



ENVISIONING A WORLD WHERE PEOPLE OF PAGAN AND  
NATURE-BASED SPIRITUALITIES CAN RECEIVE  
COMPETENT AND COMPASSIONATE SPIRITUAL SUPPORT

SEEK  
EXPLORE  
EMPOWER

Cherry Hill Seminary

[WWW.CHERRYHILLSEMINARY.ORG](http://WWW.CHERRYHILLSEMINARY.ORG)

2025

*Student Handbook  
& Catalog*

## Welcome to Cherry Hill Seminary!

Amidst news that growing numbers claim no religious affiliation and congregations are struggling to keep their doors open, we find that now, more than ever before, Paganism and the many forms of Nature spiritualities offer spiritual sustenance. Some seek healing or solace, some call for justice, and many look for celebration of life and its myriad passages. Some see the growth of Pagan and Nature spiritualities as hope for the earth, herself. Many look to the eclectic and diverse nature of Paganism as a positive model for the burgeoning globalization of society.

Whatever we seek as spiritual sojourners, we are all still human — we need support during life's painful transitions, community allies when we answer the call to effect social change, assistance with crisis, companionship as we pursue the path of transformation. And we are the most curious of creatures on the planet, ever and always wanting to know more, understand better, see further.

The Cherry Hill Seminary community is poised to address the needs presented by our constantly changing communities, including the spiritually-independent, the "spiritual-but-not-religious," and the spiritually fluid. We have assembled the finest faculty available, rivaled closely by the caliber of our students, and we continue to develop unique programming.

March 2025 marks the end of Cherry Hill Seminary's 18th year as a public nonprofit educational institution (and going on twenty years since our founding as a private teaching effort). It has been my honor to serve as director since January 2008. Like a garden, we have flourished in the fertile soil found among those who hunger for knowledge. Nowhere else can one find Cherry Hill Seminary's unique blend of reasoned inquiry, educational resources and nurturing relationships in a learning community. Cherry Hill Seminary is deepening its roots, and our ever-spreading branches offer a unique kind shade and sustenance.

You are warmly invited to be part of this dynamic learning community, as a student, as a volunteer, as a donor member of The Hypatia Society, or in a way we've not yet thought of. In your own way, be part of Cherry Hill Seminary as we step across our own threshold of change.

Yours in changing times,

Holli S. Emore, M.Div.  
Executive Director

## Notices About This Student Handbook & Catalog

This handbook contains information effective January 1, 2025. All previous handbooks (sometimes called catalog) are posted publicly on the Seminary main web site under For Students/Materials.

Cherry Hill Seminary reserves the right to add or drop programs and courses, to change fees, to change the calendar that has been published and to institute new requirements when such changes are necessary. Every effort will be made to minimize the inconvenience such changes may create for students. Suitable substitutions will be allowed for required courses that have been withdrawn.

All general information about Cherry Hill Seminary is found in this handbook, including official policies, procedures, fees, programs, courses, and grading and conduct expectations.

All students are encouraged to review the handbook from the time you decide to apply for admission. You should also review the School Performance Fact Sheet provided during the admissions process.

All Seminary instruction is provided through online distance education technologies (not a physical campus). While you are welcome to schedule a visit to our South Carolina office, we do not occupy a physical academic campus. Periodic conferences, symposia and student intensives are held in various locations in the United States; recommended hotel accommodations are included in announcements for such events. During the pandemic, we have suspended site-based events, but hope to hold a virtual intensive this year.

Cherry Hill Seminary requires students to have access to a reliable (preferably high-speed) internet connection. The Seminary is not liable for interruptions in service or failure of its web site and online classroom platform.

The Seminary has no debts, no record of bankruptcy or petitions for bankruptcy, and no legal claims against it. The Seminary strives to be transparent, accurate and accountable in all communications, including students, donors, the public and any others. Anyone may file a complaint against the Seminary by contacting the South Carolina Commission on Higher Education at 803-737-2260, or [www.che.sc.gov](http://www.che.sc.gov).

The South Carolina Commission on Higher Education is the licensing authority for private postsecondary education under the provisions of the Nonpublic Postsecondary Institution License Act, Chapter 58 of Title 59, South Carolina Code of Laws, Section 59-58-30, 2(a). Under this statute, as a religious school Cherry Hill Seminary is currently exempt from state regulation.

Cherry Hill Seminary is a registered nonprofit organization with the State of South Carolina and is a registered nonprofit under the Internal Revenue Service code 501-c-3. All annual filings are available upon request to the Seminary office or by visiting [Guidestar.org](http://Guidestar.org).

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# Introduction to Cherry Hill Seminary

Cherry Hill Seminary trains individuals to do the work of professional ministry grounded in Pagan and related nature-based spiritualities. We offer a Master of Divinity (M.Div.) and Master of Pagan Studies, as well as enrichment classes for those not seeking a degree, and a non-professional mentored program of study.

## Our Mission

Cherry Hill Seminary serves Pagan and Nature-based communities by providing transformative education and empowering students to advance academically and lead spiritually.

## Our Vision

Cherry Hill Seminary envisions a world where people of Pagan and Nature-based spiritualities can receive competent and compassionate spiritual support.

