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This Catalogue is an announcement of the Seminary program for the 2011-2012 academic year. The Catalogue is in effect from the beginning of the fall semester of 2011 until the beginning of the fall semester in September of 2012. 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.

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 a 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.

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.

About Hartford Seminary

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.

Beyond the individual, Hartford Seminary also strengthens religious communities through its programs of research and education. By studying and sharing information, it enables local faith communities to remain strong.

The Hartford Seminary library is widely known for its depth and breadth of content. The library, whose reading room and stacks occupy the lower floors of the Seminary's main building, contains more than 92,000 volumes and 300 periodicals. Computers provide online access to international databases containing more than several million titles.

Academically, Hartford Seminary is organized around its three academic centers: The Center for Faith in Practice, the Hartford Institute for Religion Research, and The Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations. Full descriptions of the centers are below.

The Seminary is also committed to providing leadership education to marginalized communities through the Black Ministries Program, the Hispanic Ministries program and the Women's Leadership Institute.

The Center for Faith in Practice

The Center for Faith in Practice was created in 2001 to bring together the faculty with expertise in Bible, Theology, Ethics, Liturgy, Worship, Spirituality, and Feminist Studies, as well as the Seminary's certificate programs in Black Ministries, Hispanic Ministries and Women's Leadership. Establishment of the Center made explicit the Seminary's emphasis on praxis, that is, understanding the dynamics of faith in an applied context. The Center has a particular focus on developing religious leaders in all of the ways and contexts that leadership may become manifest in faith communities, both traditional and informal.

Academic Programs

The Center's faculty contributes courses in their specialist areas to the Master of Arts and Doctor of Ministry programs as well as the Black Ministries, Hispanic Ministries and Women's Leadership certificate programs. Center faculty also provide leadership to the Seminary's Cooperative Master of Divinity Program, which prepares students in basic courses in scripture, theology, ethics and ministry before they move on to other partner seminaries to complete their ordination degrees.

Faculty

With the Center's strong emphasis on the relationship of scripture, theology and spirituality to our situation in the modern world, its faculty are involved in teaching, scholarship and educational engagement nationally and globally. Among the current faculty in the Center lie interests and specialties in such areas as global ethics (Heidi Hadsell), women's leadership and applied spirituality (Miriam Therese Winter), postcolonial study of the Bible (Uriah Kim), Jewish Studies and Abrahamic Partnerships (Yehezkel Landau) and Black Church Studies and Pastoral Ministry (Benjamin Watts).

For more information on the Center for Faith in Practice please see their website at:
www.hartsem.edu/centers/faithpractice.htm.

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 were 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.FACT.hartsem.edu

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, 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 form the core of the Seminary's Doctor of Ministry program, and 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.

Hartford Institute faculty provides consultation to congregations, seminaries, denominations and area councils of churches and synagogues, for groups that range from Methodist to Mormon, from Mennonite to Muslim to Missouri Synod Lutheran. Hartford Institute Faculty includes David A. Roozen, Director of the Institute, Scott Thumma, James Nieman, and Adair Lummis (Faculty Associate). HIRR faculty teach in the Master of Arts and Doctor of Ministry programs in the following areas: understanding congregational and denominational life and the organizational connections that sustain it; practical theology, including homiletics; congregational renewal in

response to social change; and national religious trends; and organizational change and emergent forms of religious organization.

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.

Academic Programs

An academic center committed to scholarly research, teaching and publication, the Macdonald Center is responsible for the Islamic Studies and Christian-Muslim Relations focused area of study of the Seminary's Master of Arts degree program and its doctoral program offered in conjunction the University of Exeter. Through the Center, the Seminary also offers Graduate Certificates in Islamic Studies and Christian-Muslim Relations, Islamic Chaplaincy and a pilot program in Imam Education. The Graduate Certificate in Islamic Chaplaincy prepares Muslim men and women to serve in the military, prisons, hospitals and educational institutions. Students in Macdonald Center academic programs come from a number of different countries overseas as well as from across the U.S.

Faculty

Macdonald Center faculty currently includes three core faculty members (Ingrid Mattson, Yahya Michot and Timur Yuskaev) and two faculty associates (Mahmoud Ayoub and Steven Blackburn), all highly regarded for their scholarship and teaching. Widely traveled, these faculty members teach in the areas of classical and modern Muslim thought, Arabic grammar and texts, Islamic history and Muslim movements, the study of Qur'an, Islamic law, historical and contemporary Christian-Muslim relations, Islamic mysticism, women in Islam, and comparative religions.

The Muslim World Journal

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.

Educational Outreach

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. Bijlfeld 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. Throughout the year, other lectures, presentations and symposia contribute to the educational programming of the Macdonald Center for students and for members of the greater Hartford community. In these ways, the Center works to promote Christian-Muslim understanding and mutual respect in the local, national and world communities.

Resources

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. The Library houses special research collections as well as hundreds of volumes that focus on Islamic studies and the historical relationship between Christians and Muslims.

Study Tours

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.

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

Hartford Seminary: 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. Two-thirds of its geographical area has single and two and three-family homes that are well maintained with interesting and varied architecture. Nearby are high and medium density apartment buildings, including Clemens Place, a complex of 46 buildings a block from the Seminary.

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 is the Connecticut Historical Society.

Regarding public safety, the West End is one of the safest neighborhoods in Hartford. Students should be careful not to take unnecessary risks (walking alone late at night, for example) but there have been no instances of serious crime on-campus and only a few in the surrounding neighborhood.

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, a bookstore (all 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 includes faculty offices and a meeting space. The other is the home of the Center for Faith in Practice and the Women's Leadership Institute.

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.

Five 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.

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 2010 Graduate Credit Student Enrollment Statistics

Enrollment Status

Part-Time	77%
Full-Time	23%

Gender

Female	54%
Male	46%

Residence

From Connecticut	58%
From Other States	35%
From Other Countries	7%
(including Azerbaijan, Egypt, Indonesia, Iran, Israel, Nigeria, South Korea, Thailand, Turkey)	

Religious Affiliation

Muslim	27%
United Church of Christ	18%
Roman Catholic	11%
Episcopal	8%
American Baptist	4%
Other Christian Denominations	16%
Jewish	4%
Unknown/Other	12%

Racial Ethnic Background

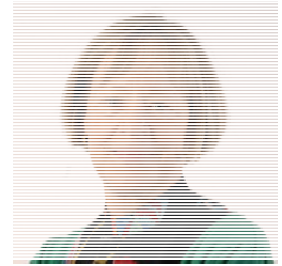
European-American	62%
African-American	20%
International	7%
Other/Unknown	7%
Asian-American	3%
Hispanic	1%

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

Core Faculty

Heidi Hadsell

B.A. (University of California-Berkeley);
 M.A. (Columbia University/Union Theological Seminary);
 Ph.D. (University of Southern California);
 Professor of Social Ethics and President of Hartford Seminary
 Specialization: Environmental Ethics, Social Ethics, Globalization and Ethics



Heidi Hadsell works in the area of social ethics, which is where the religious and secular worlds often come together. She is interested in religious values and how they both inform and are informed by the wider social world. Many of the most urgent issues of our time—the environment, economic distribution, international relations, gender relations—are issues which have considerable and complex ethical dimensions. The ethical wisdom and reflection required to address these issues are often found within religious traditions and communities which is a way in which these communities can offer something to the larger society. Dr. Hadsell teaches and has written in the areas of environmental and economic ethics, as well as the area of ecumenical ethics and global ethics. Her latest publication is a chapter entitled “Interfaith Dialogue in Christian Theological Education in North America: Opportunities and Challenges,” published in Handbook of Theological Education in World Christianity, 2010 Regnum Books International.

Uriah Kim

B.A. (New York University);
 M.Div. (Princeton Theological Seminary);
 M.Th. (Candler School of Theology of Emory University);
 Ph.D. (The Graduate Theological Union);
 Professor of Hebrew Bible
 Specialization: History and Theology of Ancient Israel, Deuteronomistic History, Postcolonial Hermeneutics



Uriah Kim is Professor of Hebrew Bible. He came to the United States at the age of ten and became a Christian and a U.S. citizen at the age of eighteen. His research interests have been shaped by his experience of living in the United States, a journey that has had its share of twists and turns in a landscape constructed by promises and predicaments. His approach to interpreting the Bible takes one’s specific, concrete context into account while engaging in a constructive yet critical dialogue with the more traditional methods of reading the text. Dr. Kim is the author of *Decolonizing Josiah* (Sheffield Phoenix Press, 2005) and *Identity and Loyalty in the David Story* (Sheffield Phoenix Press, 2008) and is currently working on “The Politics of Othering in the Book of Judges.” He edits the journal, *Reviews in Religion and Theology*, on behalf of the Seminary.

Ingrid Mattson

B.A. (University of Waterloo);
 Ph.D. (University of Chicago);
 Professor of Islamic Studies and Christian-Muslim Relations and Director, Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations Specialization: Islamic Law and Ethics, Qur’ān



Ingrid Mattson is Professor of Islamic Studies and Director of the Duncan Black Macdonald Center for Islamic Studies and Christian-Muslim Relations. She teaches courses on Islamic law, Islamic ethics, the Qur’ān and other areas of Islamic Studies. Dr. Mattson has written articles exploring the relationship between Islamic law and society, and gender and leadership issues in contemporary Muslim communities. Her book, *The Story of the Qur’ān: its history and place in Muslim life* was published by Blackwell. Dr. Mattson has been engaged in service and leadership to diverse Muslim communities

since 1987 when she lived in Pakistan and worked with Afghan refugee women. In 2010 she completed two terms as President of the Islamic Society of North America (ISNA) after serving two terms as Vice-President.

Yahya Michot

Ph.D. (University of Louvain);
Professor of Islamic Studies and Christian-Muslim Relations and Director of the International Ph.D. Program
Specialization: Islamic Philosophy and Theology, Comparative Religion



Yahya Michot is Professor of Islamic Studies and Christian-Muslim Relations. Before joining the Hartford Seminary in September 2008, he taught various courses in Arabic and Islamic thought and history in Louvain and Oxford. His publications include editions, translations and studies of major classical Islamic thinkers like Avicenna (d. 1037) and Ibn Taymiyya (d. 1328), as well as chapters in “Abraham’s Children: Jews, Christians and Muslims in Conversation” (2006) and “The Cambridge Companion to Islamic Theology” (2008). He is currently working on various aspects of reformist spirituality in Islamic societies, past and present. He edits the journal “The Muslim World” on behalf of the Seminary.

James R. Nieman

B.A. (Pacific Lutheran University);
M.Div. (Wartburg Theological Seminary);
Ph.D. (Emory University);
Professor of Practical Theology and Academic Dean
Specializations: Practical Theology, Congregational Studies, Ecclesiology, Homiletics



James Nieman is the Academic Dean of Hartford Seminary and also serves as Professor of Practical Theology located in the Hartford Institute for Religion Research. He teaches about leadership in religious organizations, qualitative contextual research methods, and various topics in the area of practical theology. His current research focuses on how to discern and use local theological claims in congregations, and on the recovery of *phronesis* within and for theological education. Dr. Nieman is past president of the Association of Practical Theology, past secretary of the International Academy of Practical Theology, a member of the Board of Directors of the Louisville Institute, and co-editor of the *International Journal of Practical Theology*. Besides many journal articles, Nieman is author of *Knowing the Context: Frames, Tools, and Signs for Preaching* (2008), co-editor of *Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times* (2005), and co-author of *Preaching to Every Pew: Cross-Cultural Strategies* (2001). Dr. Nieman joined the seminary faculty in 2005 after serving on the faculty of Wartburg Theological Seminary for thirteen years. He has been ordained in the Evangelical Lutheran Church in America for twenty-six years and served as a parish pastor prior to seminary teaching.

David A. Roozen

B.A. (Lawrence University);
M.A. (Florida State University);
Ph.D. (Emory University);
Professor of Religion and Society and Director, Hartford Institute for Religion Research
Specialization: National Religious Trends, Organizational Change



David A. Roozen is Director of Hartford Seminary’s Institute for Religion Research; Professor of Religion and Society; and Director of the Cooperative Congregational Studies Partnership -- the ecumenical and interfaith research coalition responsible for the *Faith Community Today* series of national congregational surveys. Dr. Roozen is a widely published student of American religious change, parish life, urban mission, denominational structures and theological education.

His most recent book, *Church, Identity and Change: Theology and Denominational Structures in Unsettled Times*, is based on the efforts of 32 scholars and executives to study the national structures of eight denominations and concludes that the severity of the adoptive challenges in some denominations notwithstanding, it is clear that the situation of national denominational structures today is one of transition, not demise. Dr. Roozen is currently working on an analysis of the just completed, *Faith Communities Today*²⁰¹⁰ (*FACT*²⁰¹⁰) national survey of congregations, with a particular interest in tracking continuities and changes in America's religious landscape since the original *FACT*²⁰⁰⁰ survey. He also is completing a report about the insights gained by a large group of theological educators and seminarians who attended the recent Parliament of the World's Religions, and which builds on his co-edited, *Pedagogies for Interfaith Dialogue*. The common thread in all his recent work is, according to Roozen, "a passion to create the understanding and resources with which religious organizations and their leaders can adapt their inherited faith traditions to the seeming confusion of a rapidly changing society."

Scott Thumma

B.A. (Southwestern University);
M.Div. (Candler School of Theology of Emory University);
Ph.D. (Emory University);
Professor of Sociology of Religion and Director of Distance Education
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.

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)
Professor of Liturgy, Worship, Spirituality and Feminist Studies and Director, Women's Leadership Institute
Specialization: Liturgy, Worship, Spirituality, Feminist Studies



Miriam Therese Winter, a Medical Mission Sister, is the Seminary's professor of liturgy, worship, spirituality, and feminist studies. 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 have won national awards. Her latest, *Paradoxology: Spirituality in a Quantum Universe* (Orbis, 2009), was awarded Second Place in the category of Faith and Science by the Catholic Press Association of the USA and Canada. Miriam Therese, who has been inducted into the Connecticut Women's Hall of Fame, facilitates the Women's Leadership Institute, a nine-month program in applied spirituality, which meets from September through May, and coordinates events for a network of WLI graduates throughout the year.

Timur Yuskaev

B.A. (Bard College);

M.A. (University of Colorado at Boulder);

Ph.D. (University of North Carolina at Chapel Hill);

Assistant Professor of Contemporary Islam and Director of the Islamic Chaplaincy Program

Specialization: Qur'anic Studies, Anthropology of the Qur'an, Qur'anic Hermeneutics, Islamic homiletics, Muslim Modernities, Islam in North America, and American and African-American Religious History



Timur Yuskaev has been an instructor and teaching assistant at the University of North Carolina at Chapel Hill and the University of Colorado at Boulder as well as an adjunct faculty member at St. Francis College, New York City. From 1999 to 2005, he served as coordinator of educational programs at the Interfaith Center of New York. He directed the Muslims in New York Civic Life Project, funded by Carnegie Corporation of New York. He is completing his Ph.D. degree at the University of North Carolina-Chapel Hill. His dissertation, "The Qur'an Comes to America: Pedagogies of Muslim Collective Memory," examines contemporary written and oral interpretations of the Qur'an.

Faculty Associates

Mahmoud M. Ayoub

B.A. (American University of Beirut);
 M.A. (University of Pennsylvania);
 Ph.D. (Harvard University);
 Faculty Associate in Islamic Studies and Christian-Muslim Relations
 Specialization: Qur'anic studies, Christian-Muslim Relations, Shi'ite Islam



Mahmoud M. Ayoub joined Hartford Seminary in 2008 as a Faculty Associate in Islamic Studies and Christian-Muslim Relations. He was born in South Lebanon. Before coming to Hartford Seminary, he was a Professor and director of Islamic Studies in the Department of Religion, Temple University, Philadelphia, and a Research Fellow at the Middle East Center, University of Pennsylvania, Philadelphia since 1988. Dr. Ayoub has also previously taught at San Diego State University, the University of Toronto, and McGill University. He is the author of a number of books including, *Redemptive Suffering in Islam*, *The Qur'an and Its Interpreters* (vol. 1 & 2), *Dirasat fi al-'Alaqa al-Masihyyah al-Islamiyyah* (*Studies in Christian-Muslim Relations*), *Islam: Faith and History* and *A Muslim View of Christianity*. In addition, his articles have appeared in books and journals, like, *The Muslim World*, *Journal of the American Oriental Society*, *Bulletin of the Institute of Middle Eastern Studies* (Tokyo, Japan) and *Islamochristiana* (Rome, Italy), among many others. Dr. Ayoub has also served and is still serving on a number of Advisory and Editorial Boards.

