theologian, who promotes the idea that out of religious faith emerges social responsibility. Thurman’s understanding of the role of meditation and the contemplative life informed his every action. As a man of quiet spirit he found the unity in all living things, which created for him a harmony with nature, self, people and, more importantly, with God. Through his writings we will explore that harmony and center ourselves for a deeper spiritual journey. (Spring 2020)

### **WS-639: Islamic Spirituality**

This course explores Islamic spirituality by going through mystical interpretations of both the Qur’an and sayings of the Prophet. We will also look at the development of Islamic spiritual thought and practices in history. The course will remain anchored by focusing on important personalities in the mystical tradition of Islam through their literature and poetry. (Spring 2019)

### **WS-643: Cosmic Spirit, Planetary Spirituality**

Winter

This course will wrestle with contemporary issues and perennial themes from the perspective of an emerging cosmology that is affecting life on planet Earth far more than we realize. Together we will explore how transformative energies are redefining our approach to the Sacred, challenging us to see in the wisdom of the ancients how we might develop new paths of our own in these tumultuous times. The 20th century theologian Pierre Charles offers this encouragement: “Like the root which runs towards the center of the earth, hiding itself

that it may be more useful and be able to nourish better, drawn by the mysterious power which is its law, and becoming more strongly attached the longer it advances – thus it is that I should be; winning each day nearer to the deep of God, sinking more into Truth and Justice, attaching myself more and more, through all my actions and all my desires, without weakness and without wavering, to the Eternal which feeds us.” (Fall 2019)

### Graduate Program Costs

The following tables provide an *estimate* of graduate program costs for continuously enrolled students. Tuition is based on the tuition rate for the current academic year which may be subject to change. Each course is three academic credits.

#### *Graduate Certificate (18 credits)*

<b>Tuition</b> 2018-2019: \$2,241/course (18 credits/6 courses)	<b>\$13,446</b>
<b>Books</b> 6 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$600</b>
<b>Additional Fees</b> Application (\$50), Graduation Fee (\$65), Comprehensive (\$50)	<b>\$165</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$14,211</b>

#### *Graduate Certificate (24 credits)*

<b>Tuition</b> 2018-2019: \$2,241/course (21 credits/7 courses*)	<b>\$15,687</b>
<b>Books</b> 7 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$700</b>
<b>Additional Fees</b> Application (\$50), Graduation Fee (\$65), Comprehensive (\$100)	<b>\$215</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$16,602</b>

\*The 24 credit graduate certificates generally include 3 credits of Clinical Pastoral Education. While the Seminary does not charge students for those credits, the student will be required to pay their CPE provider directly for any program costs. Students enrolled in programs with a field education component will pay the Seminary for three credits of field education supervision. The costs of the field education credits are included above.

#### *Master of Arts in Religious Studies (48 credits)*

<b>Tuition</b> 2018-2019: \$2,241/course (48 credits/16 courses includes final paper, project or thesis supervision)	<b>\$35,856</b>
<b>Books</b> 16 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,600</b>
<b>Additional Fees</b> Application (\$50), Graduation Fee (\$185), Comprehensive (\$150)	<b>\$385</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$37,841</b>

#### *Master of Arts in Transformative Leadership (36 credits)*

<b>Tuition</b> 2018-2019: \$2,241/course (36 credits/12 courses includes final project)	<b>\$26,892</b>
<b>Books</b> 12 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,200</b>
<b>Additional Fees</b>	<b>\$335</b>

Application (\$50), Graduation Fee (\$185), Comprehensive (\$100)	
<b>Total Tuition, Books, and Fees</b>	<b>\$28,427</b>

*Cooperative Master of Divinity Degree*

Given the unique nature of this program, the total program costs will vary based on the options chosen by the student. The numbers below reflect the range of costs a student can reasonably expect for the portion of their degree completed at Hartford Seminary.