## Our Values

To live our mission, we:

- Honor the Sacredness of the Earth
- Embrace Diversity
- Value Scholarship
- Advocate Service to Our Communities
- Support the Diversity of Spiritual Expression in Pagan and Nature Spiritualities

Cherry Hill Seminary prohibits discrimination on the basis of race, color, religion, creed, sex, age, marital status, national origin, mental or physical disability, political belief or affiliation, veteran status, sexual orientation, gender identity or expression or any other class of individuals protected from discrimination under state or federal law in any aspect of the access to, admission, or treatment of students in its programs and activities, or in employment and application for employment. Furthermore, Seminary policy includes prohibitions of harassment of students and employees, i.e. racial harassment, sexual harassment, and retaliation for filing complaints of discrimination.

## Our History

The seed that became Cherry Hill Seminary was planted in the early 1990s by a group of Vermont Pagans. Classes were conducted first by mail, and then brought online in 2000. The Seminary was granted 501(c)3 tax-exempt status by the Internal Revenue Service in March of 2007. Business operations were moved to South Carolina in 2008, and the first master's program was announced in July 2009. By January 2024 we have awarded nine Master of Divinity degrees, 17 Community Ministry Certificates, and numerous former certificates; hundreds have taken one or more courses.

## Guardian Ancestor

Cherry Hill Seminary honors Hypatia of Alexandria, a woman of extraordinary accomplishments who was martyred in 415 CE, as we pursue our vision of providing professional Pagan ministry education. Hypatia was ritually installed in June 2004 as Guardian Ancestor using the formal name Despoina Hypatia Polumathes. *Despoina* is "Lady, Mistress"; *Polumathes* means "much learned."

## Governance

Cherry Hill Seminary is a 501(c)3 nonprofit public charity incorporated in the state of South Carolina, in the United States. As such, it is governed by a volunteer board of directors. As the chief governing body of Cherry Hill Seminary, the board of directors delegates management authority to the executive director in accord with its policies. The executive director is responsible for management of staff, outlined in the Cherry Hill Seminary Organizational Chart.

### Administration and Staff

Holli S. Emore, M.Div., Executive Director, SC  
Margo Wolfe, Ph.D., Academic Dean, PA  
Dana Doerksen, MLIS, Librarian  
Mason Davenport, Student Services Coordinator

### 2025 Board of Directors

Sara Blackwelder, Treasurer, CO  
Diane Cacciato, British Columbia  
Jeffrey Keefer, President, NY  
Margaret Meggs, MT  
James Taylor, SC  
Ryan Ridpath, NC  
Dana Dorekson, WA

### Advisory Council

Phyllis Curott, J.D.  
Ronald Hutton, Ph.D.  
Michael McDermott, M.D.  
Aline O'Brien  
Michael C. Owens, J.D.  
Michael York, Ph.D.

## Business Address and Hours of Operation

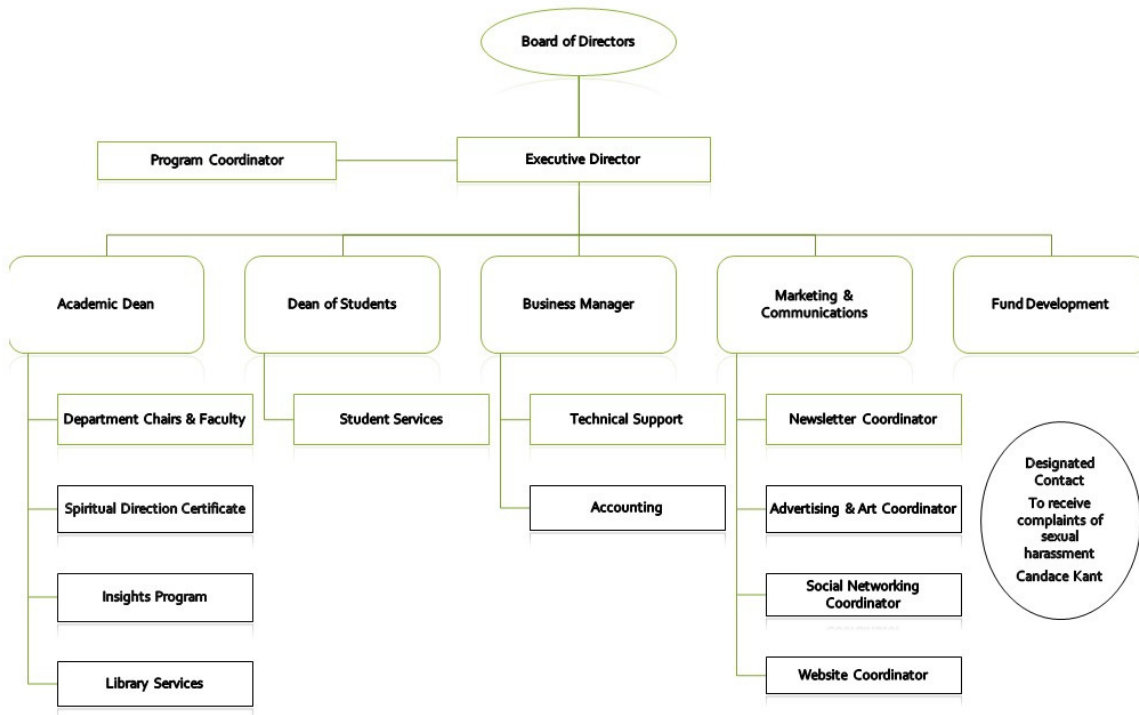
Seminary staff work from home offices in several cities around the United States. In the future, we anticipate opening a business office in Columbia, South Carolina, where we are presently incorporated, and where our executive director lives. For this reason, staff are more accessible than if they were limited by restricted office hours. Staff are in several time zones, and frequently check messages or otherwise communicate at varying times. Messages left on our toll-free phone system (1-888-503-4131), or email sent to staff, will normally receive a response within 24-48 hours, and most often, much sooner. Visit the virtual Seminary at [www.cherryhillseminary.org](http://www.cherryhillseminary.org). While staff strives to respond to messages as quickly as possible, we may be unable to respond for up to 1 business day.