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 Library Director
 Specialization: Arabic, Islam, Hebrew Scripture



Steven Blackburn serves as Director of the Seminary's Library, where fully one-fourth 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. He is currently writing an *Introduction from the Protestant Perspective and Commentary to the English Translation of the Sublime Qur'an* for Kazi Publications, Chicago. 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.

Yehezkel Landau

A.B. (Harvard University);
 M.T.S. (Harvard Divinity School);
 D.Min. Candidate (Hartford Seminary);
 Faculty Associate in Interfaith Relations
 Specialization: Jewish Spirituality, Religion, Conflict and Peacemaking, Jewish-Christian-Muslim relations



Yehezkel Landau is Faculty Associate in Interfaith Relations at Hartford Seminary. After earning an A.B. from Harvard University (1971) and an M.T.S. from Harvard Divinity School (1976), Landau made *aliyah* (immigrated) to Israel in 1978. A dual Israeli-American citizen, his work has been in the fields of interfaith education and Jewish-Arab peacemaking. He directed the *Oz veShalom-Netivot Shalom* religious peace movement in Israel during the 1980's. From 1991 to 2003, he was co-founder and co-director of the *Open House* Center for Jewish-Arab Coexistence in Ramle, Israel. He lectures internationally on Jewish-Christian-Muslim

relations and Middle East peace issues, has authored numerous journal articles, co-edited the book *Voices from Jerusalem: Jews and Christians Reflect on the Holy Land* (1992), wrote a Jewish appraisal of Pope John Paul II's trip to Israel and Palestine in 2000 for the book *John Paul II in the Holy Land: In His Own Words* (2005), and authored a research report entitled "Healing the Holy Land: Interreligious Peacebuilding in Israel/Palestine" for the United States Institute of Peace (2003). At Hartford Seminary, Prof. Landau coordinates an interfaith training program for Jews, Christians, and Muslims called "Building Abrahamic Partnerships."

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*.

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.

Adjunct Faculty

Edwin Ayala

M.Div. (Seminario Evangelico de Puerto Rico); Urban Ministry, Hispanic Ministries Program

Anthony Bennett

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

Donna Berman

M.A.H.L. (Hebrew Union College); S.T.M. (Yale University); Ph.D. (Drew University); Ethics and Spirituality, Graduate Programs

Shelley D. Best

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

Dylan Burns

M.A. (Universiteit van Amsterdam); Ph.D. Candidate (Yale University); New Testament, Graduate Programs

Lisa Clayton

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

Mary Coleman

M.A. (Trinity College); Graduate Certificate (Hartford Seminary); Ph.D. Candidate (University of Exeter); History, Graduate Programs

Vada Crosby

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

Minlib Dallh

M.A. (University of Ouaga-Burkina Faso); M.A. and M.Div. (Aquinas Institute of Theology); Ph.D. (University of Exeter); Theology, Graduate Programs

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); Practices of Ministry, Graduate Programs

Jonathan Elukin

M.A. (Jewish Theological Seminary); Ph.D. (Princeton University); History, Graduate Program

Robert A. Evans

M.Div. (Yale Divinity School); Ph.D. (Columbia University and Union Theological Seminary); Ethics, Graduate Programs

Laurie Etter

M.Div. (Union Theological Seminary); D.Min. (Hartford Seminary); Chaplaincy, Graduate Programs

Josiah Fearon

D.Min. (Hartford Seminary); P.G.D.E (Abmadu Bello University); M.A. (Birmingham University); Christian-Muslim Relations, Graduate Programs

Edward Horstmann

M.Div. (Union Theological Seminary); D.Min. (Andover Newton Theological School); Practices of Ministry, Graduate Program

Colleen Keyes

M.A. (Fairfield University); M.A. (Hartford Seminary); Ph.D. Candidate (University of Exeter); Islamic Studies, 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

Jonathan Lee

M.Div. (Andover Newton Theological School); D.Min. (Hartford Seminary); Practices of Ministry, Graduate Programs

Christy Lohr

M.A. (University of South Carolina); Ph.D. (University of Exeter); Theology, Graduate Programs

Jessica Marglin

M.A. (Harvard University); Ph.D. Candidate (Princeton University); History, Graduate Programs

William McKinney

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

Lucinda Mosher

M.Mus.Ed. (Lowell State College); M.A. (Hartford Seminary); S.T.M. and Th.D. (General Theological Seminary); Christian-Muslim Relations, Graduate Programs

Kim Newland-Carter

M.S.W. (University of Connecticut School of Social Work); Pastoral Care, Black Ministries Program

Borden Painter, Jr.

M.Div. (General Theological Seminary); M.A. and Ph.D. (Yale University); History, Graduate Program

Lawrence Peers

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

James Robertson

J.D. (University of Connecticut School of Law); M.A. (Hartford Seminary); Theology, Graduate Programs

Wayne G. Rollins

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

Edward Waggoner

M.A.R. (Yale Divinity School); M.Phil. (Yale University); Ph.D. (Yale University); Theology, Graduate Programs

Faculty Emeriti

Willem A. Bijlefeld

Clifford J. Green

Wadi' Z. Haddad

Worth Loomis

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.

Full-time Study

Full-time graduate study consists of a minimum course load of three courses (9 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 Admissions and Recruitment Manager, the Seminary Academic Advisor or 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 unmatriculated student status by completing the Special Student/Auditor Application/Registration Form provided on the back of the course schedule for each semester/summer session. These applications will be reviewed for acceptance by Educational Programs staff.

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.

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 nine areas outlined below.

Application and Admission

Students wishing to be admitted prior to the start of a given semester must make sure their files are complete by the following deadlines:

- April 15 for Summer Session
- July 15 for the Fall Semester
- December 1 for January Intersession and 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 three to four paragraphs (not to exceed one page double spaced) indicating the applicant's educational objectives in pursuing the chosen graduate certificate area of study.
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.

One can apply through either a paper-based or an online format. You may access both our online application and the downloadable paper-based application by going to our website at www.hartsem.edu, and clicking on the Admissions tab on the left-hand side toolbar. 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.

Coursework that was taken for credit as a Special Student at Hartford Seminary prior to admission may be applied toward the 18 credits required for the Graduate Certificate; however, at least 6 credits must be taken after official notification of admission to the Graduate Certificate program.

Please note: The Graduate Certificate in Islamic Chaplaincy requires completion of 24 credits – please see The Islamic Chaplaincy Program section of the Catalogue.

No transfer credit from other institutions or Advanced Standing credit will be allowed to count toward the Graduate Certificate except on rare occasions upon petition to the Academic Policy Committee.

Admission to a Graduate Certificate program of study does not constitute or guarantee admission to the 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.

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 for the graduate certificate. 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 Education
- 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

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

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 (MA-530) | 3 credits |
| ▪ Other courses in dialogue, interfaith understanding, or world religions | 15 credits |

Graduate Certificate in Imam Education

In this pilot program geared for working Imams, students will be expected to complete courses in Islamic scripture, theology, history, congregational studies and practices of ministry (18 credits). In addition, they will do six credits of practical training, including Clinical Pastoral Education and field work in a local mosque or Islamic community service agency. Admission to this program is dependent on the creation of a cohort group. Please contact the Dean’s Office for more information.

Graduate Certificate in Islamic Chaplaincy

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

Graduate Certificate in Islamic Studies and Christian-Muslim Relations

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

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

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

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

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.

Graduation Fee

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

Academic Policies for Graduate Certificate Programs

The policies that are specific to the raduate Certificate Programs are below. Please also see the Academic Policies for Graduate Programs.

Academic Probation

Graduate Certificate students who fail to maintain a cumulative 2.66 grade point average are placed on academic probation. 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 his/her average resumes a non-probation level.

Grading System

For the Graduate Certificate programs, 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 in the Graduate Certificate program;
- Students who fail to maintain a cumulative 2.66 grade point average are placed on academic probation;
- A minimum grade point average of 2.75 is required for graduation.

Graduation

Graduate Certificates are awarded at Hartford Seminary's annual graduation ceremony in late spring. (Please see Academic Calendar for exact date.)

On-Campus Classroom Requirement

Hartford Seminary requires that at least 9 credits of the 18 required credits for a graduate certificate be taken in courses taught in the classroom on the Hartford Seminary campus. This allows for up to 9 credits to be taken in a combination of the following formats: off-site courses, on-line courses, independent study, travel seminars, field education.

Please note: Students enrolled in the Religious Studies Graduate Certificate are exempted from this policy and therefore have the option of taking all 18 credits in the following formats: off-site courses, on-line courses, independent study, and travel seminars. This option is designed to provide additional flexibility for students who live at a great distance from the Seminary. (Normally, transfer and advanced standing credit are not permitted in a graduate certificate program due to the limited number of credits required.)

Termination of Program

A student who has been inactive for four consecutive academic semesters will be notified that they have been removed from the program. If a student wishes to continue in the program after such notification, they may reactivate their status by petitioning the Academic Policy Committee and paying any unpaid tuition or fees within 30 days.

Application Process to the Master of Arts Degree Program

Students seeking admission to the 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 submitted for the Graduate Certificate application including the letter of recommendation and original transcripts from all previous undergraduate and graduate institutions (available from the Registrar's Office).
4. Two additional letters of recommendation. (One letter from your faculty advisor and one letter from another faculty member with whom you have taken a course – preferably a core faculty member, if possible.)
5. Hartford Seminary transcript.
6. Personal interview.

Master of Arts Program

The Master of Arts 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 – for additional information of particular relevance to international students, see the section of the Catalogue entitled International Students.

Application and Admission

Once an applicant's file is complete (see below) it will be reviewed by the Admissions Committee at the next regularly scheduled meeting (nine times per year). Students wishing to be admitted prior to the start of a given semester must make sure their files are complete by the following deadlines:

- April 15 for Summer Session or to be included in the first round of financial aid decisions for the next academic year; (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.)
- July 15 for the Fall Semester;
- December 1 for January Intersession and 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 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.

One can apply through either a paper-based or an online format. You may access both our online application and the downloadable paper-based application by going to our website at www.hartsem.edu and clicking on the Admissions tab on the left-hand side toolbar. 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: After a student's file is complete, the student will be contacted by the Admissions Office to set up an interview. While in most cases the interview will happen on the Hartford Seminary campus, a phone interview may be conducted where distance prohibits a visit to campus. Applications will only be sent on to the Admissions Committee for review once the interview has been conducted.

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 33 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 31.

Readmission: Please see Academic Policies for Graduate Programs section.

Program Requirements

The Master of Arts 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.

		Number of Credits
Core Course	Dialogue in a World of Difference (MA-530)	3
Core Areas	Sacred Scripture (Required: one course in each of two scriptures)	6
	Theology	3
	Ethics	3
	Spirituality, Liturgy, Worship	3
	Religion and Society	3
	History	3
	Total Core Area Credits	21
Focused Area of Study	Students select from Biblical Studies, Islamic Studies and Christian-Muslim Relations, Ministry in Daily Life, Religious Studies, Spirituality, or Theology and Ethics	9
Electives	9 or 12 credits depending on final requirement selection of final paper, project or thesis	9 or 12
Final Requirement	Final Paper/Project (3 credits) OR Thesis (6 credits)	3 or 6
	Total Credits – Master of Arts	48

Note: Each student must include in the 48 credits required for the degree one course, other than scripture, in a faith tradition other than the one with which he or she is most familiar. Students work with their faculty advisor to determine the appropriate course selection to meet this requirement.

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.

Program of Study Worksheets must be submitted to the Dean no later than the completion of 24 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 degree 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

Students are required to take the designated number of credits in each of the core areas listed below; courses that fulfill the core areas are identified with an asterisk (*) on the course schedule for each semester and in the course description section of the Catalogue.

Sacred Scripture (Required: one course in each of two scriptures)	6
Theology	3
Ethics	3
Spirituality, Liturgy, Worship*	3
Religion and Society	3
History	<u>3</u>
Total Core Credits	21 credits

*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
- Islamic Studies/Christian-Muslim Relations
- Ministry in Daily Life**
- Spirituality
- Theology and Ethics
- Religious Studies**

**The “Ministry in Daily Life” and “Religious Studies” focused areas of study allow for the broadest possible selection of courses to meet individual student educational objectives.

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 degree.

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’ān 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 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.

Ministry in Daily Life

One of the defining features of Hartford Seminary is its emphasis on “ministry in daily life.” Rooted in the conviction that one’s entire life reflects a sense of vocation and the desire to serve God, students choosing this focused area of study are encouraged to take courses that invite reflection on the application of faith to life and that equip the student to serve both the faith community and the world more effectively. This focused area of study is intended to provide the greatest flexibility in course selection for persons seeking to explore how faith informs life in the home, the workplace, the public sector, and the congregation or faith community. This focused area of study may be the appropriate selection for those seeking to develop or enhance their ministry in a non-ordained form.

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.

Drumming Circles

The drumming circle, offered through Hartford Seminary’s educational outreach program typically in the fall and winter/spring semesters, is an accompaniment to the course offerings in the area of spirituality, liturgy and worship. For further details, please view Hartford Seminary’s Educational Outreach Events on the Seminary’s website: www.hartsem.edu or call 860-509-9555.

Spiritual Life Center

The Spiritual Life Center is a resource for spiritual programs in the Hartford region and throughout Connecticut since 1982.

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

9 or 12 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 degree program.

Final Paper/Project or Thesis (students select one)

3 or 6 credits

Completion of the final requirement for the Master of Arts 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.

Tuition Costs and Fees

The cost of the Master of Arts 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, VISA 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
- Course Tuition \$1,800 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 \$15
- 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.

Academic Policies for the Master of Arts Program

The policies that are specific to the Master of Arts Program are below. Please also see the Academic Policies for Graduate Programs.

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.

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, 2nd 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 Program 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. For more information about CPE, see the Seminary Academic Advisor.

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. thesis) 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.

Final Requirement 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 final requirement oral examinations may be taken. This includes the oral examination of a final paper, project, or thesis. 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.

Grading System

For the Master of Arts degree program, 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 in the Master of Arts program.
- The minimum G.P.A. required for graduation in the Master of Arts program is 2.75.
- Students who fail to maintain a 2.66 G.P.A. either with respect to their cumulative work, or in the work of a given semester, are placed on academic probation. The program of the student who continues on academic probation for two consecutive semesters will be terminated.

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.

Graduation

Master of Arts degrees are awarded at Hartford Seminary's graduation ceremony in late spring. (Please see Academic Calendar for exact date.)

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.

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 not granted for more than one academic year. All requirements for the Master of Arts degree must be completed within six years.

Students who have not received an approved leave of absence, registered for a course or paid a program continuation fee or program extension fee (see Academic Policies for Graduate Programs for descriptions of these fees and the policies governing them) for four 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 24 credits of the 48 required for the Master of Arts degree be taken in courses taught in the classroom on the Hartford Seminary campus. This allows for up to half of the credits required for the degree to be taken in a combination of the following formats: off-site courses, on-line courses, independent study, Advanced Standing, transfer credits, travel seminars, field education, final project/paper/thesis.

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. Students may receive up to 18 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 18 credits.

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.

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.

Cooperative Master of Divinity Program

Hartford Seminary has cooperative agreements with Andover Newton Theological School (ANTS) and Yale Divinity School (YDS) that allow qualified Master of Arts (M.A.) 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 45 credits of coursework to ANTS and up to 36 credits of coursework to YDS.

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 from the Student Forms Center on the 2nd floor of the 77 Sherman Street building or online from the Seminary’s website, www.hartsem.edu. Questions may be directed to the Seminary Academic Advisor 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 application to either ANTS or YDS through the Cooperative Program, the student must be an M.A. student in good standing and must have completed at least 24 credits at Hartford Seminary. At least 15 of the 24 credits must have been earned in courses taught by core faculty.
- 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 to ANTS and/or YDS 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 program at Hartford Seminary. Please see the Master of Arts Program - Application and Admission section for complete information.

Tuition Costs and Fees

See Master of Arts Program - 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 option at Hartford Seminary.

Academic Policies for the Cooperative Master of Divinity Program

The only policy that is specific to Cooperative Master of Divinity program is below. Cooperative Master of Divinity students should follow the Academic Policies for the Master of Arts program. Please also see the Academic Policies for Graduate Programs.

On-Campus Classroom Requirement

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.