<b>Tuition</b> 2018-2019: \$2,241/course (36 credits-48/12-16 courses)	<b>\$26,892-35,856</b>
<b>Books</b> 12-16 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1200-1,600</b>
<b>Additional Fees</b> Application (\$50), Comprehensive (\$75-150)	<b>\$335-385</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$28,427-37,841</b>

*Combined Master of Arts degree in Islamic Studies and Christian-Muslim Relations  
and Graduate Certificate in Islamic Chaplaincy (72 credits)*

<b>Tuition</b> 2018-2019: \$2,241/course (69 credits/23 courses* includes final paper, project or thesis supervision)	<b>\$51,543</b>
<b>Books</b> 23 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$2300</b>
<b>Additional Fees</b> Application (\$50), Graduation Fee (\$185); Comprehensive (\$250)	<b>\$485</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$54,328</b>

\*The Islamic Chaplaincy program requires 3 credits of Clinical Pastoral Education taken through an approved CPE provider. While the Seminary does not charge students for those credits, the student will be required to pay their CPE provider directly for any program costs. Students must also participate in field education and are required to pay the Seminary for three credits of field education supervision. The costs of the field education credits are included above.

*Doctor of Ministry (36 credits)*

<b>Tuition</b> 2018-2019: \$2,241/course (36 credits/12 courses)	<b>\$26,892</b>
<b>Books</b> 10 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,000</b>
<b>Additional Fees</b> Application (\$50), Graduation Fee (\$185), Project Publishing Fees (\$65+ depending on option chosen), Comprehensive (\$150)	<b>\$450</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$28,542</b>

*Ph.D. Program*

<b>Tuition</b>	
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Ph.D. Enrollment Coursework & Comprehensive Exams (\$25,000 for three years full-time )	<b>\$75,000</b>
Dissertation Stage (\$2000/yr - typically 2 years)	<b>\$4,000</b>
<b>Books*</b> 6 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$600</b>
<b>Additional Fees</b> Application (\$100), Graduation Fee (\$185), Comprehensive (\$100/semester)	<b>\$1485</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$81,085</b>

\*Since the books a student will need to purchase for the Ph.D. program will vary widely depending on their dissertation topic area, the costs above reflect only books the students may need to purchase for their first two years of courses.

## Official Hartford Seminary Policies

The relationships and conduct of students, faculty and staff at Hartford Seminary are expected to be consistent with the purpose and mission of Hartford Seminary as stated in the Catalogue and in keeping with local, state and federal law. On rare occasions, questions may arise about whether certain conduct of an individual or individuals is compatible with the nature and purpose of the Seminary. The policies and procedures in the Official Policies section of the Catalogue and the Student Handbook have been developed to specifically address such issues or situations should they arise.

It is the responsibility of all students to conduct themselves in a manner consistent with the purpose and mission of the Seminary as stated in the Catalogue or Student Handbook. It is the right of all students to address any concern, issue or grievance informally as well as formally in keeping with the appropriate policies and procedures for any given issue or situation as stated in the Catalogue or Student Handbook. Students may also consult directly with the Dean of the Seminary for assistance or guidance regarding any issue that may arise.

### **Credit Hour Policy**

Federal regulation defines a credit hour as an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutionally established equivalency that reasonably approximates not less than: (1) One hour of classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately fifteen weeks for one semester or trimester hour of credit, or ten to twelve weeks for one quarter hour of credit, or the equivalent amount of work over a different amount of time; or (2) At least an equivalent amount of work as required in paragraph (1) of this definition for other academic activities as established by the institution including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours.

Hartford Seminary follows the common understanding in academia that “one hour of classroom” or a Student Hour is equivalent to a 50-minute session. Therefore, 3-credit courses require the equivalent of 37.5 clock hours of instruction and 75 clock hours of out-of-class student work per term. The courses at Hartford Seminary require approximately 42 clock hours of engaged time and approximately 70 clock hours of out-of-class student work per term.

### **Crime Awareness and Campus Security**

The Crime Awareness and Campus Security Act of 1990 is legislation that “requires all institutions to annually publish and distribute a security report containing campus security policies and procedures as well as campus crime statistics.” Please see the [www.hartsem.edu/current-students/campus-safety/](http://www.hartsem.edu/current-students/campus-safety/) for the full report.