## Contact Information

Cherry Hill Seminary  
P.O. Box 212804  
Columbia, SC 29221  
CHS@cherryhillseminary.org  
www.cherryhillseminary.org



## Organization Chart



## Academic Affairs

Academic Affairs at Cherry Hill Seminary consists of the academic departments listed below, and several supporting offices and services. The Academic Dean oversees all aspects of academic affairs, providing administrative oversight and academic leadership. The Academic Dean works closely with and answers directly to the executive director. Major responsibilities related to academic affairs include academic planning, programs, and support services; academic policy; academic services; budgets; faculty affairs, governance, appointments, and advancements; and assisting with production of this handbook. Academic affairs aids both students and faculty in achieving their academic and professional goals. Cherry Hill Seminary is currently unaccredited by an outside accrediting body.

## Academic Departments and Faculty Leadership

Seminary department chairs serve on a revolving basis and are appointed by the Academic Dean from their respective departments. Serving at this time are:

Department of Ministry, Advocacy and Leadership, Deirdre Sommerlad-Rogers, Ph.D.

Department of Pastoral Counseling and Chaplaincy, David L. Oringerff, Ph.D.

Department of Theology and Religious History, Margo Wolfe, Ph.D.

## Graduate Programs

Cherry Hill Seminary programs are designed to meet the needs of working adults living in a complex and demanding world. Because instruction is primarily through distance education, students have more flexibility in the specific hours each week they need to reserve for study. With no need for daily travel to classes, Seminary classes are both environmentally sound and time efficient.

Each degree has specific requirements for face-to-face academic intensive sessions, held in various retreat locations. A student can expect to travel to a four-day or longer event twice before graduation with a master's degree. We have currently suspended site-based events but hope to hold a virtual intensive soon. Some degrees require practicums or internships which must be done locally, with both local and Seminary supervision.

All degree programs require the following core curriculum classes, which must be completed within the first two years of coursework:

- C5101 Ethics & Boundaries
- C5121 Contemporary Global Paganisms
- C5131 Spiritual Formation: Soul Work
- C5141 Pagan Theology
- C5151 Research Design and Methodology
- C5161 Interfaith Leadership

## **Master of Divinity | Ministry, Advocacy & Leadership**

General Requirements: 72 hours and a minimum 3.0 GPA

The basic professional degree for the work of clergy supported by academic studies, a Master of Divinity degree requires the equivalent of three years of full-time study and is considered a terminal degree. Ordination by one's specific group or tradition, in addition to the degree, may be required for endorsement or employment. (Cherry Hill Seminary does not ordain clergy.)

Ministry of all forms also requires leadership and advocacy in order to support whole persons and communities. Students in the Department of Ministry, Advocacy and Leadership will pursue studies in ethics, religious history, basic pastoral care, ritual arts, religious leadership, interfaith relations, public communications, and activism-advocacy.

### **Program Outcomes**

Upon graduation, students in the Ministry, Advocacy & Leadership concentration will be able to:

1. Define a personal theology of ministry, in the overlapping contexts of Pagan communities and the larger human communities.
2. Demonstrate competency engaging historic and current social justice issues that affect both the Pagan communities and human beings in general through their specific expressions of ministry, leadership or organizational advocacy.
3. Identify models of leadership that constructively engage ministry and advocacy issues significant to Pagan and larger human communities with a focus on the model that seems most fitting to the student's ministry/leadership goals.
4. Construct portfolios, rituals, ministry plans, or other organizational projects with demonstrate the student's ability to integrate academic, social, public, and religious resources for a targeted ministry audience.

### **Core Course Group** (18 credit hours):

C5101 Ethics and Boundaries  
C5121 Contemporary Global Paganisms  
C5131 Spiritual Formation: Soul Work  
C5141 Pagan Theology  
C5151 Research Design & Methodology  
C5161 Interfaith Leadership

### **MAL Course Group I**, Theology and Religious History (TRH) (3 credit hours):

T5301 Understanding Ritual Experience

### **MAL Course Group IA**, Theology and Religious History (TRH) (6 credit hours):

Any other two (2) courses from TRH

### **MAL Course Group II**, Pastoral Counseling and Chaplaincy (PCC) (6 credit hours):

P5102 Introduction to Pastoral Counseling and Chaplaincy  
P6207 Psychology of Religion and Paganism

### **MAL Course Group IIA**, Pastoral Counseling and Chaplaincy (PCC) (3 credit hours):

One (1) additional course in PCC

### **MAL Course Group III**, Ministry, Advocacy and Leadership (MAL) (9 credit hours):

M5325 Liturgical Design: Beyond the Wheel of the Year  
M5560 Leadership I  
M5900 The Art and Craft of Sacred Speech: Introduction to Homiletics

**MAL Course Group IV, Electives (15 credit hours):**

Any five (5) additional courses from MAL, at least two of which are 6000 level or above.