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 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 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 degree with a focused area of study in Islamic Studies and Christian-Muslim Relations, please see the Master of Arts Degree Program – 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) score of 550 (written version), 213 (computer version) or 80 (internet version) or higher are required.

Note: The United States Armed Forces expects students who want to be military chaplains to earn both the Master of Arts 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 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.

Students wishing to be admitted prior to the start of a given semester must make sure their files are complete by the following deadlines:

- April 15 for Summer Session or to be included in the first round of financial aid decisions for the next academic year; (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.)
- July 15 for the Fall Semester;
- December 1 for January Intersession and 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 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.

One can apply through either a paper-based or an online format. You may access both our online application and the downloadable paper-based application by going to our website at www.hartsem.edu, and clicking on the Admissions tab on the left-hand side toolbar. 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: After a student's file is complete, the student will be contacted by the Admissions Office to set up an interview. While in most cases the interview will happen on the Hartford Seminary campus, a phone interview may be conducted where distance prohibits a visit to campus. Applications will only be sent on to the Admissions Committee for review once the interview has been conducted.

Readmission – see Academic Policies for Graduate Programs.

Program Components

Master of Arts Degree

The Master of Arts degree requires the successful completion of 48 credits. The Master of Arts 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 Program 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 Practices of Ministry, Theology and Ethics, Islamic Studies and Christian-Muslim Relations | 15 credits |
| ▪ Field Education/Relevant Life Experience (GC-580/GC-581) | 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'ānic recitation.

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.

Tuition Costs and Fees

Tuition Costs and Fees

See Master of Arts Program - Tuition Costs and Fees.

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 understood to mean three years of post-baccalaureate theological study) from an accredited institution. Students must have regular participation in their ministry setting for the duration of their program. Only students who meet this criteria will be considered for admission.

International Students – for additional information of particular relevance to international students, see 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 of the year for which admission is sought. 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. You may access both our online application and the downloadable paper-based application by going to our website at www.hartsem.edu, and clicking on the Admissions tab on the left-hand side toolbar. 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: After a student’s file is complete, the student will be contacted by the Admissions Office to set up an interview. While in most cases the interview will happen on the Hartford Seminary campus, a phone interview may be conducted where distance prohibits a visit to campus. Applications will only be sent on to the Admissions Committee for review once the interview has been conducted.

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.

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.

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	(DM-710/DM-711)	6 credits
Colleague Seminar II	(DM-720/DM-721)	6 credits
Six Elective Courses		18 credits
<ul style="list-style-type: none"> ▪ Four 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		<u>36 credits</u>

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*

First Year	
Fall Semester	Colleague Seminar I, Part 1** D.Min. Elective Course**
Winter/Spring Semester	Colleague Seminar I, Part 2 D.Min. Elective Course
Summer Session	D.Min. Elective Course
Second Year	
Fall Semester	Colleague Seminar II, Part 1 D.Min. Elective Course
Winter/Spring Semester	Colleague Seminar II, Part 2 D.Min. Elective Course
Summer Session	D.Min. Elective Course
Third Year	
	Ministry Project Colloquium (recommended but optional) Ministry Project Proposal submission

	Candidacy Examination Ministry Project Implementation and Evaluation Ministry Project Final Report – Write-up Ministry Project Final Report – Submission Final Report Examination Ministry Project Report Revisions and Final Submission Graduation – Awarding of Doctor of Ministry Degree
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*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 and II

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 before beginning Colleague Seminar II.

Colleague Seminar Retreat: The fall semester begins with a required two-day retreat for Colleague Seminars I and II (first year and second year Doctor of Ministry students). *Attendance is mandatory for the entire time of the retreat*, which lasts from Sunday dinner through Tuesday breakfast. Students who are unable to attend the entire retreat should defer admission to the D.Min. program for one year. An additional retreat fee is charged for the retreat component of the Colleague Seminar.

The Ministry Project

The Ministry Project follows the successful completion of Colleague Seminars I and II 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 and II 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 2nd floor), on the Seminary's website (under Student Resources/Online Forms Center), and from the Seminary Academic Advisor.

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 and II 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 2nd floor), on the Seminary’s website (under Student Resources/Online Forms Center), and from the Seminary Academic Advisor.

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 Dean of the Seminary. 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 and II 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 personal check, money order, MasterCard, VISA or Discover.

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	
▪ Course Tuition	\$1,800	per 3 credit course
▪ D.Min. Retreat Fee	\$225	(Single Supplement Extra)
▪ Graduation Fee	\$185	

Other fees as required:

▪ Late Registration Fee	\$40	
▪ Program Continuation Fee	\$60	(see Academic Policies for Graduate Programs)
▪ Program Extension Fee	\$300	(see Academic Policies for Graduate Programs)
▪ Returned Check Fee	\$15	
▪ 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.

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

2011-2012

September 11-13 (Retreat)	January 23-24
October 3-4	February 13-14
October 24 (Colleague Seminar)	March 5-6
November 14-15	March 26-27
December 5-6	April 16-17
December 19 (Make-Up Day Colleague Seminar)	May 7-8 (Make-Up Days)
December 20 (Elective)	

2012-2013

September 9-11 (Retreat)	January 28-29
September 24-25	February 25-26
October 29-30	March 18-19
November 12-13	April 8-9
December 3-4	April 29-30
December 17-18 (Make-Up Days)	May 13-14 (Make-Up Days)

Academic Policies for the Doctor of Ministry Program

The policies that are specific to the Doctor of Ministry Program are below. Please also see the Academic Policies for Graduate Programs.

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.

Grading System

Students in the Doctor of Ministry degree program are graded as follows: High Pass, Pass, Low Pass, and Fail. 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.

Graduation

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.

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 not granted for more than one academic year. All requirements for the Doctor of Ministry degree must be completed within six years.

Students who have not received an approved leave of absence, registered for a course or paid a program continuation fee or program extension fee (see Academic Policies for Graduate Programs for descriptions of these fees and the policies governing them) for four 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.

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.

On-Campus Classroom Requirement

Hartford Seminary requires that at least 18 credits of the 36 required for the Doctor of Ministry degree be taken in courses taught in the classroom on the Hartford Seminary campus. This allows for up to half of the credits required for the degree to be taken in a combination of the following formats: off-site courses, on-line courses, independent study, transfer credits, travel seminars, and final project.

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.

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.

International Ph.D. Program

Hartford Seminary, recognizing the desire of students to utilize our unique educational resources in working toward a Doctor of Philosophy degree and the importance of international diversity in higher education, has entered into a partnership with the University of Exeter.

Through this program, students will work toward their degree under direct supervision of a Hartford Seminary lead advisor with a University of Exeter faculty member serving as the second advisor. The standards and policies for the program will follow the model of United Kingdom Ph.D. programs and the degree will be awarded by the University of Exeter.

In the United Kingdom model, students working on a Ph.D. degree attend a limited number of courses and spend the largest portion of their time working independently under the supervision of their lead advisor. Consequently, students interested in this program must be highly self-motivated and sufficiently prepared in their area of study to conduct doctoral level independent research.

To insure a quality educational experience, this program will be limited in the areas of study and in the numbers of students admitted. Currently, the two tracks of study available to potential Ph.D. students are: Islam and Christian-Muslim Relations and Theology and Ethics. Students exploring this degree option should have a clear idea of the topic they wish to pursue in their research before applying.

Hartford Seminary values the relationship between the academic pursuit of knowledge and practical application. All areas of study will explore this relationship and doctoral dissertations must have both academic depth and practical value.

Transition Year

Most students will be required to participate in a transition year before formally starting their work in the Ph.D. program. This transition year will be comprised of the following components:

1. **PHD-699: Ph.D. Research Skills Preparation**, a course that consists of the following:
 - A **day-long retreat** at the beginning of the program where students will form personal bonds with other students and their faculty advisors. At this retreat, students and advisors will begin to map out their work for their first academic year. The resulting plan will include:
 1. Initial determination of the student's academic area of focus. Basically a mission statement for their time in the Ph.D. program.
 2. A schedule of taught coursework and independent studies to be taken at Hartford Seminary over the course of the academic year that will prepare the student for the tutorial focus of the Ph.D. program. (See #2 below for more information.)
 3. An introduction to Ph.D. level scholarship, including a discussion of good academic writing and review of library resources.
 - A **mid-year retreat** where students will come prepared to discuss and assess three dissertations in their area of research interest.
 - An **end of year retreat** where students will reconnect, formally present their dissertation topics and bibliography for discussion with peers and advisors, and be further informed on how the next stage of the program will proceed. A revised thesis proposal will be required.
2. **Coursework:** Through a combination of taught courses and independent studies each student will take 6 three credit courses under the tutelage of core faculty members at Hartford Seminary. PHD-699 will count as one of these courses. Students must maintain a B+ average or better in all courses to remain in good academic standing.
3. **Monthly meetings with the academic advisor** to further define the student's dissertation proposal and begin to develop a preliminary bibliography which will form the foundation for their first year of study.

4. **Participation in the Seminary community** which may include free attendance at all educational outreach events, special lectures arranged by centers, and unlimited auditing of courses not formally part of the student's program where appropriate. Additionally, students will be invited to social events, activities and chapel services.

Admission Requirements

All applications will be reviewed by the International Ph.D. Committee (IPC), which includes representation from the University of Exeter and Hartford Seminary. Once approved by the IPC, the application will be forwarded to the University of Exeter for their approval.

Materials to be submitted by April 1st:

1. Application and Fee (\$100).
2. Personal Statement outlining the student's reasons for applying to this program.
3. Research Proposal providing information on the potential topic of the dissertation (including area of study, objectives and hypotheses, methodology, sources). Please refer to the University of Exeter website for more detailed information regarding the details of the proposal. (<http://humanities.exeter.ac.uk/theology/postgraduate/researchprogrammes/phd/preparingaresearchproposal/>)
4. Official of all prior academic work.
5. A Copy of the M.A. thesis or a major piece of academic writing.
6. Three academic recommendations.
7. Interviews with the proposed lead advisor at Hartford Seminary, the Program Director or Hartford Seminary's Academic Dean.

Additionally, International Students must submit:

1. Documentation showing full financial support for the entire cost of the program.
2. Evidence of sufficient ability to work at this level in English (Generally, a Test of English as a Foreign Language (TOEFL) score of 600 (written version), 250 (computer version) or 100 (internet version) would satisfy this requirement.)

Please note that only the paper-based format is available for Ph.D. application. Application instructions and forms are available for download on our website at <http://www.hartsem.edu/academic/PHD/admission.htm>, or by contacting the Admissions Office at 860-509-9512.

All applicants will typically have a Master of Arts degree from Hartford Seminary, although those with Master of Arts degrees in Religious Studies programs from other schools will be considered. The work done at the Master's level must have provided the applicant with significant experience in the proposed research area. Students without the necessary basis for advanced study will be required to complete a Graduate Certificate or Master of Arts degree at Hartford Seminary before being reviewed for admission into the Ph.D. program.

Initially, all students will be admitted to the Master of Philosophy program of the University of Exeter. After successful completion of the first year of the program and the required exams, as outlined below, students will be upgraded to the Doctor of Philosophy program. Part-time students will take exams and be eligible for upgrade to the Ph.D. program after two years.

Program Requirements

Required Course

In their transition year or first year of the program, all students will be required to enroll in PHD-700 "Research Methodology and Scholarly Development I" and PHD-701 "Research Methodology and Scholarly Development II." Offered on alternate academic years, this year long course will be held weekly and will provide students with the tools for doctoral level research and opportunities for collegial interaction. The following topics will be included: a) Introduction to Research Skills; b) Using a Library Effectively; c) Logical Thinking; d) Quantitative

and Qualitative Data; e) Writing Articles, Book Proposals, and Reviews; f) Developing a Career in Scholarship; and g) Theories of Religious Studies.

Annual Reports

Each student will produce an annual report of 2-3 pages on their progress for scrutiny by the IPC. This annual report will initially be submitted to their lead advisor who will add a covering report. This report must be received by the IPC for review at its May meeting.

United Kingdom Residency Requirement

To insure that all students receive direct exposure to the United Kingdom model and receive input on their research from faculty at the University of Exeter, students will be required to attend the University of Exeter for a period of three months. Ideally, this period should run concurrently with a regular University of Exeter semester. The student's second advisor from the University of Exeter will serve as their lead advisor during the period in residence.

Language Requirement

Although there is no specific language requirement for the program it is expected that all students will already have or will acquire any and all languages appropriate, as determined during the admissions process or later decided by the students' Hartford Seminary and University of Exeter advisors, for the research required for their specific dissertation. If the specific language needed for the Ph.D. dissertation is not offered at Hartford Seminary it will be the responsibility of the student to acquire the language on their own and at their own cost. Students may be required to complete an examination demonstrating sufficient proficiency in the language(s) to undertake the research before the upgrade examination may be scheduled. Language courses taken for credit do not count for credit in the program.

Tuition Costs and Fees

The cost of the Ph.D. program is the total of tuition for the prescribed number of years depending on whether a student is full-time or part-time, the non-refundable application fee, the program extension fee(s) (when applicable), 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, VISA or Discover. A 2.5% convenience fee will be charged when paying with a credit card. All credit card payments must be made online by accessing the billing tab on your student account. A \$10 per semester fee will be charged to make a onetime payment online. Payment in full by check or cash can be made without a charge by stopping in the Business Office, or by mailing your check.

Application Fee	\$100
Transition Year Tuition	\$10,800
Yearly Tuition (Full-Time)	\$18,928 payable in two installments of \$9,464 at the beginning of each semester (Fall and Winter/Spring). This fee is paid for three years and is subject to change.
Yearly Tuition (Part-Time)	\$9,464 payable in two installments of \$4,732 at the beginning of each semester (Fall and Winter/Spring). This fee is paid for six years and is subject to change.
Program Extension Fee (<i>Full-Time</i>)	\$500 yearly for each year beyond the initial three years.
Program Extension Fee (<i>Part-Time</i>)	\$250 yearly for each year beyond the initial six years.
Returned Check Fee	\$15
Transcript Fee	\$10
Graduation Fee	\$185

Financial Aid and Scholarships

Financial aid and scholarships are not available for the International Ph.D. program.

Advising and the Student Faculty Relationship

Since the study for a research degree involves cooperation between the student and the lead advisor, the advising process takes on a critical role.

It is the lead advisor's responsibility to:

1. give guidance about: the nature of research and the standard expected, the planning of the research program, literature and sources, any required attendance at taught classes and requisite techniques;
2. maintain contact through regular meetings with the student;
3. be accessible to the student at other appropriate times when advice may be needed;
4. give detailed advice on necessary completion dates for successive states of work so that the whole may be submitted within the scheduled period;
5. request written work as appropriate and return such work with constructive criticism in a timely manner;
6. arrange for students to talk about their work with other students and staff and to have practice in oral examinations;
7. ensure that the student is made aware of any inadequacy in progress or of failure to reach an acceptable standard.

It is the student's responsibility to:

1. discuss with their advisors the type of guidance and comment that they find most helpful;
2. take the initiative in raising problems or difficulties, however basic they may seem;
3. maintain the progress of the work in accordance with the stages agreed upon with the lead advisor, including in particular the presentation of written material as required in sufficient time to allow for comments and discussion before proceeding to the next stage;
4. provide annually a brief formal report to the IPC through the lead advisor;
5. decide on a date for submission, having taken into account the lead advisor's opinion.

Academic Policies for the International Ph.D. Program

The policies that are specific to the International Ph.D. Program are below. When a Ph.D. student is enrolled in a regular Seminary course, the other policies found in the Academic Policies for Graduate Programs also apply.

Examinations

A student preparing for examinations should see the Registrar for information on examination procedures. All work submitted must follow established guidelines.

Second Year Upgrade

After approximately one-and-one-half years of study (three years for part-time students), and no later than the end of the second year (fourth year for part-time students), the student will undergo the upgrade process, designed to evaluate her or his progress and to determine the likelihood of success in the program. The upgrade may only be scheduled after the successful completion of PHD-700 and PHD-701. The upgrade process will include submission of two drafted chapters of the dissertation—a methodology chapter and one other, and an oral examination based on the submitted chapters. The examiners will include one Hartford Seminary faculty, not the lead advisor, and the second advisor. The potential outcomes of these exams are:

1. The student's research is acceptable and the student may proceed toward completing her or his dissertation. The student is now an official Ph.D. candidate.
2. The student's research is broadly acceptable, but does not allow the examiners to recommend upgrade with confidence; the student will be asked to resubmit for upgrade after revision or expansion her or his work.