### **Drug Free School/Workplace Policy**

Hartford Seminary is committed to maintaining a drug-free workplace in accordance with the requirements of the Federal Drug-Free Workplace Act and the amended Drug-Free Schools and Communities legislation and wholeheartedly endorses national standards for prevention programs. Hartford Seminary joins with other institutions of higher education to eliminate substance abuse. The unlawful manufacture, possession, use or distribution of illicit drugs and unauthorized alcohol by students and employees on its property or at any Seminary-sponsored activity, function or event is strictly prohibited. Although the conditions of alcohol and drug dependency may be considered disabilities or handicaps under state and federal law and these groups will not be discriminated against because they have these disabilities, all are considered to be responsible for their actions and their conduct.

### **Guidelines for Research Conducted by Persons Affiliated with Hartford Seminary**

It is expected that all persons who conduct research under the auspices of Hartford Seminary will treat everyone involved in the research with respect and care. Please see the full text of our guidelines in the Student Handbook.



### **Inclusive Language**

Hartford Seminary is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

### **Non-Discrimination Policy and Equal Opportunity Statement**

Hartford Seminary subscribes to the principles and laws of the State of Connecticut and the federal government pertaining to civil rights and equal opportunity, including Title IX of the 1972 Education Amendments. Hartford Seminary policy prohibits discrimination against any individual on the basis of race, sex, sexual orientation, religious creed, color, age, national or ethnic origin, ancestry, marital status, present or past history of mental disorder, mental retardation, learning disability or physical disability including, but not limited to, blindness or veteran status, or any other reason prohibited by an applicable law or regulation in the employment of faculty, staff and students; in the recruitment and admission of students; and in the operation of all Seminary programs, activities and services. Students with disabilities are eligible for disability support services when they are enrolled in courses for graduate credit or in certificate program courses required for the completion of the program certificate. Additionally, the Seminary will not condone acts of violence or harassment reflecting bias or intolerance of any of the above mentioned classes. Evidence of practices, which are inconsistent with this policy, should be reported to the Office of the Dean.

### **Plagiarism**

Plagiarism, the failure to give proper credit for the words and ideas of another person, whether published or unpublished is strictly prohibited. Please see the full Plagiarism policy in the Academic Policies for Graduate Programs section of this Catalogue or in the Student Handbook.

### **Sexual Harassment Policy**

Hartford Seminary observes the Equal Employment Opportunities Commission (E.E.O.C.) Sex Discrimination and Sexual Harassment Guidelines and strives to create a fair, humane and respectful environment. Details of the Sexual Harassment Policy are provided in the Student Handbook.

### **Smoking Policy**

Hartford Seminary is a smoke-free environment. All Hartford Seminary academic buildings (74-76 Sherman, 77 Sherman, 60 Lorraine and 80 Sherman) are designated as non-smoking. Those choosing to smoke must do so outside.

### **Student Discipline Policy and Procedure**

It is the policy of Hartford Seminary to conduct an impartial investigation of the facts, an impartial hearing and review of those facts and to make recommendations as to what action should be taken with regard to any issue concerning student conduct brought to the attention of the Dean in writing. Details of the Student Discipline Policy and Procedure are provided in the Student Handbook.

### **Student Grievance Policy and Procedure**

It is the intention of this policy to encourage and facilitate resolution of a grievance that a student may have with a faculty member, supervisor, administrator, member of the staff, or another student. The desire is to resolve the grievance in the early stages of the procedure. However, the procedure does provide for full mediation in a fair, equitable and timely manner. Please see the Student Handbook for details.

## Hartford Seminary Scholarships

Since its founding in 1833, Hartford Seminary has been honored to be the recipient of numerous financial gifts which have been given to aid our students in pursuing their educational goals. Below is a list of the named scholarships. Students receiving financial aid may well receive funds from one of the sources below. Please see the financial aid section of the Catalogue for more information on the kinds of aid for which you may be eligible and the process for applying.