**MAL Course Group V, Intensives, integrative, community placement (12 credit hours):**

AI1 Academic Intensive I (1 credit hour)

AI2 Academic Intensive II (1 credit hour)

M5999 Capstone Project (1 credit hours)

M7201 Internship I (3 credit hours)

M7202 Internship II (3 credit hours)

*Community placement under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement, for example, Clinical Pastoral Education OR supervised internship in an approved clinic, hospital, private therapy office or social agency office.*

M7900 Master's Research Thesis OR Project Thesis (3 credit hours)

## **Master of Divinity | Pastoral Counseling & Chaplaincy**

General Requirements: 81 hours and a 3.0 GPA

The Department of Pastoral Counseling and Chaplaincy educates students in approaches that integrate pastoral counseling and chaplaincy studies with broad spiritual and scientific dimensions, giving a foundation in professional pastoral counseling theories consistent with current standards of excellence and research, as well as foundations in the specialized ministry of chaplaincy. Students explore how they, as practitioners of Pagan spiritual traditions, serve Pagans and non-Pagans alike through services on parity with those professionals of other faith groups. We offer the education needed by those who aspire to be leaders with a global outreach in the pastoral counseling and chaplaincy professions. Courses from each of the other departments enable students to explore a range of topics related to advocacy, ministry, theology, and history. A Master of Divinity degree requires the equivalent of three years of full-time study, 81 credit hours, and is considered a terminal degree. Ordination by one's specific group or tradition in addition to the degree may be required for endorsement or employment. (Cherry Hill Seminary does not ordain clergy.)

The Pastoral Counseling and Chaplaincy Department degrees meet basic educational and professional standards for students who plan to work in various counseling settings, and for those who plan to work in the professional chaplaincies. No institution or professional organization (i.e., APA, ACA, APC, etc.) grants licensure to practice in a regulated profession. Licensure authority is solely under the purview of the state (or other governing body) in which the regulated profession is practiced. Students seeking licensure are advised to consult the state regulating authority in which they plan to practice counseling, pastoral counseling, or work as a professional chaplain. Professional counseling is regulated in all states; pastoral counselors and chaplains may or may not fall under the oversight or regulation of a given state.

### **Program Outcomes**

Upon graduation, students will be able to:

1. Define and explain the theory and practice of professional chaplaincy as a specialized ministry.
2. Articulate the principles of pastoral counseling and chaplaincy in a variety of pluralistic and culturally diverse settings.
3. Demonstrate an understanding of sacred texts in terms of both historic and contemporary relevance.
4. Articulate a basic awareness of the range of faith practices and traditions and demonstrate the ability to engage in meaningful dialogue across faith traditions.
5. Critically examine historical and contemporary theological expression and define a personal position through theological reflection.
6. Conduct original relevant research using primary and secondary source materials.

### **Core Course Group (18 credit hours):**

C5101 Ethics and Boundaries

C5121 Contemporary Global Paganisms

C5131 Spiritual Formation: Soul Work

C5141 Pagan Theology

C5151 Research Design & Methodology

C5161 Interfaith Leadership

**PCC Course Group I, Theology and Religious History (TRH) (6 credit hours):**

Any three (2) additional courses from TRH.

T5090 World Religions from a Pagan Perspective (strongly recommended)

T5560 History of Western Esoterism, Wicca, and Contemporary Paganism

T5800 Sacred Texts (recommend)

T5280 American Spiritualities

T5301 Understanding Ritual Experience

T6475 Indigenous Religion and Culture

T6806 Pagan Reconstructionisms

**PCC Course Group II, Pastoral Counseling and Chaplaincy (PCC) (30 credit hours):**

P5102 Introduction to Pastoral Counseling and Chaplaincy

P5104 Psychopathology: Creativity, Madness & the Pagan Spirit

P5105 Human Development Across the Life Span

P5106 Personality and Counseling Theories

P5108 Diversity in Counseling and Advocacy

P6201 Counseling Skills & Therapeutic Interventions

P6207 Psychology of Religion and Paganism

P6301 Trauma-Informed Spiritual Care and Chaplaincy

M5241 Rites of Passage

**PCC Course Group III, Ministry, Advocacy and Leadership (MAL), (6 credit hours):**

Two (2) courses from MAL.