3. The student's research is not acceptable, but the student may continue working with the goal of producing a thesis sufficient for the M.Phil. degree.
4. The student's research is not acceptable and shows no sign that the student can achieve a positive outcome. The student is withdrawn from the program.

Final Examination, or *Viva Voce*

When a student has completed her or his dissertation and both the lead advisor and second advisor have approved its submission, the student will be scheduled for a final examination, or *viva voce*. When a dissertation is submitted, it is reviewed by three examiners who have been approved by the University of Exeter. Normally, this will be an internal examiner from Hartford Seminary, an internal examiner from the University of Exeter and an external examiner who is not on the faculty of either institution. The internal examiner from the Hartford Seminary faculty must be someone other than the student's lead advisor. The internal examiner from the University of Exeter must be someone other than the student's second advisor. The external examiner will be nominated to the University of Exeter by the IPC. Once all examiners have independently read the dissertation and submitted their written reports to the University of Exeter representative, a suitable date on which to conduct an oral examination of the candidate is arranged in consultation with the Registrar. The potential outcomes of this exam are:

1. To recommend that the Ph.D. degree be awarded.
2. To suspend the recommendation while minor corrections are being made.
3. To award the M.Phil. degree.
4. To permit the student to revise the dissertation with the goal of an M.Phil. degree.
5. To outright fail the student and withdraw the student from the program.

Appeals of Examination Decisions

All appeals of examination decisions must be made directly to the appropriate authorities at the University of Exeter. Students should contact the University of Exeter representative for information on how to proceed. Please refer to the full Appeals Procedures available at www.exeter.ac.uk/staff/calendar.shtml.

Grade Expectation

All students in the International Ph.D. program including those in the transition year must receive grades of B+ or better in all graded courses. Students who fail to meet this expectation will be referred to the IPC for evaluation and to determine their suitability for continuing in the program.

Length of Study and Residency Requirements

Full-Time Study: The minimum period of full-time study allowed for the Ph.D. is three academic years. A student who is registered full-time is expected to reside within easy traveling distance of Hartford Seminary. This is particularly important during the first year of study when the student must enroll in PHD-700 and PHD-701. Permission for any extended period of absence must be granted by the IPC. It is expected that students will submit their dissertations within four years. Extensions beyond this deadline are granted by the IPC only where there is clear evidence that the work is proceeding and nearing a conclusion.

Part-Time Study: The minimum period of part-time study allowed for the Ph.D. is six academic years. While residency within easy traveling distance of Hartford Seminary is not required, students still must plan to fully participate in the Hartford Seminary community and enroll in PHD-700 and PHD-701 which meet on a weekly basis for one full year. It is expected that students will submit their dissertations within seven years. Extensions beyond this deadline are granted by the IPC only where there is clear evidence that the work is proceeding and nearing a conclusion.

Leave of Absence

Students who find it necessary to interrupt their program should submit a letter of application to the Registrar for review by the IPC. The letter of application must include the reasons for seeking a leave and a schedule for resuming study. Upon approval of the IPC, the student must then request the Leave of Absence directly from the University of Exeter. Generally, a Leave of Absence is granted for only one academic year. If a student cannot continue her or his studies after that year he or she may submit an additional letter of application. In no case will

a leave of more than two years will be granted. A Leave of Absence does not automatically extend a student's program beyond four years (seven years for part-time students).

Deferral of Entry

Students who find it necessary to delay their initial enrollment in the program should submit a petition to the Administrator of the Ph.D. program for review by the IPC. The petition must include the reasons for seeking a deferral and a schedule for beginning study. If granted a deferral shall be one academic year. If a student cannot begin her or his studies at the end of that year he or she must re-apply to the program.

Termination of Program

A student's degree program may be terminated on the written request of the student, or by action of the IPC.

A student who voluntarily terminates her or his program may apply for readmission at a later date. Voluntary withdrawal will in no way prejudice a later request to be reinstated. If readmission is desired, students may reapply according to the normal admission procedures. Students seeking readmission must additionally present evidence that they are now able to perform satisfactorily toward completion of their dissertation and that the difficulty that necessitated their termination has been overcome. If an extended period of time has passed since the student has been actively working in the field, a student may be asked to retake the required course or complete other requirements as determined by the IPC. Students with outstanding balances must pay them before being readmitted.

Students who have not received an approved leave of absence and fail to file an annual report showing progress in their research will be removed from the program with notification. A student who has been withdrawn due to inactivity may reactivate by petitioning the IPC. Any reactivation must be recommended by the student's lead advisor.

Students who fail their exams or choose not to revise their dissertations to fulfill degree requirements will have their programs terminated by the IPC.

Procedures for Complaint or Redress

If students have concerns about the academic program or feel that their work is not proceeding satisfactorily for reasons outside their control, they should lose no time in bringing this to the attention of their lead advisor. If the student does not feel their concerns have been appropriately addressed after discussions with the lead advisor and/or the staff member directly involved, the student should contact the University of Exeter representative for information on how to proceed. Also, please refer to the full University of Exeter Student Complaints Procedure at <http://admin.exeter.ac.uk/calendar/live/taught/complaints.htm>.

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.)

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 Seminary Academic Advisor, 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.

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 at 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).

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.

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.

Evaluations - Course

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.

Family Educational Rights and Privacy Act (FERPA)

Hartford Seminary works to conform to the Family Educational Rights and Privacy Act. Please refer to the full policy in the Student Handbook.

Grades

Faculty members are required to submit course grades according to the following schedule: Fall Semester: February 1; January Intersession and Winter/Spring Semester: June 21; and Summer Session: September 1. Students can view their grades through the StudentAccess 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.

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 and submitted to the Registrar's 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 three months of the last day of the semester 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.
- A hard copy of the outstanding coursework must be submitted to the Registrar's Office by the agreed upon date. The Registrar's Office will date stamp the coursework and 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 extensions beyond the three-month limit and will do so only under rare mitigating circumstances. Written requests for extensions beyond the three-month limit

must be submitted to the Registrar prior to the expiration of the three-month period. In no case will an exception of more than six months after the last day of the semester in which the course was given be granted.

- 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 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.

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 invoke the Student Disciplinary Policy and Procedure (see full policy in the Student Handbook). Through that 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 Seminary Academic Advisor, 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 Seminary Academic Advisor or Registrar. Special students may take 18 credits prior to applying to the Master of Arts 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 four 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.

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/student/forms/researchpaperguide.pdf>. Students may also consult Kate L. Turabian's, *A Manual for Writers of Term Papers, Theses and Dissertations*, (6th 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.

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 anesbitt@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.

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 25% of classes occur: None
- Withdrawal after 25% of classes occur and up to and including 50% of classes: A "W" will be posted to the student's transcript. A "W" has no effect on the student's grade point average.
- Withdrawal after 50% of classes 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 25% of the classes have taken place are entitled to a full tuition refund.
- Students who withdraw after 25% of a class has taken place 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, but will be based on the number of weeks a course will be in session.

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.

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

*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.
- Courses that fulfill the Master of Arts degree required core areas are identified in this section of the Catalogue and on the course schedule for each semester with an asterisk (*). The core areas of the curriculum in which it is required that a designated number of credits be taken are: Scripture (6 credits), Theology (3 credits), Ethics (3 credits), Spirituality, Liturgy, and Worship (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 2011-2012 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-560 Reflection on Ministry Experience

Staff

This seminar is dedicated to reflection on the practice of imams and other Muslim leaders. The course will include readings on reflective practice and religious leadership, but the focus will be on peer-learning from the actual practice of Muslim leaders in their own religious communities and social situations. This process builds on the growing trust, reflective wisdom, and experience of the participants. The goal is for each participant to shape a form of reflective practice that integrates an approach to Islamic theology and thought with the daily demands of providing leadership, instruction, and spiritual care to local Muslim communities. Enrollment is limited to students in the Graduate Certificate in Imam Education program.

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-530 Dialogue in a World of Difference (Required)

Hadsell and Landau

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 multi-cultural 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.

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, Part I (Required)

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 2011)

DM-711 D.Min. Colleague Seminar I, Part II (Required)

Nieman

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. (Winter/Spring 2012)

DM-720 D.Min. Colleague Seminar II, Part I (Required)

Staff

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.

DM-721 D.Min. Colleague Seminar II, Part II (Required)

Roozen

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.

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)

Staff

Students who have successfully completed Colleague Seminars I and II 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. (Fall 2011 and Winter/Spring 2012; Fall 2012 and Winter/Spring 2013)

DM-796/DM-797 Ministry Project (6 credits - Required)

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)

International Ph.D.**PHD-699 Ph.D. Research Skills Preparation**

Faculty

Exclusively required for the Transition Year students, this course provides a comprehensive survey of the academic expectations involved in a Ph.D. Students will be required to find relevant Ph.D. dissertations and offer a critique of the quality; in addition faculty will make presentations on time management, note taking, and doctoral level arguments. The course takes place over three retreat days across the academic year with significant independent work done outside the class in consultation with the student's advisor. (As needed)

PHD-700/PHD-701 Research Methodology and Scholarly Development I and II

(6 credits)

Faculty

This year long course will provide students with the tools for doctoral level research and opportunities for collegial interaction. The following topics will be included: a) Introduction to Research Skills; b) Logical Thinking; c) Quantitative and Qualitative Data; d) Writing Articles, Book Proposals, and Reviews; e) Developing a Career in Scholarship; and f) Theories of Religious Studies.

PHD-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)

Practices of Ministry

Courses Being Offered During Academic Year 2011-2012

AM-520 Ministry in a Multicultural World

Watts and Winter

This course explores an invitation to discipleship rooted in serving others and will focus on ministry in everyday life – in the home, at work, out in the community as well as in communities of faith, and in the world beyond. It is designed for those who feel called to ministry and to service, but not to formal ordination. We will examine what ministry means from a variety of perspectives and cultivate some basic ministry skills for practical application. (Winter/Spring 2012)

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 2011)

AM-610 Economy and Preaching NEW

Nieman

“All the church talks about is money!” is the typical cry of those who have probably spent very little time in congregations today. Research actually shows that because ministers are unsure or afraid of how to address economic concerns, they are rarely mentioned in church, even though congregants consider them to be among the most pressing concerns they face. Avoiding this topic, including from the pulpit, thus increases the distance between faith and daily life. This course is a practical theological recovery of the economic dimensions of preaching. We will study the range of economic issues bearing upon the faith, as well as the barriers to and resources for addressing these matters through proclamation. (Fall 2011)

AM-634 Addiction and Spirituality: Dealing with Holes in the Soul

Etter

This course will examine the largely unacknowledged and sorely underexamined epidemic of addiction in the United States. Statistics show that one out of every seven persons in the United States has some form of substance abuse. Every church, mosque, synagogue and temple has persons afflicted and affected by addiction. A wholistic, pastoral overview of ministry to persons with addictions will be presented through reading, presentations, research and dialogue in and outside the classroom. Using the various models of addiction - moral, mental health, medical, etc., - we will discuss the underlying spiritual issues of sin, shame, unforgiveness and the spiritual responses of healing, forgiveness and grace. Persons engaged in religious leadership and service of all types, including pastors, imams, chaplains and the regular congregational member who cares and gives care will be interested in this important course. (Summer 2012)

AM-636 Cutting Edge Social Ministries: Bearing Witness to the Love and Justice of God NEW

Horstmann

Churches, Mosques and Synagogues impact their communities and build membership strength through a wide variety of creative, contemporary ministries of care, justice and transformation. Through readings, research, field trips and conversations with leaders in the Greater Hartford region, we will examine examples of congregations and collaborations seeking to bear witness to the love and justice of God through cutting edge social ministries,

including: the shift in evangelical and mega-churches from personal values to public issues; the range of creative Roman Catholic ministries that flourish “outside the box;” the impact of Islam in community ministries; Interfaith initiatives for social legislation; web-based organizing to challenge policies of torture; cultural arts as a weapon for justice; re-tooling mainline churches for 21st century ministry; and family mentoring and investing in the Black and Latino communities. We will examine how these ministries started, who keeps them going, where they get support, and their influence on the community and in the lives of congregations and their members. (Winter/Spring 2012)

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 Intersession 2012)

AM-643 Pastoral Skills: Caring for the Dying and the Grieving NEW

Lee and James

This course will provide practical training for religious professionals in their care for those who are dying and their families, as well as in the range of skills needed for meaningful and effective ministry after death has taken place. Topics include end of life planning and decision making, ethical and spiritual considerations of terminal illnesses, and navigating social, cultural, and ecclesiastical expectations. The course will also offer instruction in funeral planning and leadership for both church members and nonmembers, options in and analysis of emerging death practices and theological understandings, and tools for appropriate pastoral care in advance of and following end of life rituals. The course will include visits to both a local hospice and funeral home. (Fall 2011)

AM-644 Organizational Leadership for Justice in Congregation and Community

McKinney

“Am I prepared to lead?” “How do I lead change and create a more just world?” “How do I manage diversity and conflict in my congregation and in the community?” Questions like these are frequently asked by religious leaders and those entering professional ministry, who yearn to translate their theological and academic training into practical and effective organizational and leadership strategies. This course is designed to explore the personal skills, analytic perspectives, and strategic knowledge needed to be a compassionate leader in religious systems and an effective agent of justice and social change in public life. Drawing on organizational systems theory, you will (1) investigate your personal understanding and style of leadership, (2) discover your role as a leader within a congregational or ministry setting, (3) learn about leadership processes in teams and organizations, strategic planning and measures for conducting congregational evaluations and assessments and (4) be provided with strategic tools for leading change around issues of race, ethnicity, gender, sexual orientation, and economic justice. Through readings, class discussion, reflection papers, and case studies, you will be encouraged to shift both your paradigm and questions about leadership, and will be empowered to picture yourself as an effective leader of religious and politico-social change in an interfaith context. (Summer 2012)

AM-662 Congregational Conflict Resolution

Peers

How we respond to differences and to conflict in congregations and other organizations can help to sustain health and vitality within the congregation even in turbulent times. In this course, we will explore practical theories for understanding congregational conflict as well as looking at various practices of conflict transformation. Students will be expected to do some reflection on their own styles (using a few inventories) as well as discerning different levels of conflict and ways of responding. We will also use practices of dialogue and deliberation for interpersonal, small group and congregational settings. (Fall 2011)

AM-668 Seven Approaches to Congregational Renewal NEW

Roozen

After a quick review of the theologically prescribed tasks of the local church and prevailing wisdom about organizational innovation, the class will dive into the rapidly growing (and desperately needed) literature on congregational renewal. Indeed, we will read, comparatively analyze and discuss, from the point of view of one's own ministry setting, seven different approaches to congregational renewal. The majority of these approaches will come from among those receiving wide, popular attention today (e.g., Bass' *Christianity for the Rest of Us*; Schwarz's *Natural Church Development*). But we won't entirely forget the classics (e.g., Schaller's *The Change Agent*; Grierson's *Transforming A People of God*), and we will read at least one work that is not written from a Christian perspective (e.g., Cohen, Hoffman and Kelman's *Sacred Strategies*). Two sections of this course will be offered during the Winter/Spring 2012 semester. The first, open only to clergy working in a congregational setting, will be held in five day-long sessions. The second, open to all interested parties including lay and professional religious leaders, will be held weekly throughout the semester for fifteen sessions. (Winter/Spring 2012)

Courses Not Being Offered During Academic Year 2011-2012

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.

AM-652 Pastoral Care and Congregational Leadership

Bamberg

This intermediate/advanced course is intended to help participants articulate and further develop a pastoral care toolkit, designed to meet the "real life" needs of professional religious leaders. The course will cover topics that include: how to assess mental health issues, when and how to refer; marriage enrichment and revitalization; professional boundaries in pastoral care; clergy self care; socioeconomic, cultural and ethnic diversity and its impact on pastoral counseling in the congregation. The approaches outlined and developed will be relevant to being pastorally present to different life circumstances, family systems and cultural contexts. We will explore how to make your pastoral presence in the ministry setting responsive to today's challenges. Opportunities to present and work with case material will be available every class day. Prerequisite: Previous coursework in Pastoral Care is required.

AM-653 Mental Health: An Islamic Perspective

Hamid

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.

AM-654 Muslim Public Speaking: History and Practice NEW

Yuskaev

This course is an exploration in contemporary and past Muslim homiletics. Our approach is both descriptive and practical. For those who are interested in Muslim oral discourses as an academic subject, the course will offer a chance to learn about the subject from historical and anthropological perspectives. Our examples will be from the United States, Middle East, West Africa, and beyond. For those who plan to be Muslim public speakers, the course will offer an opportunity to develop and practice their skills as lecturers and khatibs.