### Recently Endowed Scholarships

The *Ralph E. Ahlberg Scholarship Fund* was established in 2005 by multiple donors from the First Congregational Church of Greenwich, in honor of the Rev. Dr. Ralph E. Ahlberg, a 1959 and 1996 Hartford Seminary alumnus. The scholarship is for unrestricted use.

The *Arthur Vining Davis Foundation* has provided scholarship funds since 2004 for Macdonald Center for the Study of Islam and Christian-Muslim Relations students.

The *Arthur Vining Davis Foundation* has provided scholarships funds since 2010 for students in the Cooperative Master of Divinity program.

The *Lizzie E. Dolbeare Memorial Fund*, established in 2004, provides unrestricted scholarship funds for Hartford Seminary students studying for church-related vocations. Lizzie Dolbeare was a housekeeper and practical nurse who wanted to leave a legacy in honor of her Christian ideals.

The *Carl S. Dudley Scholarship Fund* was established in 2009, by multiple donors in memory of the late Rev. Dr. Carl S. Dudley, former Hartford Seminary Professor of Church and Community.

The *Dr. Stuart C. Haskins Scholarship Fund* was established in 2002, by Dr. Haskins, an alumnus of the class of 1930, for unrestricted scholarship use.

The *William Randolph Hearst Endowed Scholarship Fund* was established in 1991 to provide scholarship funds for a student who will reside in the U.S. after his or her studies and who is focused on minority leadership development.

The *Rev. Thomas L. Hoyt Scholarship Fund* was established in 1984 by multiple donors, in honor of former Professor of Old Testament and Black Ministries Program Director Thomas Hoyt. Each year, the surplus funding from the BMP banquet goes into this scholarship fund. The scholarship money is restricted to students in the Black Ministries Program.

The *Rev. William L. and Jane A. Inderstrod Scholarship Fund* was established in 2001 by Hartford Seminary alumni William Inderstrod '52 and Jane Inderstrod '51, for unrestricted scholarship use.

The *Edward H. Kenyon Scholarship Fund* was established in 2002 by former Hartford Seminary corporator Edward Kenyon, for unrestricted scholarship use.

The *Evelyn Lloyd Scholarship Fund* was established in 1996 for unrestricted scholarship use.

The *Worth Loomis Scholarship Fund* was established in 2008 by multiple donors in honor of former faculty member and President's Council member Worth Loomis.

The *Rev. Dr. Mary E. Mason Scholarship Fund* was established in 2003 for unrestricted scholarship use by Hartford Seminary alumna Mary Mason '49.

The *New Horizons Fund* was established in 2001 by multiple donors in honor of the late Rev. Dr. Carl S. Dudley, former Hartford Seminary faculty member and co-director of the Hartford Institute for Religion Research. The fund was formed to support the development of new leaders in the study of congregational life by providing monetary resources for religious leaders, Doctor of Ministry and other students, visiting scholars and others to share in the Seminary's educational programs and projects in congregational studies. Scholarships and other disbursements will be made in keeping with the purpose of the fund.

The *Said Nursi Endowed Scholarship Fund* was established by Söz Publications and Faris Kaya, Ph.D., in 2004, for the benefit of a full time Hartford Seminary student pursuing a degree or a certificate through the Macdonald Center for the Study of Islam and Christian-Muslim Relations or other program of Hartford Seminary. Recipients will be selected on the basis of academic achievement and financial need.

The *Portia E. Perry Scholarship Fund* was established in 1999 by 1947 Hartford Seminary alumna Portia Elmina Perry. Ms. Perry received her M.A. from the Seminary, before embarking on a career in religious education which took her to Massachusetts, New Jersey and California. The fund is designated for unrestricted scholarship use.

The *Edith Pruesse Scholarship Fund* was established in 2001, for unrestricted scholarship use. Edith Pruesse was a 1944 graduate of Hartford Seminary.

The *Joyce L. Stone Scholarship Fund* was established in 2002 by 1949 Hartford Seminary alumna Joyce Stone, for unrestricted scholarship use.