M5325 Liturgical Design

M5100 Advocacy for Social Justice (strongly recommended)

M5560 Leadership I

M6560 Leadership II

M5002 Children, Youth, and Teens in Contemporary Paganism

M5325 Liturgical Design

M5561 Nonprofit Management

M6206 Crisis Intervention and Conflict Resolution

Or another MAL course with departmental approval

**PCC Course Group IV, Electives (9 credit hours):**

Any additional three (3) courses from the following list--

P5203 Death, Dying & Grieving: Call of the Dark Mother

P5998 Special Topics in Pastoral Counseling and Chaplaincy

P6202 Group Theory and Dynamics

P6302 Transpersonal Psychology

P6700 Sexuality, Culture & Religion

T7301 Pagan Apologetics

P7801 Introduction to Military Chaplaincy; Military Families; War Ethics & Religion

P7802 The Experience of War; Wounded Warrior; Grief, Trauma, Loss and Recovery

P7803 Chaplaincy and Religious Freedom; Accommodation; Pluralistic Ministry

Or any TRH, PCC, or MAL course with departmental approval

**PCC Course Group V**, Intensives, integrative, community placement (12 credit hours):

AI1 Academic Intensive I (1 credit hour)

AI2 Academic Intensive II (1 credit hour)

P5999 Capstone (1 credit hour)

P7201 Community Placement I (Clinical Pastoral Education, CPE) (3 credit hours)

P7202 Community Placement Internship in either a pastoral or clinical setting. (3 credit hours)

*Community placement under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement, for example, Clinical Pastoral Education OR supervised internship in an approved clinic, hospital, private therapy office or social agency office.*

P7900 Master's Research Thesis OR Project Thesis (3 credit hours)

P7900 Thesis II (3 credit hours)—not required, but available if needed

## **Master of Divinity | Theology & Religious History**

General Requirements: 69 hours and a minimum 3.0 GPA

The basic professional degree for the work of clergy supported by academic studies, a Master of Divinity degree requires the equivalent of three years of full-time study, 68 credit hours, and is considered a terminal degree. Ordination by one's specific group or tradition, in addition to the degree, may be required for endorsement or employment. (Cherry Hill Seminary does not ordain clergy.) The Theology & Religious History area of concentration allows the student to focus primarily on religious studies while including study in the important elements of leadership and ministry, while offering students a unique opportunity to study theology, history and practice from a contemporary Pagan perspective.

### **Program Outcomes**

Upon graduation, students in the Theology & Religious History concentration will be able to:

1. Define personal theological positions using scholarly terms and contextualize within broader themes in contemporary Pagan theology.
2. Critically examine current intellectual debates in contemporary Paganism, particularly those related to defining the movement.
3. Compare and contrast contemporary Paganism with other religious traditions and spiritualities.
4. Conduct research using primary and secondary source materials through multiple scholarly methodologies.
5. Demonstrate a critical awareness of how multiple intersectionalities impact Pagan theology and practice.

### **Core Course Group (18 credit hours):**

C5101 Ethics and Boundaries  
C5121 Contemporary Global Paganisms  
C5131 Spiritual Formation: Soul Work  
C5141 Pagan Theology  
C5151 Research Design & Methodology  
C5161 Interfaith Leadership

### **TRH Course Group I, Theology and Religious History (TRH) (3 credit hours):**

T5301 Understanding Ritual Experience

### **TRH Course Group IA, Theology and Religious History (TRH) (6 credits)**

T5090 World Religions from a Pagan Perspective  
T5091 The Pagan Soul and the Spiritual Quest  
T5280 American Spiritualities  
T5560 History of Western Esotericism, Wicca, and Contemporary Paganism  
T5998 Special Topics in Theology and Religious History  
T6650 Paganism and the Body

### **TRH Course Group II, Pastoral Counseling and Chaplaincy (PCC) (6 credit hours):**

P5102 Introduction to Pastoral Counseling and Chaplaincy  
P6207 Psychology of Religion and Paganism



**TRH Course Group IIA**, Pastoral Counseling and Chaplaincy (PCC) (3 credit hours):  
Any one (1) additional course in PCC

**TRH Course Group III**, Ministry, Advocacy & Leadership (MAL) (9 credit hours):  
M5325 Liturgical Design: Beyond the Wheel of the Year  
M5560 Leadership I  
M5900 The Art and Craft of Sacred Speech: Homiletics

**TRH Course Group IV**, Electives (15 credit hours):  
Any five (5) additional courses from TRH  
T5800 Sacred Texts  
T5998 Special Topics in Theology and Religious History  
T6475 Indigenous Religion and Culture  
T6805 Goddess Traditions  
T6806 Pagan Reconstructionisms  
T6808 Heathenry  
T6855 Druidry and the Celtic World View  
T6990 Independent Study  
T7301 Pagan Apologetics

**TRH Course Group V**, Intensives, integrative work (9 credit hours):  
AI1 Academic Intensive I (1 credit hour)  
AI2 Academic Intensive II (1 credit hour)  
M5999 Capstone Project (1 credit hour)  
T7900 Master's Research Thesis OR Project Thesis (3 credit hours)  
T7901 Thesis II (3 credit hours)

## **Master of Pagan Studies**

General Requirements: 48 hours and a 3.0 GPA

The Master of Pagan Studies degree fosters Pagan scholarship with study and research in the Department of Theology and Religious History. To earn the degree requires 48 credit hours, the equivalent of two years of full-time study. Studies include courses from each department, plus a project, intensives attendance and a thesis.