AM-659 Ministry to the Incarcerated: Responding to the Challenge

Etter

“When I was in prison you visited me.” (The Gospel of Matthew 25:36) This course will examine the historical, theological and social implications of incarceration in America, with a particular emphasis on ministry to women and men in these settings. Looking through the lens of a professional correctional chaplain, we will deal with such issues as addiction, professional boundaries, Department of Corrections policies and procedures, and the particular challenges facing those who want to do ministry in our prisons.

AM-676 Congregational Studies Institute

Nieman and Roozen

The Congregational Studies Institute is a unique educational event combining background readings, plenary presentations, a diverse group of lay leaders, clergy, theological educators and researchers, and hands-on small group field studies in local congregations. It is in an intensive six-day program that refines participants’ ability to perceive and appreciate the life of congregations. This summer’s institute focuses on *clusters of practices that are central to a congregation’s identity and activity*. One such cluster, for example, is “traditioning”—the specific practices of religious education, faith development, intergenerational involvement, communication, and other ways of handing on the treasures of a congregation to newer or younger participants. Other clusters will include moral discernment, member incorporation, and economic engagement. These clusters will be explored for what they show about how congregations work and what congregations mean theologically through such work. The Institute will integrate careful attention to the concrete and complex reality of congregations (learning good tools of social analysis) with the strategic aims of practical theology (naming both what is and what might be, in light of local and larger traditions). Prerequisite: Permission of the instructors.

AM-677 Information Literacy for Islamic Studies

Staff

To conduct basic research in Islamic Studies requires knowledge of resources from manuscripts to websites, Arabic transliteration systems, Arabic keyboarding for data searches, the nature of historiography and its relation to disciplines within Islamic Studies, and the role of Orientalism, *inter alia*. Students will learn how to think critically concerning information produced about Islam from both within and without the religion. Differing editions of the Qur’ān in translation as well as hadith, fatwas, and other classical texts will also be addressed, in addition to differing calendar systems, styles of calligraphy, the use of maps and atlases, and so on. Pre-requisite: one year of Arabic or permission of the instructor.

Dialogue

Courses Being Offered During Academic Year 2011-2012

DI-503 Understanding Catholicism

Dallh

Roman Catholicism is the largest Christian denomination in the world. In this course, we examine the history, theology, tradition, ecclesiology, and ethics of the Roman Catholic Church. The course will stress the attitude of the Roman Catholic Church to ecumenical and interfaith relations, in particular Catholic-Muslim dialogue. Students will have a good grasp of the rationale behind the worldview of Roman Catholics including the ability to consider and locate some of the contentious debates within Catholicism and to understand the impact of Catholicism on contemporary America. (Winter/Spring 2012)

DI-650 Building Abrahamic Partnerships

Landau

This eight-day intensive training program offers a practical foundation for mutual understanding and cooperation among Jews, Christians, and Muslims. Participants learn about the tenets and practices of the three faiths, study texts from their respective scriptures together, attend worship at a mosque, synagogue, and church, and acquire pastoral skills useful in interfaith ministry. Combining the academic and the experiential, the course includes ample time for socializing over meals and during breaks. Building on Hartford Seminary's strengths as an interfaith, dialogical school of practical theology, this team-taught program is a resource for religious leaders who are grounded in their own traditions while open to the faith orientations of other communities. Due to the interfaith nature of this course, we aim for equal representation among each of the three Abrahamic traditions in admitting students to this course. (Summer 2012)

DI-680 Theology, Ethics and Practice of Conflict Transformation and Peace Building

Evans

In light of youth-led revolutions in the Middle East, Africa and Asia, what are the skills needed for conflict transformation and peace building? Using a case method approach, this course will teach seminary students, and religious and community leaders the theory and practice of pro-active conflict intervention especially appropriate for congregations, community organizations and local communities. The course will also explore important world events from the perspective of theology, ethics, dialogue and peacemaking, the specific areas of expertise of the two professors. (January Intersession 2012)

DI-685 Christian-Muslim Relations in Africa: Theology and Practice from the Frontlines

Fearon

Using case studies from the instructor's extensive experience as a pastor and Anglican bishop in the West African nation of Nigeriam this course explores the Christian biblical and theological resources for exercising a ministry of dialogue and peacemaking in regions of contestation among Muslims and Christians. Understanding each other's religious traditions, including how Islam and Christianity came to West Africa and became imbedded in local religious practice, the course will seek to demonstrate how finding common ground, while maintaining strong religious identity, can lead to peaceful co-existence among peoples of common ancestry. Readings, case studies, student presentations and extensive dialogue about African history and religious traditions will highlight this unique course opportunity with a long-time advocate and practitioner of pastoral care, interfaith dialogue and peacemaking in the developing world. (Winter/Spring 2011)

Courses Not Being Offered During Academic Year 2011-2012

DI-502 Religions of the East

Staff

In this comparative exploration of Hinduism, Buddhism, Taoism, Confucianism, and Shinto, students will examine these religions through introductory texts and personal research. Using historical and contemporary viewpoints, the place in global culture of these belief systems will be brought into focus.

DI-640 Religious Leadership in an Interfaith World

Staff

In a diverse religious culture, effective religious leadership must include awareness and engagement with faith traditions other than one's own. This course, designed for religious leaders of all faiths—clergy, educators, and those preparing for such leadership—will provide an introduction to the reality of multiple faiths in the American context. Attention will be paid to scriptural reasoning, theological distinctions and commonalities, and ethical considerations of interfaith encounter. Participants will learn basic skills for leading interfaith clergy groups,

facilitating encounters within and between religious communities, and understanding the intersections of religion traditions and public life. Additionally, practical resources will be shared for weddings, funerals, counseling, prayer, and other services where multiple faiths are present or participating, including intentionally interfaith worship leadership. The course will serve students who seek tools for immediate use in their work, or as a foundation for further study in the area of interfaith leadership.

DI-665 Suffering, Theodicy, and Repentance: Interreligious Readings of Job and Jonah

Landau

Job and Jonah are probably the two most “unorthodox” books in the Hebrew Bible. Their principal characters try to make sense of experiences that do not fit the images of God presented in the other books. Moreover, these challenging portrayals evoke the existential questions we all must face, in our own lives and as pastoral counselors or religious educators: Is there any meaning in suffering, and can the pain or trauma be redeemed? How do we repent, and how might we invite others, including our leaders, to repent? How can we transform ourselves and our communities to be more in keeping with God’s promises and moral imperatives? Aiming at an inclusive, interreligious method of “practical exegesis,” the course will juxtapose Jewish interpretations with teachings from the Christian and Muslim traditions. (Replaces SC-626)

Ethics

Courses Being Offered During Academic Year 2011-2012

ET-610 Sexual Ethics: Ancient and Contemporary Reflections* NEW

Berman

This course will explore ethical reflections on sex and sexuality with the help of ancient sources and contemporary thinkers. Such writers as Simone de Beauvoir, Louis William Countryman, Margaret Farley, Bob Goss, Kecia Ali and others, as well the work of the Feminist Sexual Ethics Project, will be taken into account in our work together. In addition, we will look at the content and implications of Jewish, Christian and Muslim attitudes toward such issues as the body, gender, heterosexuality, homosexuality and monogamy. Rape, incest, domestic violence and the ways that sexuality and slavery are, as Bernadette Brooten argues, “intertwined,” will also be part of our discussion. Our goal is to explore the question of what constitutes good and just sex. (Fall 2011)

ET-630 Global Ethics*

Hadsell

Learning to live together is the challenge of our age. This course looks at Jewish, Christian and Muslim ideas of community and universality in light of our global situation. It considers what universalist ethics look like when not based on religious assumptions, and examines what such ethics have to offer religious moral discourse. The course will also consider a moral argument towards a way of being in the world that both maintains and moves beyond our own particularities. Questions of environmental responsibilities and economic justice as they relate to these perspectives will also be explored. (Winter/Spring 2012)

ET-640 Introduction to Islamic Law*

Mattson

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 *madrassa* 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. (Winter/Spring 2012)

Courses Not Being Offered During Academic Year 2011-2012

ET-545 Theological Ethics and the Personal Life*

James

This course will examine issues of personal morality and faith. The course begins with a brief introduction to theological ethics, and then moves to practical issues in personal morality, which will be discussed in relation to family and society. The course will address issues such as marriage and commitment, homosexuality, friendship, abortion, lying, and the development of faith and virtue. Attention will be given to how one's theological commitments transform secular moral problems and their solutions.

ET-546 Theological Ethics and Public Life*

Staff

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.

ET-625 Feminist Ethics in Multi-Cultural Context*

Berman

This survey of feminist ethics will serve as an entry point to the general field of theological ethics. Students will explore the work of *mujerista* theologian, Ada Maria Isasi-Diaz, womanist theologian, Katie G. Cannon and Jewish feminist theologians, Rachel Adler, Judith Plaskow and Rebecca Alpert, with a focus on method. In addition to the place of women in "sacred text" and in the church/synagogue, topics to be viewed through these various lenses will include economic justice and globalization, war, environmental justice and sexual ethics.

ET-635 Follow the Money: The Ethics of Money*

Hadsell

Money is often a taboo subject in religious groups and organizations. We deal with money every day but most of us are not comfortable with the subject. And yet money, or issues related to it, is a common theme in Biblical texts and closely related to Biblical perspectives on virtues and sins. Money plays such a key role in the social world that one can hardly think about ethics without at some point thinking about money. This course is an opportunity to think about money. It will look at money through the lens of philosophers, theologians and ethicists, and also, more concretely, it will look at money from the perspective of contemporary daily life and ministry.

ET-655 Contemporary Islamic Ethics*

Mattson

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. Case studies will include debates about abortion, gay marriage, militarism and minimum wage.

ET-659 Understanding Moral Blinders: Why Good People Make Bad Decisions*

Rion

"What were they thinking?" It's what we often ask ourselves when people do something obviously wrong and obviously self-defeating. Examples abound in public life from politicians to financial officers to disgraced leaders

of major nonprofits to failed religious leaders. Why do people who ought to know better do the wrong thing and, in many cases, fail to recognize fully what and that they did wrong? Why do people make bad decisions? Can we learn to avoid their mistakes? The answers to these questions are the focus of the course. One theological answer is self-deception that epitomizes the problem of sin. We will look at a variety of specific ways we stumble into self-deception including rationalization, indifference, arrogance, misplaced loyalty and unchallenged organizational/cultural assumptions. A combination of readings from a variety of disciplines (e.g., ethics, theology, cognitive science, organizational leadership, etc.) along with numerous examples (including those of the class participants) will inform lively class discussion as we work together to sharpen our recognition of blinders and consider how to help others and ourselves to avoid them.

History

Courses Being Offered During Academic Year 2011-2012

HI-542 Christianity in Conflict* NEW

Painter

Christianity is a religion of peace, yet Christians often have been engaged in conflict or caught within conflicts related to secular authorities, other religions and fellow Christians. This course examines five examples of such times of conflict: the Crusades (11th-13th centuries), the Age of Religious Wars (16-17th centuries), the American Civil War (19th century), the Epoch of Totalitarianism and the Holocaust (20th century), and South African Apartheid and Its Aftermath (20th-21st centuries). (Winter/Spring 2012)

HI-571 American Religious History*

Coleman

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 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. The course will pay particular 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. (Fall 2011)

HI-624 Islamic History I*

Michot

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 *Dār al-Islām*, 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 Tabarī's *History*, Ibn Munqidh's *Memoirs*, Ghazālī's *Book of Counsel for Kings*, Abū Dulaf's *Qasīda sāsāniyya*, Ibn Battūta's *Travels*, and Ibn Khaldūn's *Muqaddima*. (Fall 2011)

HI-628 Muslims in American Religious History: Comparative Perspectives on Race, Gender, and Politics* NEW

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. (Winter/Spring 2012)

HI-638 The Bible in History* NEW

Elukin

The Bible is arguably the most important book ever assembled. This seminar will explore the changing role of the Bible, both the Hebrew and Christian scriptures, from Antiquity to the Enlightenment. We will consider how a book can be considered holy, the formation of biblical canons, how the Bible functioned in medieval Christian and Jewish culture, the physical evolution of the biblical text, the impact of printing, and the critical re-conception of the Bible as a created rather than divine text. (Fall 2011)

HI-651 Shi'ite Islam: Thought and History*

Ayoub

This course will be based on the assumption that Islam is both a belief system and a world civilization. Therefore, all movements, sects and schools of thought will be treated as an integral part of Islam, broadly understood. The course will introduce Shi'ism as a general phenomenon within Muslim history, but will concentrate on Twelver Imami Shi'ism, as it is the most developed and influential Shi'ite legal school (*madhhab*). We will study Shi'ism in Muslim history from its beginning to the present. We will examine primary texts in translation, and when possible, in original languages. We will also read and discuss a good sampling of secondary literature. (Fall 2011)

HI-683 The Multi-Religious Mediterranean* NEW

Marglin

The Mediterranean is often divided into the Christian and Islamic sides, implying a religious uniformity that did not exist on either shore. This course focuses on the history of the Islamic Mediterranean as a multi-religious space where Jews, Christians, and Muslims lived, traded, and even worshipped together. Beginning in the Middle Ages, the course uses documents from the Cairo Geniza to illuminate the day-to-day interactions of Jews, Muslims, and Christians in medieval Egypt and beyond. It covers the Ottoman Empire through the nineteenth century, looking at the Ottomans as among the most religiously diverse empires in world history. The course seeks to introduce students to Middle Eastern history while challenging preconceptions about the religious makeup of the region. Through the history of the Mediterranean, this course explores how pre-modern people of different faiths lived together before the widespread belief in values like tolerance and religious equality. (Summer 2012)

Courses Not Being Offered During Academic Year 2011-2012

HI-536 The Life of the Prophet Muhammad*

Staff

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.

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.

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*, Kâtîb Tchelebi's *Balance of Truth*, Tavernier's *Collections of Travels through Turkey into Persia*, Jabarti's *Chronicle*, Khayr al-Dîn al-Tûnisî's *Sureth Path*, and al-Afghânî's *Refutation of the Materialists*.

HI-627 Muslims in North America and Europe: Discourses and Practices*

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.

HI-692 Jews and Judaism in the Christian Imagination: Between Hatred and Toleration*

Elukin

Jews and Judaism have haunted Christians and Christian culture since the two religions parted ways in the first century CE. Christians have imagined Jews to be killers of Christ, perpetrators of blood libels, and leaders of world conspiracies. At the same time, Jews survived through the long medieval centuries largely protected by church authorities and became integrated members of European societies. This course will explore this history and related questions: How did modern anti-Semitism grow out of medieval anti-Judaism? What kinds of thinking about Jews have survived into contemporary society? Do Jews still haunt Christians?

Languages***Courses Being Offered During Academic Year 2011-2012*****LG-561/LG-562 Introduction to New Testament Greek, Parts I and II**

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 2011 and Winter/Spring 2012)

LG-580 Introduction to Arabic Phonology and 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 2011)

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. (Winter/Spring 2012)

LG-650/LG-651 Intermediate Arabic, Parts I and II

Blackburn

This course is designed for participants to consolidate their knowledge of Arabic. Prerequisite: LG-581 or permission of the instructor. (Fall 2011 and Winter/Spring 2012)

LG-661/662 Readings in the Greek New Testament, Part I and Part 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. (Fall 2011 and Winter/Spring 2012)

Courses Not Being Offered During Academic Year 2011-2012

LG-570/LG-571 Introduction to Biblical Hebrew, Parts I and II

Kim

In this course the basics of Biblical Hebrew will be introduced. The goal is to obtain a grasp of the structure of Biblical Hebrew and some of the complexities in the language; by the end of the course students will be able to work with certain texts in the Hebrew Bible.