The *M. Allen Swift Scholarship Fund* was established in 2006, for unrestricted scholarship use. Mr. Smith was the owner of M. Swift and Sons, Inc., a gold leaf company that was responsible for the gold leafing on the roof of the Connecticut State Capitol building. Mr. Swift was a longtime supporter of Hartford Seminary.

The *Jacqueline L. White Scholarship Fund* was established in 2008 by Dr. Jacqueline White, for students with financial need in the Building Abrahamic Partnerships program. Dr. White is a graduate of McCormick Theological Seminary, where she studied under the late Rev. Dr. Carl S. Dudley. She established the scholarship fund to honor Hartford Seminary's history of interfaith work.

The *Barbara Brown Zikmund and William Farley Scholarship Fund* was established in 2001 by multiple donors, in honor of former Hartford Seminary President Barbara Brown Zikmund and former Chair of the Board William Farley. It is for unrestricted scholarship use.

## Historically Endowed Scholarships

The *Moses Bailey Scholarship Fund* was established in 1962 by several anonymous donors, in the name of Professor of the Old Testament Moses Bailey, who taught at the Seminary from 1932 to 1962. Professor Bailey was also a Seminary Class of 1919 alumnus. The fund is for unrestricted scholarship use.

The *George E. Barstow Professorship Fund* was established in 1899, for unrestricted scholarship use. The donation by Mr. Barstow originally funded a professorship in Biblical dogmatics and ethics.

The *Avis Knight Belcher Scholarship Fund* was established in 1940, by Mr. and Mrs. Edward Knight, in memory of their daughter, Avis Knight Belcher, for unrestricted scholarship use. Mr. Edward Knight was a graduate of the Class of 1880.

The *Marion Randall Bull Scholarship Fund* was established in 1923, for unrestricted scholarship use.

The *Horace Bushnell Scholarship Fund* was established in 1941, by Mrs. Horace Bushnell Cheney and Mrs. Charles A. Goodwin, in memory of Horace Bushnell, for unrestricted scholarship use. The Rev. Horace Bushnell was an ordained pastor of the North Congregational Church in Hartford, Connecticut. He was the author of many

books, and also was the chief agent in procuring the establishment of the first public park in the United States- Bushnell Park in Hartford.

The *Asa Chapin Scholarship Fund* was established in 1936 in memory of her husband Gilbert Chapin, for unrestricted scholarship use.

The *Henry S. Chapman Scholarship Fund* was established in 1928, for unrestricted scholarship use.

The *Edward D. Douglas Fellowship Fund* was established in 1919 by Mrs. Anne B. Douglas, in memory of her husband, for unrestricted scholarship use.

The *Walter L. Douglas Lectureship* was established in 1917 by Mr. Edward D. Douglas, in memory of his twin brother, Walter, for unrestricted scholarship use.

The *Ethel Whipple Heublein Scholarship Fund* was established in 1967, for unrestricted scholarship use.

The *Arnold Jennings Scholarship Fund* was established for unrestricted scholarship use.

The *Kennedy School of Missions Scholarship Fund* was established in 1927 by Mrs. Emma Baker Kennedy, in memory of her husband, John S. Kennedy. Mrs. Kennedy was a lifelong supporter of missionary work, and she had also endowed The Kennedy School of Missions in memory of her husband in 1911.

The *Edward Hooker Knight Scholarship Fund* was established in 1946, for unrestricted scholarship use. Edward Knight was Dean of the Seminary, as well as the Professor of New Testament, from 1892-1927. He was a graduate of the class of 1880.

The *Martha Gates Knight Scholarship* was established in 1946 by Mr. Edward Knight, in memory of his wife, Martha, for unrestricted scholarship use.

The *Men's Scholarship Fund* was established in 1841 by multiple donors, for scholarship use by male students.

The *Catherine Norma Patton Scholarship Fund* was established in 1956 by Eva D. Patton, for unrestricted scholarship use. Catherine Norma Patton was an instructor at the Seminary from 1946 to 1947.

The *George Grover Phillips Student Loan Fund* was established by Mr. Phillips in 1961, for unrestricted scholarship use.