### **Core Course Group** (18 credit hours):

C5101 Ethics and Boundaries  
C5121 Contemporary Global Paganisms  
C5131 Spiritual Formation: Soul Work  
C5141 Pagan Theology  
C5151 Research Design & Methodology  
C5161 Interfaith Leadership

### **MPS Course Group I**, Theology and Religious History (TRH) (12 credit hours):

T5090 World Religions from a Pagan Perspective  
T5301 Understanding Ritual Experience  
T5560 History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present  
T6475 Indigenous Religion & Culture

### **MPS Course Group IA**, Theology and Religious History (TRH) (6 credit hours)

Any two (2) additional courses from TRH

### **MPS Course Group II**, Pastoral Counseling and Chaplaincy (PCC) (3 credit hours):

Any one (1) course from PCC

### **MPS Course Group III**, Ministry, Advocacy & Leadership (MAL) (3 credit hours):

Any one (1) course from MAL

### **MPS Course Group IV**, Intensives, integrative, thesis (6 credit hours):

AI1 Academic Intensive 1 (1 credit hour)  
AI2 Academic Intensive 1 (1 credit hour)  
T5999 Capstone Project (formerly Praxis) (1 credit hour)  
T7900 Master's Research Thesis OR Project Thesis (3 credit hours)

## Community Ministry Certificate

The Community Ministry Certificate is a program of guided independent study. This program is designed especially for individuals ready to embark on a 13-month mentored learning experience which may result in optional ordination or credentialing by a specific tradition-organization. This program is open to students who are at least 18 years old. Candidates need not have a college degree or previous experience, but should be committed to learning and self-reflection, a process that is foundational to serving one's local or regional community spiritual needs. Each student will be assigned to a faculty mentor who supervises your progress, interacts weekly in the online classroom forum, marks assignments for each module, and gives evaluations after five months, 10 months and at completion of all 13 modules. While there are no course live meetings, you and your faculty mentor communicate as needed and desired by email and internet, and by mutually agreed upon phone or video appointments.

Modules include media from a topic expert, a syllabus/schedule, readings, a forum to interact with the faculty mentor, and any other necessary resources. You must purchase your own books from a vendor of your choice, but much of the work is already presented in each of the modules. The emphasis is on comprehension and personal/spiritual development and though writing brief essays, each student must demonstrate competency in the topic.

Student progress through the CMC is self-directed but is designed so that the program is completed by the end of 13 months. Therefore, each module must be completed in the month it is begun, and each module is followed immediately by the next one. Progress to the next module takes place each month when payment is received, regardless of early completion of the previous module.

Upon successful completion of the program, you may submit an application to an ordaining body. At this time Sacred Well Congregation has agreed to accept the Community Ministry Certificate as satisfying its education requirements for clergy. We encourage other traditions or organizations to contact Cherry Hill Seminary if they wish to discuss a similar agreement for their clergy candidates. Note that the CMC does not replace specific tradition training.

The CMC is independent of the regular CHS semester, so you may enter the program at any time throughout the year. Registration is only complete when you have set up a monthly recurring payment in Paypal (for the 13 months of the program) or arranged for an automatic electronic transfer (check with the office about this if you have questions). Should you need to withdraw from the program, there is no refund, and you are expected to cancel your own recurring payment. Should you need a leave of absence, you must notify your faculty mentor in writing, and will pay a re-entry fee equal to one month's tuition.

Since this program may result in ministerial credentials, the student and faculty mentor will use a CMC Learning Goals checklist throughout the program. Periodic review of progress to date on that checklist will help you make a personal assessment. A faculty mentor has the option of recommending (in unusual cases) that you may not be accepted for ordination and recommend dropping the certificate. The competencies checklist will be used to determine successful completion of the program. FAQs may be found on the CHS web site under Programs.

Visit our web page to read more FAQs about the Community Ministry Certificate and the form to register. A resume and two personal reference letters are required.

## CMC Program Modules and Outcomes

<b>Module 1: What Is Paganism</b>
<p>Describe the rise of contemporary Pagan movements from the mid-20th century to the 2020s and the significant adaptations in those practices.</p> <ul style="list-style-type: none"><li>b. Understand basic common Pagan concepts like the seasonal observances, sun and moon cycles, polytheism, magic, ritual, and integration of early pre-modern storytelling and myths.</li><li>c. Explore at least three Pagan traditions which are new to you.</li><li>d. Develop awareness of the range of contemporary Pagan practice worldwide.</li><li>e. Begin to examine your personal practices as they relate to the larger Pagan society both local and globally.</li></ul>
<b>Module 2: Ethics &amp; Personal Development</b>
<ul style="list-style-type: none"><li>a. Understand the concept of ethics and how it is different from morality.</li><li>b. Distinguish problematic religious community behavior.</li><li>c. Explore ways of nurturing regular personal spiritual practice.</li><li>d. Articulate a personal ethical code congruent with your theology.</li></ul>
<b>Module 3: Diversity, Culture and Sexuality</b>
<ul style="list-style-type: none"><li>a. Understand concepts of gender identity, sexual orientation, and expression.</li><li>b. Understand the multiple aspects of diversity in contemporary society.</li><li>c. Demonstrate respect for those who differ from you in various aspects of diversity, including religious.</li></ul>
<b>Module 4: Being in Community</b>
<ul style="list-style-type: none"><li>a. Prepare to offer basic spiritual support to those in your community.</li><li>b. Understand clergy response to child abuse and neglect.</li><li>c. Appreciate and embrace the value of religious diversity.</li><li>d. Understand basics of interfaith work, including interfaith dialogue and peace-building.</li></ul>
<b>Module 5: Life Stages: Birth to Young Adult</b>
<ul style="list-style-type: none"><li>a. Analyze some models of spiritual development.</li><li>b. Learn active listening skills and basic spiritual assessment.</li><li>c. Identify spiritual needs for prenatal, birth, childhood, adolescent, and young adult stages.</li></ul>
<b>Module 6: Ritual: The Theory and Art</b>
<ul style="list-style-type: none"><li>a. Examine why humans perform ritual and what some scholars think it means.</li><li>b. Survey types of ritual and common ritual patterns.</li><li>c. Review the variety of ritual around the world and throughout history.</li><li>d. Consider the role of ritual for contemporary Pagan, interfaith, spiritual-but-not-religious, and other emerging spiritual contexts.</li></ul>