Religion and Society

Courses Being Offered During Academic Year 2011-2012

RS-583 Understanding Muslim Congregational Life* NEW

Thumma and Yuskaev

The Mosque has a spiritual reality, but it is also a social organization, made up of human beings, with conflicts and habits, and grounded in a particular context. The more these social dimensions of the congregation are understood, the better its leadership can make decisions, plan ministry and envision its future. This course is designed for current and future mosque leaders who wish to better understand the dynamics of their congregations. We will use a combination of lectures, readings and practical hands-on experience to study one mosque during the class meetings and then each student will explore his or her own mosque as the final assignment. We will look at the congregation's identity and culture, its context, the material and human resources, the structures of power, and the leadership dynamics in an effort to understand this complex spiritual entity that is the mosque. (Fall 2011)

RS-661 Women, Religion and the Future of USA Churches*

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. (Winter/Spring 2012)

RS-686 Megachurches*

Thumma

Imagine a congregation where 10,000 people gather each week for worship, where church budgets are \$15 million a year and where thousands of people volunteer for programs weekly. Welcome to the world of megachurches. The past thirty years have seen a proliferation of these massive congregations throughout the nation. There are over 1,400 of these congregations in the U.S., and while less than half a percent of all congregations, they attract more attention than all other religious communities in the nation combined. This course will look at the phenomenon to understand the common characteristics of megachurches, how they function, why they are attractive. In so doing, we will focus on what lessons can be learned and used effectively by churches of all sizes and denominational traditions. (Summer 2012)

Courses Not Being Offered During Academic Year 2011-2012

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.

RS-630 Muslim Life through Fatwâs, Ancient and Modern*

Michot

Legal opinions issued by Muslim scholars relate to all individual and collective aspects of the material and spiritual life of the believers who ask for them. When used with an appropriate methodology, they offer great avenues, sometimes even amazing ones, to explore the everyday realities and interrogations of Muslim societies, past and present. Coffee, tobacco, cannabis, opium and other drugs, music, dance, trance and sex, marginality, extremism and violence, pious practices and social conventions, relations with non-Muslims and *jihād* are among the topics considered in this course. Mamlûk, Ottoman and modern sources (both from books and the internet) will be read and commented on. No knowledge of Arabic is required for this course. A basic knowledge of Islam and the history of Muslim societies would be useful.

RS-655 World Religions and Worldly Politics: Church/State Relations Around the World*

Roozen

There are a wide variety of constitutional approaches to “church/state” relations around the world. This course will explore a broad spectrum of these and how their roots and current implementation and implications are inextricably intertwined with religious politics. We will journey across Christian, Muslim, Buddhist, Jewish and multi-religious countries, using the comparative vantage point to, especially, refine a student's understanding of her or his own country, which will be the subject of students' course papers.

RS-672 Tackling the Issue: Retaining Young People in Mainline Denominational Congregations*

Lummis

“Why are there so few youth and young adults now in this congregation? What can we do?” This is a familiar complaint 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.

RS-683 Changing Nature of Religious Organizations*

Thumma

As the world changes, so do the organizations and institutions within it. Drawing on new research and organizational theory, this course will explore how America's religious organizational reality is transforming. The course will focus on topics such as new congregational realities like multi-site churches, nondenominational networks, virtual resource distributors, alternative clergy development methods, shifting bases of leadership and the challenges of diversity. The course will investigate what lessons can be drawn from this exploration to assist existing congregations to adapt to this new organizational environment.

Scripture

Courses Being Offered During Academic Year 2011-2012

SC-519 Hebrew Bible Survey I*

Kim

An introduction to the Hebrew Scriptures, this course will apply historical-critical methods of study to develop a framework for understanding the origins of the texts and the relationship of the texts to one another. Attention will be given to contemporary theories of biblical interpretation. Survey I will cover the materials in the Torah and Prophets (Genesis-Kings). (Winter/Spring 2011)

SC-531 New Testament Survey*

Staff

This course introduces students to the study of the origins of Christianity by means of its canonical literature, the New Testament. We will undertake a historical study of the New Testament documents, seeking to understand their plan, origin, purpose and content within their broader historical and cultural context. Appropriate interpretive method for each genre of the New Testament will be discussed. We will also seek to clarify the theological message of each document in light of its historical circumstances. (Fall 2012)

SC-539 The Current State of Hadith Studies*

Mattson

Hadith are "reports" about the Prophet Muhammad and are the primary means of knowing his *Sunna*. The normative nature of the Sunna is well-established in the Qur'an and was supported by the conservative culture of seventh-century Arabian society. At the same time, the authority of the Sunna was not uncontested in early Muslim society. More seriously, the misattribution of statements to the Prophet Muhammad was recognized to be a problem as early as the first century of Islam. As a result, a major effort to collect, scrutinize, evaluate and organize hadith was undertaken by generations of hadith scholars. In parallel to this effort, legal scholars developed and refined their various approaches to the sources of the law, and arrived at different assessments of the legal value of various hadith. In the early Modern period, hadith scholarship came under new scrutiny, in light of historical-critical methods developed primarily by European scholars, often working in a climate hostile to Islam and Muslim bases of knowledge. Simple apologetic responses to the Orientalists have been replaced in recent decades with new efforts on the part of Muslim and non-Muslim scholars to use new technologies and the information in recently discovered manuscripts to re-evaluate the historicity of the collected hadith. For their part, legal modernists have struggled to establish a consistent approach to the use of hadith in their deliberations. (Fall 2011)

SC-629 King David and Multicultural Leadership NEW

Kim

King David presents an excellent opportunity to study leadership in a multicultural context. The Israelites and the kingdom of Israel emerged during the early Iron Age when the land of Canaan consisted of multitude of people competing for a space of their own. David emerges as the successful leader who is able to forge a multi-people kingdom and Saul is portrayed as the failed leader. We will examine characteristics of leaders and circumstances of contexts that make some types of leadership effective and others ineffective. We will reflect on questions like: What are essential characteristics of a good leader? What are important features of a successful leader in a multicultural context? To what extent can a leader recognize and heed God's voice and to what extent do the practical and strategic interests of an organization muffle this voice? In addition to David and Saul, other leaders from the David story and the book of Judges will be examined. (Summer 2012)

SC-634 Major Themes of the Bible and the Qur'ān*

Ayoub

This course will study in depth the worldviews of the Hebrew Bible [Old Testament], the New Testament and the Qur'ān. This will be done through an examination of common and divergent themes in the three Scriptures. More specifically, we shall study the three major themes of Revelation, Creation and Salvation. Within this framework, we shall pay special attention to such major themes as mercy, love and justice, atonement, sin and forgiveness, and the theology of creation, redemption and eschatology. (Winter/Spring 2011)

Courses Not Being Offered During Academic Year 2011-2012**SC-520 Hebrew Bible Survey II***

Kim

An introduction to the Hebrew Scriptures, this course will apply historical-critical methods of study to develop a framework for understanding the origins of the texts and the relationship of the texts to one another. Attention will be given to contemporary theories of biblical interpretation. Survey II will examine the prophetic corpus, poetry wisdom and the rest of "the writings" in the Hebrew Bible.

SC-580 Tafsīr Survey: Reading the Qur'ān Across the Ages*

Staff

This course explores tafsīr literature from the classical period to modernity. Students will investigate the evolution of Qur'ān commentary, the sub-genres of tafsīr literature, the biographies of some great scholars of Qur'ān commentary and their methodologies. Selected verses of the Qur'ān 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.

SC-621 The Qur'ān and Its Place in Muslim Life and Society*

Yuskaev

As the sacred scripture of Islam, the Qur'ān has primary authority in the way Muslims understand their faith. This course will examine Islamic concepts of the Qur'ān as divine revelation and guidance. Major Qur'ānic themes will be studied in English translation, with reference to classical and contemporary Muslim commentaries. Attention will be paid to ways in which the Qur'ān functions as sacred scripture in Muslim history and contemporary life, examples of which will include Muslim communities in the United States.

SC-628 Solomon and the Wisdom Tradition

Kim

This course will examine King Solomon in the historical narrative tradition (1 Kings 1-11), which praises his wisdom but condemns his failure to live up to the standards of the scribes who advocated religious exclusivism, and the wisdom tradition, which views him as its patron saint and encourages dialogue with the intellectual and cultural heritages of Israel's neighbors.

SC-630 The Parables of Jesus*

Rollins

This course offers an in-depth study of the parables of Jesus in the Synoptic Gospels and early non-canonical literature from a literary and historical-critical perspective, with special attention to the role of imagination and symbol in Scripture, theology, and life.

SC-636 Images of Jesus in Christian and Muslim Sacred Writings*

Ayoub

In this course we will study the birth, mission, death and resurrection and eschatological role of Jesus in Christian and Muslim sacred writings. The course will be based on the canonical scriptures of the two traditions – the Gospels and the Qur'an - and on additional Apocryphal Gospels, of the synoptic type, and on Hadith sources and hagiographical Muslim sacred writings. The course will be concerned with images of Jesus in Christian and Muslim piety rather than theology.

SC-660 The Bible and the Habits of the Soul: Psychological Perspectives on Scripture

Rollins

This course is an introduction to psychological studies of scripture, focusing on the contribution of the life and thought of C.G. Jung, but including the contributions of other fields of psychology. The course will also consider the psychological aspects of the newer forms of criticism (e.g. feminist, liberationist, ideological, and contextual/cultural criticism) to our understanding of the Bible and its therapeutic as well as pathogenic effects in the lives of its readers, past and present.

Theology

Courses Being Offered During Academic Year 2011-2012

TH-585 The History of Christian Spirituality: Beginnings to 1500* NEW

Dreyer

In response to widely documented illiteracy about religious history, this course invites students to delve into the lives, contexts, beliefs, texts, and spiritual practices of dedicated Christian men and women during the first 1500 years of Christianity. We will read and discuss in an open yet critical way a selection of "classic" Christian spiritual texts from the Bible to Julian of Norwich. Goals of the course include knowledge and appreciation of the general and particular contours of Christian spirituality during this period; the relationship of theology to spirituality; an understanding of how social, ecclesial, political, and economic contexts affected spirituality in each era; the ability to discern the strengths and weaknesses of this tradition and identify those elements that can be creatively and critically appropriated for our time. (Winter/Spring 2012)

TH-546 The Problems of Evil NEW

Robertson

How could a good and powerful God create a world full of innocent suffering and moral evil? Does that God still care, and, if so, what is God's role in our experience of evil and suffering? This course will consider attempts to reflect on the problem in popular culture and personal experience, and survey responses to the problems of evil offered by the leading thinkers in several disciplines, classic and contemporary. (Winter/Spring 2011)

TH-638 Toward A Theology of the Other: Interfaith Perspectives on God and Salvation

Lohr

While the classic “tri-part typology” of Exclusivist, Inclusivist and Pluralist has traditionally been used to describe Christian theological approaches to people of other faiths, it is widely recognized that followers of various traditions also have divergent opinions on how to approach the “religious other.” This course will explore standard methodologies for engaging religious diversity and explore how they are applied in different traditions. Asking questions such as “Is everyone saved?”, “Do we all worship the same God?”, and “Can truth be objective?”, course readings and discussions will focus on themes of soteriology, the nature of God, and relativism across religious traditions. (Fall 2011)

TH-654 The Triune God in Christian Life*

Waggoner

This course explores what contemporary Christians mean when they say that God is triune. After reading classical Trinitarian theologies from Gregory of Nyssa and Augustine, students will read and critically discuss modern descriptions of divine triunity (e.g. Schleiermacher, Barth, Rahner) and contemporary lines of thinking (e.g. process, liberation, feminist and womanist). Class discussions will focus on three questions: Why do Christians say that God is triune? How may teachings about God’s triunity shape Christian reflection and action in everyday life? How may everyday experiences inform Christian conversations about God the trinity?

TH-655 Foundations of Christology from Earliest Christianity to the Modern Period*

NEW

Rollins

This course explores the theological foundations of reflection on Jesus in the canonical gospels and other New Testament writings, the non-canonical gospels of recent Da Vinci Code fame, and in the history of the church and the arts from the first to the twenty-first century, including the patristic era that produced the church creeds and concluding with contemporary Christologies in the writings of Marcus Borg and John Dominic Crossan. How these Christologies are also reflected in modern film, art and in the newer psychological approaches of John Miller and Don Capps will also garner some attention in our course, as well as the implications of these formulations for faith in the church today. (Replaces SC-655) (Fall 2011)

TH-663 Christian-Muslim Encounter: The Theological Dimension

Mosher

What has been the nature of Christian and Muslim perceptions of each other, and their own self-understanding in light of the other, in various times and contexts? Drawing upon many genres of historical and contemporary literature, students will examine this two-sided question, ways in which political issues have colored theological interpretation, and examples of theological dialogue between Christians and Muslims today. (Winter/Spring 2010)

TH-693 Reading Ibn Taymiyya* NEW

Michot

This high level course offers an in-depth exploration of the theological and spiritual writings of one of the most fascinating—and controversial—thinkers of classical Islam: the Mamlûk mufti and theologian Taqî al-Dîn Ibn Taymiyya (d. 728/1328). Key texts will be read in the original Arabic, translated orally, commented on, and discussed, by the students knowing Arabic as well as by the instructor. A basic knowledge of Classical Arabic is thus recommended. Some background information about the history of the Middle East since the Crusades and the Mongol invasions will also be useful. Bibliographical references will be provided. (Summer 2012)

Courses Not Being Offered During Academic Year 2011-2012

TH-501 The History of Christian Theology: From the Rise of Christianity to the Middle Ages*

Staff

This course examines the development of western Christian reflection from the early church through the Middle Ages. Attention will be given to the Council of Nicaea, Augustine, Celtic monasticism, Pope Gregory, the secrets of the “Dark Ages,” Anselm, the Crusades, Francis of Assisi, Thomas Aquinas, the Scholastics, late medieval mysticism and the early Renaissance. Key texts will be read and considered in light of their surrounding social and intellectual milieus. (Winter/Spring 2012)

TH-502 The History of Christian Theology: From the Reformation to the Present*

Staff

This course examines the development of western Christian reflection from the late Renaissance through the present. Beginning in the late 15th century with both loyal and dissenting Catholic figures, and then turning to the Reformers, key texts will be read and considered in light of their surrounding social and intellectual milieus. Other movements that will be examined through key religious thinkers and the cultural situations in which they are writing include: Puritanism, the Enlightenment, Romanticism, Catholic Personalism, Neo-Orthodoxy, Existentialism, Black theology, and Feminist theology.

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.

TH-553 Introduction to Islamic Theology*

Michot

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.

TH-617 Narrative and Testimony: Theological Aspects of Identity and Witness

Nieman

Our world depends upon publicly accountable words, basic forms of truth-telling that give reliable knowledge and support trustworthy relationships. Whether on the witness stand, in political or commercial arenas, during a counseling session, or even amidst a religious assembly, these forms of narrative and testimony have striking similarities and important differences. We will explore these practices as they are understood within theology, law, philosophy, marketing, holocaust studies, and more, to sense what is fully involved when we know something by such means. This practical theological approach will clarify the faith implications embedded in these practices so that participants can rethink their own religious identity and witness in daily life.

TH-641 The Hardest Doctrines*

Staff

Christian theology has evolved over the centuries since the first efforts of Paul to make sense of the impact of the life and work of Jesus. In response to some more difficult moments in the history of the church, and in an effort to faithfully chart the implications of the biblical record, Christian theology has generated some “hard doctrines,” hard to comprehend or hard to reconcile with what we would wish were true. In this course we will look at some of the more perplexing of these, i.e., the Trinity, predestination, hell, and sacrificial atonement—how they arose as doctrines, who believes them, what insights they contain and what new difficulties they leave us with.

TH-684 Classical Islamic Philosophy*

Michot

This course explores the evolution and main debates of Islamic philosophy (*alsafa*) from the great translation movement of ancient Greek texts under the ‘Abbâsid dynasty (8th-9th centuries) until the golden age of interdisciplinary intellectual, scientific and spiritual debates under the Mamlûks of Egypt and the Mongols of Iran (13th-14th centuries). Besides the major *falâsifa* known to the medieval Latins (Kindî, Fârâbî, Avicenna, Ghazâlî, Averroes...), attention will also be given to several other thinkers, generally less famous in the West, but nevertheless important: the Ikhwân al-Safâ’, Miskawayh, Ibn Tufayl, Râzî, Tûsî, Qûnâwî... A selection of representative texts will be read in English translation and commented on. A basic knowledge of Greek philosophy, Islam and the history of Muslim societies (7th-14th. centuries) would be useful for this course.

TH-691 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.