The *Mary Eleanor Prior Memorial* was established in 1927, by Mr. Charles Edward Prior, in memory of his beloved wife, for unrestricted scholarship use.

The *Susan E. Ramsey Memorial Scholarship* was established in 1947 with funds from the estate of Annie Nicoll Smith, for unrestricted scholarship use.

The *George Arkel Riggan Scholarship Fund* was established in 1980, by former Hartford Seminary faculty member the Rev. Dr. George Riggan, who was the Riley Professor of Systematic Theology from 1952 to 1977. It is for unrestricted scholarship use.

The *Eliza T. Smith Scholarship* was established in 1938 by Ms. Smith through a bequest in her will, for unrestricted scholarship use.

The *School for Religious Education Scholarship Fund* was established by multiple donors, for unrestricted scholarship use.

The *Morris Steggerda Memorial Scholarship* was established in 1950, for unrestricted scholarship use. Professor Steggerda taught Anthropology from 1943 to 1950 at the Seminary.

The *Karl Stolz Scholarship Fund* was established in 1950, for unrestricted scholarship use. Karl Stolz was the Dean and Professor of English Bible from 1927 to 1943.

The *Mabel Elizabeth Swift Scholarship* was established in 1945, for unrestricted scholarship use.

The *William Thompson Memorial Fund* was established in 1882 by Roland Mather, for unrestricted scholarship use in memory of William Thompson, who was a graduate of the Class of 1863. He was an assistant pastor at First Church in Hartford.

The *Howard Arnold Walter Fund* was established in 1930, by Mrs. Martha A. Walter, for unrestricted scholarship use. Howard Walter was a member of the Class of 1909, and was a fellow in 1910. He was assistant pastor at Asylum Hill Congregational Church, and spent time doing missionary work in India.

The *R.E. Weingart Memorial Fund* was established for unrestricted scholarship use. The fund was established in the name of Assistant Professor Richard E. Weingart, who taught Theology at the Seminary from 1964 to 1968.

The *John S. Welles Fellowship* was established in 1903, for unrestricted scholarship use.

The *Rev. Sterling S. White Fund* was established in memory of Mr. White, for unrestricted scholarship use.

The *Women's Scholarship Fund* was established in 1938 by multiple donors, for scholarship use for female students.

### **Annual Scholarships**

The Carpenter Foundation has provided funding since 2005 for International Peacemaking Program students.

The *Fadel Educational Foundation and Hartford Seminary Prison Chaplain Scholarship* provides financial assistance to Muslim students enrolled in the Islamic Chaplaincy Program who will pursue careers in Correctional chaplaincy and related work.

The Islamic Chaplaincy Fund for the support of Islamic chaplaincy students. Established by the Islamic Society of Western Massachusetts in 2009, the fund receives continuing support from the Islamic Society of Western Massachusetts, the Islamic Council of New England and others.

The Jafaria Association of Connecticut established a scholarship fund in 2009, for the purpose of providing scholarship money to two Masters level international students studying Islam and Christian-Muslim relations.

The United Church of Christ Local Church Ministries established a scholarship fund in 1983, for financial aid to students in the cooperative Master of Divinity program.

### **Hartford Seminary Prizes**

The *Hartranft Scholarship Fund* provides a course tuition waiver to the degree program student who "has demonstrated excellence in written expression." Candidates for this prize are nominated by the faculty. The prize is in the name of Chester David Hartranft, who was President of the Seminary from 1889 to 1903, and was Professor of Biblical and Ecclesiastical History from 1878 to 1914.

The *William Thompson Fund* provides a course tuition waiver to a degree program student who "has demonstrated notable proficiency or interest in the field of biblical studies." Candidates for this prize are nominated by the faculty. The prize is in the name of William Thompson, who was Dean and Professor of Hebrew Language and Literature from 1834 to 1881, after which he was Dean Emeritus until 1889.

*The Bennett Tyler Scholarship Fund* provides a course tuition waiver to any student of the Seminary (degree or certificate) who has demonstrated “excellence in written expression.” Candidates for this prize are nominated by the faculty. The prize is in the name of the first president of Hartford Seminary, Bennett Tyler, who was also a Professor of Theology from 1834 to 1857.