<p><b>Module 7: Leadership and Groups</b></p> <ul style="list-style-type: none"> <li>a. Examine the relationship of self-awareness to leadership ability.</li> <li>b. Learn basic leadership skills.</li> <li>c. Survey some models of group dynamics</li> <li>d. Reflect on your personal tendencies when in group settings.</li> </ul>
<p><b>Module 8: Families and Relationships</b></p> <ul style="list-style-type: none"> <li>a. Learn about basic family systems theory.</li> <li>b. Practice how to evaluate and create a plan of spiritual care.</li> <li>c. Know the signs of abuse and appropriate ways to respond, when to refer, when to report, and when to intervene.</li> <li>d. Identify local referral sources and set up a personal file for future reference</li> </ul>
<p><b>Module 9: Life Stages: Adult to End of Life</b></p> <ul style="list-style-type: none"> <li>a. Learn about spiritual emergencies and how to respond.</li> <li>b. Research local statutes for mandated reporting and clarify the clergy role.</li> <li>c. Understand the effects of grief and how to support the grieving.</li> <li>d. Identify spiritual needs for adulthood, marriage, end of relationship, illness, aging, and death.</li> </ul>
<p><b>Module 10: Personal Theology</b></p> <ul style="list-style-type: none"> <li>a. Demonstrate familiarity with theological concepts.</li> <li>b. Reflect on personal theological assumptions and personal spiritual experiences.</li> <li>c. Apply theology to everyday life situations.</li> <li>d. Write your personal theology which addresses human nature, divinity, good/evil, and personal practice.</li> </ul>
<p><b>Module 11: Mental Health and Addictions</b></p> <ul style="list-style-type: none"> <li>a. Understand basics of mental health and how mental illness may manifest.</li> <li>b. Recognize signs of depression and risk of suicide.</li> <li>c. Understand and recognize symptoms of substance abuse and addiction.</li> <li>d. Identify local referral sources and set up personal file for future reference.</li> </ul>

## Module 12: Public Speaking and Building Allies

- a. Understand the basics of successful public speaking.
- b. Demonstrate how to create a workshop or class.
- c. Understand the ethical and leadership responsibilities of a teacher.
- d. Identify other individuals and organizations with whom you may be able to collaborate in the future.

## Module 13: Lifework

- a. Identify personal strengths, weaknesses, opportunities, and challenges.
- b. Use these to narrow the focus of your personal goals.
- c. Develop specific objectives and benchmarks for successful life plan implementation.
- d. Write a personal reflection on your overall 15-month CMC journey, including what you have learned and how you may have changed.

## Spiritual Direction Certificate

Spiritual Direction has been a process offered within faith traditions as a part of formation for religious professionals and selected lay leaders. During the last 15 years training has shifted from small, independent programs to comprehensive programs housed in or affiliated with learning institutions such as Cherry Hill Seminary. Our program equips students to practice with seekers of a variety of (and no) spiritual identities.

- Cohort-based virtual community of international learners
- Teachers from Pagan, Indigenous, Catholic, Sufi, neuro-diverse, gender-fabulous, (and more) wisdom
- Grounded in earth-relating traditions
- Focus on building a community of accountability and support.
- Celebrating the knowledge you are whole holy and worthy.

### Who should study for the Spiritual Direction Certificate?

This CHS program is an opportunity to deepen and grow as a human, expand and clarify your faith formation, and level up as a spiritual care provider. In short, this program is for persons who:

- Have some theological background
- Are seeking a deeper spiritual connection in their lives
- Wish to serve the world
- Have been told they are good listeners or guides
- Have an interest in connecting and learning with a cohort of fellow seekers from different faith traditions
- Are ready to commit to a robust 24-month program

### Upon Completion

Participants receive their Spiritual Direction Certificate upon successful fulfillment of the requirements of the 24-month program. Upon completion of the program, participants will be credentialed Spiritual Companions, able to 'hang out a shingle' as a qualified and professionally recognized spiritual director/companion. Participants can list themselves on the Spiritual Directors International directory and upon completion of the program, participants with UU affiliation (UUSCM or other) also meet the criteria for becoming a part of the UU Spiritual Direction Network.