Worship and Spirituality**Courses Being Offered During Academic Year 2011-2012****WS-553 Women’s Leadership Institute* (6 credits)**

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. (2011-2012 and 2012-2013)

WS-623 Holiness in Time and Space: An Introduction to Jewish Tradition and Spirituality*

Landau

The Jewish people is called to consecrate both time and space, the two pillars of a this-worldly spirituality. After an introduction to Jewish identity and vocation, the focus will shift to the Sabbath and other holy days in the Jewish calendar. The metaphysical dimension of these holy times will be examined along with the behavioral norms and rituals associated with the festivals. Next, the sacred dimension of space/place/land will be addressed, with specific reference to the “Holy Land,” Jerusalem/Al-Quds, and Hebron/Al-Khalil. The political disputes

over holy places and cities in Israel/Palestine will be considered from an aspiritual perspective linking the Jewish experience with Christian and Muslim sensibilities. (Fall 2011)

WS-624 Practical Kabbalah: Jewish Mysticism, Meditation, and Morality*

Landau

This course will explore various aspects of Jewish spirituality and their interconnection: how mystical interpretations of the Hebrew Bible (in the Zohar) influence our understanding of Scripture; how the observance of commandments relates to the interior life of the heart and soul; theoretical and practical aspects of Kabbalah, including meditative exercises; and the implications of Jewish mysticism for tikkun olam, the mending of our broken world. How these insights might impact on Jewish-Christian-Muslim relations will also be addressed—are there affinities on the mystical level that can be tapped for interreligious peacemaking? (Note: To get the most out of this course, WS-623 Holiness in Time and Space: An Introduction to Jewish Tradition and Spirituality or a similar introduction to Jewish spirituality is highly recommended.) (Winter/Spring 2012)

WS-627 The 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. (Winter/Spring 2012)

WS-630 Maidservants of Allah: The Spirituality of Muslim Women*

Mattson

In this class we will explore the spirituality of Muslim women past and present. We will begin with a study of the lives of female companions of the Prophet Muhammad. How did their concerns and perspectives affect the process of revelation and the spiritual development of the early Muslim community? Over the centuries, what roles did women play in the establishment of religious institutions and spiritual orders? What challenges have Muslim women faced in fulfilling their spiritual needs? What forms does female spiritual leadership take across diverse Muslim societies and cultures? Wise scholars, Medieval saints and contemporary Qur’an reciters will be our guests in chronicles and in person as we share in the spirituality of Muslim women. (Summer 2012)

WS-636 Readings in Spirituality

Winter

A tutorial course or seminar for students who have selected spirituality as their area of focused study. Approval of spirituality core faculty advisor is required. (As needed)

WS-641 Paradoxology: Spirituality in a Quantum Universe*

Winter

How do we live in a world of chaos, where everything is in flux, and still remain rooted in that which is everlasting? When we are attuned to the song of the universe, when cosmic rhythms resonate within us, shaping who we are and are becoming, we are saint in the making, mystic on the move, experiencing more often and in many more ways the synchronous presence of God-with-us in our everyday lives. (Fall 2011)

Courses Not Being Offered During Academic Year 2011-2012

WS-500 Fundamentals of Worship: Practice and Theology*

Lee and Manocchio

What is Christian worship, and how is it effectively and meaningfully led? This course will explore the theological underpinnings of the community gathered for worship, study the elements of regular and special services

(including baptism, marriage and funeral), and provide practical guidance for developing worship experiences appropriate to both congregation and leader.

WS-601 Rituals and Responsibilities of Muslim Leaders in America*

Nur Abdullah

This course is designed for Muslim leaders, including Imams and chaplains, who are serving American Muslim communities. The course examines Muslim leaders' role and responsibilities as well as the proper application and performance of some important areas of Islamic ritual law. Emphasis is on practical application of the law and much of the course is taught in workshop format.

WS-639 Islamic Spirituality*

Michot

This course explores Islamic spirituality by going through mystical interpretations of both the Qur'ān 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.

WS-642 Resurrecting Jesus: Quantum Spirit, Inclusive Spirituality*

Winter

As we struggle to adjust to a world that is continually changing, it is vital to revisit inherited assumptions and traditional perceptions foundational to our faith. In this course we return to Jesus, the Jewish mystic at the core of Christianity, to wrestle once again with such challenging questions as: "Who do people say that I am?" and "Who do *you* say that I am?" Together we will seek to discern his 21st-century spirit as we shape an emerging spirituality made visible through a quantum lens.

Fall Semester 2011 Course Schedule

While we make every effort to hold to these schedules, all of the course schedules listed in this section should be considered drafts. Please refer to the website or the official semester course brochure for up-to-date information. Courses meet for the full semester unless otherwise noted. See the Academic Calendar for start dates, end dates and holidays.

AM-575 The Art of Preaching

Saturdays from 9:30-12:45 beginning September 10th (14 weeks)

AM-610 Economy and Preaching NEW

Tuesdays from 9:00 a.m. to 5:00 p.m. on September 13, October 5, November 15, December 6, December 20 (1st class begins at 9:30)

AM-643 Pastoral Skills: Caring for the Dying and the Grieving NEW

Mondays from 4:30-7:30 beginning September 12th

AM-662 Congregational Conflict Resolution

Tuesdays from 9:00 a.m. to 5:00 p.m. on September 13, October 5, November 15, December 6, December 20 (1st class begins at 9:30)

DM-710 D.Min. Colleague Seminar I, Part I

Mondays from 9:00 a.m. to 5:00 p.m. on September 11-13 (Retreat), October 3, October 24, November 14, December 5 (Make-up day December 19)

DM-795 Ministry Project Colloquium

Mondays from 10:00 a.m. to 3:00 p.m. on September 12, October 24 and December 5

ET-610 Sexual Ethics: Ancient and Contemporary Reflections* NEW

Mondays from 4:30-7:30 and one Saturday 9:00-4:00 Date TBD beginning September 7th

HI-571 American Religious History*

Online beginning September 6th

HI-624 Islamic History I*

Mondays and Wednesdays from 7:40-9:30 beginning September 7th (12 weeks)

HI-638 The Bible in History* NEW

Wednesdays from 4:30-7:30 beginning September 7th

HI-651 Shi'ite Islam: Thought and History*

Thursdays from 6:30-9:30 beginning September 8th

LG-561 Introduction to New Testament Greek, Part I

Tuesdays from 3:30-6:20 beginning September 6th

LG-580 Introduction to Arabic Phonology and Script

Tuesdays and Thursdays from 4:30-6:00 beginning September 6th

LG-650 Intermediate Arabic, Part I

Tuesdays and Thursdays from 4:30-6:00 beginning September 6th

LG-661 Readings in the Greek New Testament, Part I

Tuesdays from 12:30-3:20 beginning September 6th

MA-530 Dialogue in a World of Difference

Tuesdays from 6:30-9:30 beginning September 6th

RS-583 Understanding Muslim Congregational Life* NEW

Wednesdays from 4:30-7:30 beginning September 7th

SC-531 New Testament Survey*

Mondays and Wednesdays from 7:40-9:10 beginning September 7th

SC-539 The Current State of Hadith Studies*

Tuesdays and Thursdays from 4:30-6:20 beginning September 6th (12 weeks)

TH-500 Putting Your Theology Together: A Systematic Theology*

Wednesdays from 4:30-7:30 beginning September 7th

TH-638 Toward A Theology of the Other: Interfaith Perspectives on God and Salvation NEW

Online beginning September 6th

TH-623 Edward Said: Religion, Islam, and the Secula NEW

Online beginning September 6th

TH-655 Foundations of Christology from Earliest Christianity to the Modern Period* NEW

Thursdays from 6:30-9:30 beginning September 8th

WS-553 Women's Leadership Institute*

Fridays from 6:00 to 9:00 and Saturdays from 9:00 to 3:00 on September 23-24; October 21-22; November 18-19.

WS-623 Holiness in Time and Space: An Introduction to Jewish Tradition and Spirituality*

Mondays from 4:30-7:30 beginning September 12th

WS-641 Paradoxology: Spirituality in a Quantum Universe*

Mondays from 5:15-9:15 beginning September 12th (11 weeks)

January 2012 Intersession Course Schedule

AM-639 Preparing Islamic Legal Documents

January 9-14 from 9:00-5:00 plus additional evening hours to be arranged.

DI-680 Theology, Ethics and Practice of Conflict Transformation and Peace Building NEW

January 9-14, from 9:00-5:00 plus additional evening hours to be arranged.

Winter/Spring Semester 2012 Course Schedule

AM-520 Ministry in a Multicultural World

Mondays from 5:15-9:15 beginning January 23 (11 weeks)

AM-636 Cutting Edge Social Ministries: Bearing Witness to the Love and Justice of God NEW

Wednesdays from 4:30-7:30 beginning January 25

**AM-668 Seven Approaches to Congregational Renewal NEW
(Two Sections)**

Section 1: Tuesdays from 9:00-5:00 on January 24, February 14, March 6, March 27, April 17, May 8
(Make-Up if needed)

Section 2: Thursdays from 6:30-9:30 beginning January 26 (15 Sessions)

DI-503 Understanding Catholicism

Online beginning January 23

DI-685 Christian-Muslim Relations in Africa: Theology and Practice from the Frontlines NEW

Mondays and Wednesdays from 7:40-9:30 beginning March 5

DM-711 D.Min. Colleague Seminar I, Part II

Mondays from 9:00-5:00 on January 23, February 13, March 5, March 26, April 16, May 7 (Make-Up if needed)

DM-795 Ministry Project Colloquium

Mondays from 10:00-3:00 on January 23, March 5, April 16

ET-630 Global Ethics*

Thursdays from 9:00-4:15 beginning January 26 (Seven Sessions TBD)

ET-640 Introduction to Islamic Law*

Online beginning January 23

HI-542 Christianity in Conflict* NEW

Wednesdays from 4:30-7:30 beginning January 25

HI-628 Muslims in American Religious History: Comparative Perspectives on Race, Gender, and Politics* NEW

Thursdays from 6:30-9:30 beginning January 26

LG-562 Introduction to New Testament Greek, Part II

Tuesdays from 3:30-6:20 beginning January 24

LG-581 Introduction to Arabic Morphology and Syntax

Tuesdays and Thursdays from 4:30-6:00 beginning January 24

LG-651 Intermediate Arabic, Part II

Tuesdays and Thursdays from 4:30-6:00 beginning January 24

LG-662 Readings in the Greek New Testament, Part II

Tuesdays from 12:30-3:20 beginning January 24

RS-661 Women, Religion and the Future of USA Churches*

Online beginning January 23

SC-519 Hebrew Bible Survey I*

Tuesdays and Thursdays from 4:30-6:00 beginning January 24

SC-634 Major Themes of the Bible and the Qur'ān*

Wednesdays from 4:30-7:30 beginning January 25

TH-585 The History of Christian Spirituality: Beginnings to 1500*

Saturdays from 9:00-4:15 on February 4, 11, March 3, 10, 17, April 21 and 28.

TH-653 The Problem of Evil NEW

Tuesdays from 6:30-9:30 beginning January 26

TH-654 The Triune God in Christian Life*

Mondays from 4:30-7:30 beginning January 23

TH-663 Christian-Muslim Encounter: The Theological Dimension

Tuesdays from 9:00-5:00 on January 24, February 14, March 6, March 27, April 17, May 8 (Make-Up if needed)

WS-553 Women's Leadership Institute* cont. from Fall semester

Fridays from 6:00 to 9:00 and Saturdays from 9:00 to 3:00 on January 27-28; February 24-25; March 24-25; April 14-15 May 12-13.

WS-624 Practical Kabbalah: Jewish Mysticism, Meditation, and Morality*

Tuesdays from 6:30-9:30 beginning January 24

WS-627 The Essential Writings of Howard Thurman*

Thursdays from 6:30-9:30 beginning January 26

Summer Session 2012 Course Schedule

(The summer session schedule has not been finalized. Please refer to the summer session schedule on the website for up-to-date information.)

AM-634 Addiction and Spirituality: Dealing with Holes in the Soul

AM-644 Organizational Leadership for Justice in Congregation and Community

DI-650 Building Abrahamic Partnerships

HI-683 The Multi-Cultural Mediterranean*

RS-686 Megachurches*

SC-629 King David and Multicultural Leadership

TH-693 Reading Ibn Taymiyya*

WS-630 Maidservants of Allah: The Spirituality of Muslim Women*

Financial Aid Information for Graduate Students

Hartford Seminary currently offers financial assistance to students based on either need or merit. Hartford Seminary also distributes federal student loans to those students who qualify. Please read below for detailed information about each type of aid we offer.

Hartford Seminary Financial Aid Options

1) Need-based Aid: Limited financial aid in the form of grants is available to matriculated students enrolled in Hartford Seminary's Master of Arts, Cooperative Master of Divinity, Islamic Chaplaincy (full combined Master of Arts/Graduate Certificate program and Graduate Certificate only program), and Doctor of Ministry programs. Eligible students may receive tuition aid up to 60% of annual course tuition. Eligible students (typically, U.S. citizens) applying for need-based grants must complete the Free Application for Federal Student Aid (FAFSA) available at www.FAFSA.ed.gov. The Hartford Seminary school code is G01387.

The deadlines for first round consideration for need-based aid for the academic year, which begins with the fall semester, are:

April 1 - Master of Arts, Cooperative Master of Divinity and Graduate Certificate in Islamic Chaplaincy Students (New and Continuing)

June 1 - Doctor of Ministry Students (New and Continuing)

After June 1 - All funds awarded on an as available basis

(Students applying for both merit and need-based aid must follow the deadlines for merit scholarships listed below.)

Financial aid applications received after June 1 will be considered if funds are available. Students who are admitted to eligible programs mid-year may also apply for funds.

Students are required to reapply for financial aid each year. Students are not guaranteed financial aid even if they received aid the previous year, and must maintain better than a B- grade point average to maintain eligibility.

To apply for need-based financial aid from Hartford Seminary, visit www.hartsem.edu to read the instructions and access the application form.

Students with special financial concerns or with a change in financial circumstances are encouraged to contact the Executive Assistant to the Dean at 860-509-9553 for more information about applying for financial aid.

2) Merit scholarships: Students applying for admission to the Master of Arts degree, including the full Islamic Chaplaincy program (combined M.A./G.C.), and the Doctor of Ministry program, may submit an application for a merit-based award. Merit scholarships recognize a student's academic aptitude and potential. Extracurricular activities, publications and other awards/honors also will be considered when determining a student's eligibility for a merit award.

Only incoming Master of Arts (M.A.) program students who have a 3.5 grade point average (or above) or its equivalent, at previous academic institutions are eligible for M.A. merit awards. M.A. awards are intended to cover the duration of a student's study, but will not exceed three years or 48 credit hours (whichever comes first). In order to keep scholarships, students must maintain better than a 3.5 grade point average.

Only incoming Doctor of Ministry (D.Min.) program students who have a B+ grade point average (or above) or its equivalent in all prior Master's level academic work, and who have five years of ministerial experience after the awarding of their M.Div. degree (or its equivalent) are eligible.

To apply for a Merit Scholarship, visit www.hartsem.edu to read the instructions and access the application forms.

The deadlines for consideration for merit scholarships are:

February 15 – All Merit Applicants, other than Doctor of Ministry applicants, (see description and eligibility requirements below), also include your need-based application at this time

May 1 - Doctor of Ministry Merit Applicants, also include your need-based application at this time

Ph.D. students, Cooperative Master of Divinity students, Graduate Certificate students, Special Students, and Auditors are not eligible for merit scholarships.

If any of your questions about Hartford Seminary financial aid have not been addressed by the information presented, please contact the Executive Assistant to the Dean at lbrowne@hartsem.edu or 860-509-9553.

Federal Stafford Loans and Other Loan Options

Domestic students who are matriculated in a degree program may apply for [Federal Stafford Loans](#) through the William D. Ford Federal Direct Loan Program. Students in the following programs may qualify for federal financial aid: Master of Arts, Islamic Chaplaincy Program (full combined Master of Arts/Graduate Certificate program and Graduate Certificate only program), Cooperative Master of Divinity, and Doctor of Ministry. Students must be registered for at least 6 credits per semester in order to qualify for federal loans.

Due to pending Federal regulations, please check in with the Seminary's Federal Financial Aid Office (860-509-9545) concerning updated student loan information for the International PhD program.

Graduate Certificate students (other than those in Islamic Chaplaincy), Special Students and Auditors are **not** eligible for Federal Loans.

Hartford Seminary is authorized to certify student eligibility for loans under the William D. Ford Federal Direct Loan Program. These loans are often called "Stafford" loans. Eligibility depends on the student's/applicant's program, its length, their personal financial circumstances and their previous educational borrowing. Federal Direct loans are subsidized by the US Government and are subject to strict regulation.

Hartford Seminary's Federal School Code School Code (also known as the OPE id) is G01387.

Federal Direct Stafford Loans

The Federal Direct Stafford Loans that Hartford Seminary can originate fall into different categories:

Subsidized Stafford: available to eligible students and on which the interest is paid by the Federal Government during the time the student is studying at least half time, or during a grace or deferment period. This loan is based on financial need as determined by the U.S. Department of Education.