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## Graduate Programs Academic Calendar for 2018-2019

(Please note: Hartford Seminary reserves the right to make changes in its Academic Calendar; for the most up-to-date Academic Calendar, please see the Hartford Seminary website [www.hartsem.edu](http://www.hartsem.edu))

### Fall 2018

August 6	Monday	Last day to register for Fall 2018 without penalty
August 21	Tuesday	Eid Al-Adha – SEMINARY CLOSED
August 30	Thursday	M.A. and G.C. Student Orientation
August 30	Thursday	Convocation
September 3	Monday	<i>Labor Day</i> – SEMINARY CLOSED
September 4	Tuesday	Fall Semester Begins/First day of classes
September 9-11	Sun-Tue	<i>Rosh HaShanah</i>
September 10	Monday	<i>Rosh HaShanah observed</i> – SEMINARY CLOSED
September 16-17	Sun-Mon	D.Min. Retreat and D.Min. Days
September 18	Tuesday	<i>Yom Kippur</i> – Early Dismissal – SEMINARY CLOSES at 6 PM
September 19	Wednesday	<i>Yom Kippur</i> – SEMINARY CLOSED
September 23-30	Sun-Sun	<i>Sukkot</i>
September 24	Monday	Last day to drop a class without academic or financial penalty
October 8-9	Mon-Tue	D.Min. Days
October 22	Monday	Last day to withdraw from a course without academic penalty
October 29	Monday	Registration for January Intersession and Spring 2019 begins
October 29-30	Mon-Tue	D.Min. Days
November 19-21	Mon-Wed	Reading Days (No Classes)
November 22-25	Thur-Sun	<i>Thanksgiving Break</i> - SEMINARY CLOSED
November 26-27	Mon-Tue	D.Min. Days
December 17	Monday	Last Day of Weekly Classes (last day to register for January Intersession or Spring 2019 without penalty)
December 17-18	Mon-Tue	D.Min. Days
December 18-20	Tue-Thur	Exam Week
December 20	Thursday	Fall Semester Ends
Dec. 24- 25	Mon-Tue	<i>Christmas Holiday Break</i> – SEMINARY CLOSED
Dec. 26 – Jan. 1	Wed-Tue	<i>Winter Break</i> – SEMINARY CLOSED

### January Intersession and Spring 2019

January 7-18	Mon-Fri	Intersession Classes
January 12	Saturday	Make-Up Day for Intersession Classes
January 21	Monday	<i>Martin Luther King, Jr. Birthday</i> – SEMINARY CLOSED

January 22	Tuesday	Spring Semester Begins/First day of classes
January 28-29	Mon-Tue	D.Min Days
February 11	Monday	Last day to drop a class without academic or financial penalty
February 25-26	Mon-Tue	D.Min. Days
March 11	Monday	Last day to withdraw from a course without academic penalty
March 11	Monday	Registration for Summer Session and Fall 2019 begins
March 18-19	Mon-Tue	D.Min. Days
April 8-9	Mon-Tue	D.Min. Days
April 15-19	Mon-Wed	Reading Days (No Classes)
April 19	Friday	<i>Good Friday - SEMINARY CLOSED</i>
April 20-21	Sat-Sun	<i>Easter Saturday and Sunday - SEMINARY CLOSED</i>
April 19-27	Fri-Sat	<i>Passover</i>
April 29-30	Mon-Tue	D.Min. Days
May 6	Monday	Last Day of Weekly Classes (last day to register for Summer Session without penalty)
May 7-9	Tue-Thur	Exam Week
May 9	Thursday	Winter/Spring Semester Ends
May 17	Friday	Graduation

### **Summer Session 2019**

May 20	Monday	Summer Session begins
May 27	Monday	<i>Memorial Day - SEMINARY CLOSED</i>
June 4	Tuesday	<i>Eid-al-Fitr – SEMINARY CLOSED</i>
June 8-10	Sat-Mon	<i>Shavuot</i>
June 28	Friday	Summer Session ends

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