Unsubsidized Stafford: available to eligible students and on which interest is charged from the moment the loan is made. This loan is not based on financial need.

Effective from 1st July 2008 the Federal Stafford loan limits for graduate students are as follows:

Subsidized Stafford: \$8,500.00 Annual
Unsubsidized Stafford: \$12,000.00 Annual
Total Annual: \$20,500.00

The loan limits listed above are not indicative of the financial aid award that students will receive. As mentioned previously, eligibility is based on a variety of factors as determined by the U.S. Department of Education.

To apply for federal financial aid, visit www.hartsem.edu to read the instructions.

If any of your questions about Federal loans have not been addressed by the information presented, please contact Alicia Nesbitt at anesbitt@hartsem.edu or 860-509-9545.

Other Types of Loans

Graduate PLUS Loans: available to eligible students to cover any shortfalls in the cost of tuition fees alone (i.e. not for living expenses). In order to be eligible for the Federal PLUS Loan, you must first apply for the maximum Federal Stafford Loan following the application process outlined below. These loans are available through Hartford Seminary.

Private/Commercial Loans: available through U.S. lenders not funded by the U.S. Government. These loans can supplement your Stafford Loan up to the cost of attendance at Hartford Seminary. These loans are the applicant's/student's responsibility to research and obtain.

Federal Work Study Program

As of the 2011-2012 award year, Hartford Seminary will begin participating in the Federal Work Study Program on a limited basis. Applicants will be reviewed on a first come first served basis, must have a valid FAFSA on file, and demonstrate financial need. Please contact Mary Zeman at mzeman@hartsem.edu if you are interested in applying.

If any of your questions about Federal Financial Aid have not been addressed by the information presented, please contact the federal financial aid administrator, at 860-509-9545.

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 *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 *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 long time 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.

David E. A. Carson, former Chair of the Board, and Sara F. Carson '78 have provided funding since 2004 for International Peacemaking Program students.

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 *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 Society of Western Massachusetts established a scholarship fund in 2009, with support from a number of the Society's members, to be used for two Islamic chaplaincy students.

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.

The *Visit America Fund* was established in 2005 by Immanuel Congregational Church of Hartford, for the purpose of encouraging International Peacemaking Program students to avail themselves of opportunities to travel about the U.S. while studying at Hartford Seminary.

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.

Graduate Programs Academic Calendars for 2011-2013

(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/)

Fall Semester 2011

August 29	Monday	M.A. and G.C. Student Orientation
August 30	Tuesday	<i>Eid al Fitr</i> – SEMINARY CLOSED
August 31-Sept 1	Wed-Thursday	International and Residential Student Orientation
September 5	Monday	<i>Labor Day</i> – SEMINARY CLOSED
September 6	Tuesday	Fall Semester Begins for Weekly Classes
September 11-13	Sun-Tues	D.Min. Retreat and D.Min. Days
September 19	Monday	Convocation
September 29-30	Thurs-Fri	<i>Rosh HaShanah</i>
October 3-4	Mon-Tues	D.Min. Days
October 8	Saturday	<i>Yom Kippur</i>
October 13-19	Thur-Wed	<i>Sukkot</i>
October 24	Monday	D.Min. Day (Colleague Seminar)
November 7	Monday	Registration for January Intersession and Winter/Spring 2012 Begins
November 7	Monday	<i>Eid Al-Adha</i>
November 14-15	Mon-Tuesday	D.Min. Days
November 22-23	Tues-Wed	Reading Day - No Classes
November 24-27	Thurs-Sun	<i>Thanksgiving Break</i> - SEMINARY CLOSED
December 5-6	Mon-Tues	D.Min. Days
December 19	Monday	D.Min. Make-up Day (Colleague Seminar)
December 20	Tuesday	D.Min. Day (Elective)
December 22	Thursday	Semester Ends (last day to register for January Intersession or Winter/Spring 2012 without penalty)
December 24-January 1	Sat-Mon	<i>Christmas Holiday Break</i> – SEMINARY CLOSED

January Intersession and Winter/Spring 2012 Semester

January 9-13	Mon-Fr	Intersession Classes
January 14	Saturday	Make-Up Day for Intersession Classes
January 16	Monday	<i>Martin Luther King, Jr. Birthday</i> – SEMINARY CLOSED
January 23	Monday	Winter/Spring Semester Begins
January 23-24	Mon-Tues	D.Min. Days
February 13-14	Mon-Tues	D.Min. Days
February 20	Monday	<i>President's Day</i> - SEMINARY CLOSED
March 5-6	Mon-Tues	D.Min. Days
March 19	Monday	Registration for Summer Session and Fall 2012 begins
March 26-27	Mon-Tues	D.Min. Days
April 3-6	Tues-Fri	Reading Days (No Classes)
April 5	Thursday	<i>Maundy Thursday</i> – SEMINARY CLOSED

April 6	Friday	<i>Good Friday</i> – SEMINARY CLOSED
April 7-14	Sat-Sat	<i>Passover</i>
April 7-8	Sat-Sun	<i>Easter Saturday and Sunday</i> - SEMINARY CLOSED
April 16-17	Mon-Tues	D.Min. Days
May 7-8	Mon-Tues	D.Min. Make-Up Days
May 10	Thursday	Last Day of Weekly Classes - Semester Ends (last day to register for Summer Session and Fall 2012 without penalty)
May 12-17	Sat-Thurs	M.A. Make-Up Days
May 27-28	Sun-Mon	<i>Shavuot</i>

Summer Session 2012

May 28	Monday	<i>Memorial Day</i> - SEMINARY CLOSED
May 22	Tuesday	Summer Session Begins
June 1	Friday	Graduation
July 3	Tuesday	Summer Session Ends

Fall Semester 2012

August 29	Wednesday	M.A. and G.C. Student Orientation
August 28-29	Thurs-Friday	International and Residential Student Orientation
September 3	Monday	<i>Labor Day</i> – SEMINARY CLOSED
September 4	Tuesday	Fall Semester Begins for Weekly Classes
September 9-11	Sun-Tues	D.Min. Retreat and D.Min. Days
September 17-18	Mon-Tues	<i>Rosh HaShanah</i>
September 24-25	Mon-Tues	D.Min. Days
September 26	Wednesday	<i>Yom Kippur</i>
October 1-7	Mon-Sun	<i>Sukkot</i>
October 26	Friday	<i>Eid Al-Adha</i>
October 29-30	Mon-Tues	D.Min. Days
November 5	Monday	Registration for January Intersession and Winter/Spring 2013 Begins
November 12-13	Mon-Tues	D.Min. Days
November 20-21	Tues-Wed	Reading Days (No Classes)
November 22-25	Thurs-Sun	<i>Thanksgiving Break</i> - SEMINARY CLOSED
December 3-4	Mon-Tues	D.Min. Days
December 17-18	Mon-Tues	D.Min. Make-up Days
December 20	Thursday	Last Day of Weekly Classes- Semester Ends (last day to register for January Intersession or Winter/Spring 2013 without penalty)
December 22-January 2	Sat-Wed	<i>Christmas Holiday Break</i> – SEMINARY CLOSED

January Intersession and Winter/Spring 2013 Semester

January 14-18	Mon-Fri	Intersession Classes
January 19	Saturday	Make-Up Day for Intersession Classes
January 21	Monday	<i>Martin Luther King, Jr. Birthday</i> – SEMINARY CLOSED
January 22	Tuesday	Winter/Spring Semester Begins

January 28-29	Mon-Tues	D.Min. Days
February 18	Monday	<i>President's Day</i> - SEMINARY CLOSED
February 25-26	Mon-Tues	D.Min. Days
March 11	Monday	Registration for Summer Session and Fall 2013 Begins
March 18-19	Mon-Tues	D.Min. Days
March 26-29	Tues-Fri	Reading Days(No Classes)
March 26-April 1	Tues-Mon	<i>Passover</i>
March 28	Thursday	<i>Maundy Thursday</i> – SEMINARY CLOSED
March 29	Friday	<i>Good Friday</i> – SEMINARY CLOSED
March 30-31	Sat-Sun	<i>Easter Saturday and Sunday</i> - SEMINARY CLOSED
April 8-9	Mon-Tues	D.Min. Days
April 29-30	Mon-Tues	D.Min. Days
May 13	Monday	Last Day of Weekly Classes - Semester Ends (last day to register for Summer Session and Fall 2013 without penalty)
May 14-20	Tues-Mon	Weekly Course Make-up Days
May 13-14	Mon-Tues	D.Min. Make-Up Days
May 14-15	Tues-Wed	<i>Shavuot</i>

Summer Session 2013

May 21	Tuesday	Summer Session Begins
May 27	Monday	<i>Memorial Day</i> - SEMINARY CLOSED
May 31	Friday	Graduation
July 2	Tuesday	Summer Session Ends

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. under the F-1 program. There are no exceptions to this policy. Typically and primarily, Hartford Seminary accepts international students interested in the Master of Arts 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 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). Applicants to the International Ph.D. program must have achieved a minimum score of 600 (written version), 250 (computer version) or 100 (internet version). Applications for admission will not be processed without official TOEFL scores.

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 a statement of financial credit from a recognized bank must be included) before the I-20 "Certificate of Eligibility for Nonimmigrant (F-1) Student Status" can be completed. 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. Limited financial assistance is available for international students and could be up to one half of the cost of program tuition.

All policies in the Hartford Seminary 2010-2011 Catalogue and the Hartford Seminary Student Handbook 2010-2011 apply; however, international students (and visiting 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 Designated School Official.

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 visiting 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 the programs offered by the Seminary are designed primarily for non-residential students, the Seminary does not guarantee accommodations on campus for students. Limited space may be available for rent in the Seminary's Edith Mason Howard Ecumenical House and in other Seminary residences. International students are given priority for Seminary apartment space that is available. For more detailed information, contact the Director of Administration and Facilities. Several rental options for student housing are typically available in the surrounding area.

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 Degree Program

The following table provides an *estimate* of total costs for the Master of Arts 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 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*

Tuition 2011-2012: \$1,800*/course (48 credits/16 courses**)	\$28,800
Books 16 courses at approximately \$150/course (<i>estimate</i>)	\$2,400
Additional Fees Application (\$50), Graduation Fee (\$185)	\$235
Housing (On-Campus When Available) 22 months at \$480*/month (rent includes utilities, internet service and local phone service)	\$10,560
Food 22 months at \$250/month (<i>estimate</i>)	\$5,500
Total Tuition, Books, Fees, Housing and Food	\$47,495
Additional Costs (all costs are estimates)	
Health Insurance - Required Health Insurance costs vary significantly based on age, health, etc.; Insurance premiums can vary from \$700 to \$5,000 (<i>\$1,500 is an estimate</i>)	\$1,500
Computer (approximate) Computer Equipment (\$1,000)	\$1,000
Phone 22 months at \$20/month for long distance	\$440
Personal Expenses Clothing, postage, recreation, toiletries, etc. 22 months at \$50/month	\$1,100
Transportation Public transportation; 22 months at \$45/month; <i>Does not include cost of transportation to and from the United States</i>	\$990
TOTAL Estimated Program Costs – M.A. degree	\$52,525

*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*

Tuition 2011-2012: \$1,800*/course (36 credits/12 courses**)	\$21,600
Books 12 courses at approximately \$150/course (<i>estimate</i>)	\$1,800
Additional Fees Application (\$50), Graduation Fee (\$185)	\$235
Housing 22 months at \$480*/month (rent includes utilities, internet service and local phone service)	\$10,560
Food 22 months at \$250/month (<i>estimate</i>)	\$5,500
Total Tuition, Books, Fees, Housing and Food	\$39,695
Additional Costs (all costs are estimates)	
Health Insurance - Required Health Insurance costs vary significantly based on age, health, etc. Insurance premiums can vary from \$700 to \$5,000 (<i>\$1,500 is an estimate</i>)	\$1,500
Computer (approximate) Computer Equipment (\$1,000)	\$1,000
Phone 22 months at \$20/ month for long distance	\$440
Personal Expenses Clothing, postage, recreation, toiletries, etc. 22 months at \$50/ month	\$1,100
Transportation Public transportation; 22 months at \$45/month; <i>Does not include cost of transportation to/ from the U.S.</i>	\$990
TOTAL Estimated Costs - Doctor of Ministry	\$44,725

*Subject to annual increase

**Each course is 3 credits

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 credit. Prerequisite for receiving six graduate credits for WLI and three graduate credits for the additional Seminary course is a baccalaureate degree or its educational equivalent. All graduates of the program receive a WLI certificate. Receipt of graduate credit is contingent upon the successful completion of course-for-credit requirements. Graduate credits acquired through WLI may be applied toward the Seminary's Graduate Certificate in Spirituality and/or Master of Arts Degree.

Program Prerequisites

There are no academic prerequisites for admission to the program for the basic enrollment option. 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 2010-2011 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 2011-2012

September 23-24; October 21-22; November 18-19; December 9-10; January 27-28; February 24-25; March 24-25; April 14-15 May 12-13.

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 (HMP), 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 or 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 HMP 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, VISA, 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.

Grading Options

The grading options are as follows:

- Students who may wish to receive undergraduate college credit from another institution 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.

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 HMP 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 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)

Agosto/Kim

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-181 Pastoral Care and Church Ministry

Carter

The heart of parish ministry is the care of the people. This course will focus on the development of skills and techniques for visitation, empathetic listening, providing support in crisis and understanding community systems and the development of community referral relationships. (Previous title - Introduction to Pastoral Counseling)

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

Kim

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.

Hispanic Ministries Program (HMP)

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 2011-12, 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 HMP. Please see the BMP courses description for classes available to HMP students.

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.

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 Student Handbook 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.

Family Educational Rights and Privacy Act (FERPA)

Hartford Seminary works to conform to the Family Educational Rights and Privacy Act. Please refer to the full policy in the Student Handbook.

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 on 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.

Administrative Staff

By Department

Office of the President

Heidi Hadsell - President

Mary Zeman - Executive Assistant and Human Resources Director

Office of the Academic Dean

James Nieman - Academic Dean

Vanessa Avery-Wall - Admissions and Recruitment Manager

Lorraine Browne - Executive Assistant

Marcia Pavao - Administrative Assistant for Academic Services

Karen Rollins - Director of Academic Services and Registrar

Vincent Vu - Assistant to the Registrar

Administration

Roseann Lezak Janow - Director of Administration and Facilities

Ronald Malcolm - Facilities Maintainer

Black Ministries Program

Benjamin Watts - Director

Althea Walker - Program Assistant

Business Office

Lilyne Hollingworth - Comptroller

Alicia Nesbitt - Financial Aid Coordinator

Nancy Wood - Administrative Assistant

Communications

David S. Barrett - Director of Public and Institutional Affairs

Yvette Law - Communications Associate

Distance Education

Scott Thumma - Director

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

Ingrid Mattson - Director

Timur Yuskaev - Director, Islamic Chaplaincy Program

Hartford Institute for Religion Research

David A. Roozen - Director

Sheryl Wiggins - Administrative Assistant

Institutional Advancement

Jonathan Lee - Chief Development Officer

Janine Hewitt - Database Coordinator & Development Associate

International Ph.D. Program

Yahya Michot - Director

Mary Coleman - Administrator of the International Ph.D. Program

Library

Steven Blackburn - Librarian
Gale Brancato - Cataloguer
Andrea Jones - Circulation and Interlibrary Loans and Receptionist
Margaret Lezak - Technical Services
Viola Mullin - Reference Librarian
Marie Rovero - Administrative Assistant

Web and Information Technology

Case Management

Women's Leadership Institute

Miriam Therese Winter - Director
Margaret Lezak - Program Assistant

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St. John's Episcopal Church, West Hartford, Connecticut

Ms. Amy Robinson

Alumna and Owner, The Robinson Graham Group - Marketing, Communications and Business Education,
Hartford, Connecticut

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Special Envoy to the Middle East and the Organization of the Islamic Conference for the President of the
Republic of Indonesia, Jakarta, Indonesia

The Rev. Charles Turner

Pastor, Shiloh Baptist Church, Hartford, Connecticut

Dr. Scott Thumma

Professor of Sociology of Religion and Director of Distance Education, Hartford Seminary

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The First Church in Windsor, Windsor, Connecticut

Mr. David L. Yoder

Owner and President, Industrial Construction Company, Inc., Newington, Connecticut
The Congregational Church in South Glastonbury, Connecticut

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