### Format

Students are admitted into a cohort, with a minimum size of ten persons. The 2 year program is divided into 4 quarters and includes live online meetings with lectures, discussion, case studies, role playing and guest speakers, covering the following content.

Six themes are woven through every month:

Formation	Know Thyself
Skills	Learn and Practice (practical)
Ancestors/Sibs	Be aware of the diversity of practice and faith, forebears and sibling faiths who do SpiDir work
Practices	Experience this (spiritual)
Tools	Be able to make use of this (resources)
Arts	Expand beyond talking and have fun

### **Focus for Quarter I**

- Begin to develop personal formation through theological and spiritual growth.
- Learn and practice basic spiritual listening skills.
- Begin to review ancestors/siblings of Spiritual Direction work: contemplative spirituality, the mystics, theology and practice.
- Begin to engage with contemplative and devotional spiritual practices, such as those in Celtic, Desert, Natural, and Creation spiritualities.
- Begin to evaluate and apply tools for discernment, self-discovery and transformation such as Myers–Briggs Type Indicator, the Enneagram, clearness committee, Tarot, and Ignatian discernment.
- Begin to explore the arts in spirituality, e.g. poetry, fairy tales, myth, dance, visual arts.

### **Focus for Quarter II**

- Continue to develop personal formation and identity through theological and spiritual growth.
- Continue to learn and practice spiritual listening skills and the structure of the companioning relationship.
- Review ancestors/siblings of Spiritual Direction work: contemplative spirituality, the mystics, theology and practice.
- Engage with contemplative and devotional spiritual practices, such as those in Wiccan, reconstructed Pagan, and indigenous spiritualities.
- Evaluate and apply more tools and arts, including exploring scriptures (defined broadly) for spiritual direction.
- Put Spiritual Direction into contemporary social contexts through discerned action for social transformation: spiritual life and practice as a call to service and justice in our world.

### **Focus for Quarter III**

- Exploration of your traditions theology and its relevance to the practice of Spiritual direction and developing an identity as a Spiritual Director.
- Gifts from and distinctions from psychology skills: transference and counter-transference, shadow and complex identification, depth psychology, family systems, and brief therapy. (Spiritual Direction is NOT therapy.)
- Practicum in guiding retreats and groups and intro to working in organizations.
- Connecting with ancestors/siblings: a deep dive with a selected mystic
- Tools such as Dream work, including the function of dreams, and how to use dream work with both individuals and groups; Parts of self work, inner landscape, teachings from Murshida Rani Kathleen McLaughlin, Starhawk and Ken Wilber.

### **Focus for Quarter IV**

- Articulating an identity and planning a future in Spiritual Direction work.
- Spiritual direction with particular populations. (bereavement, addictions, aging, illness, disability/difference, etc.)
- Integrating ancestors/siblings, modalities, skills, practices, tools, arts, and personal theologies with the practice of Spiritual Direction.
- Developing a heart-centered business.
- Ethics, collegiality, supervision and consultation.



### **Ethics and Boundaries**

The CHS self-directed Insights Course is included in your program cost. Other ethics courses, or a book report, can be substituted (at your own expense).

### **Second course of your own choosing**

A course to further a specialization or interest will be taken at CHS or elsewhere at any time during the program. There is no charge for you for one CHS Insights course; a graduate course or a course taken elsewhere is at your own expense. This course must be the equivalent of an insights course or better.

### **Praxis**

In addition to in class praxis (Introductory exposure to direction in dyads and triads in year 1 and submitting recorded spiritual direction sessions to the instructor in quarter 4. In year 2 we will guide you in setting up your trial-practice, offering spiritual guidance to three persons, and receiving supervision.

### **Required Texts**

The full reading list can be found on the Spiritual Direction Reading List Page of the Cherry Hill Seminary web site. Report on 1-2 texts per quarter.

### **Interviews**

Two interviews with spiritual companions are required each quarter 1 and quarter 2.

### **Receiving Spiritual Direction and Supervision**

The effective and ethical practice of spiritual mentoring depends upon the caregiver's own continual cultivation of emotional and spiritual resources, self-knowledge, and ability to use themselves for the care of others.

Students are required to receive monthly personal spiritual direction at their own expense throughout the course of the program. Fees generally range from \$50-135 per hour-long session. Either supervised group or individual spiritual direction meet this requirement. Referrals to spiritual companions will be provided on request. Companions must be approved by the program chair, therefore, if you are already in a spiritual mentoring relationship, please discuss with the program chair during your interview.

Engaging in supervision is a spiritual practice as well as an ethical commitment on the part of all spiritual directors. We require supervision throughout year 2 to facilitate formation and learning. Eight supervision sessions are required for completion of the program. Fees for individual supervision are the responsibility of the student. Fees generally range from \$50-135 per session. A list of supervisors/facilitated groups will be provided.

### **Cost**

- \$130 tuition per month for 24 months. You will be billed on the 1st of each month. Payment is due on receipt of the invoice.
- The cost of the "second course of your own choosing" if you opt for a non-insights course
- The cost of quarterly retreats should you choose to attend for-fee experiences
- The cost of the spiritual companion/supervisor you meet with throughout the program (outside of CHS)

### **Time Commitment throughout course**

6 hours per month for online discussions and assignments for submission.

5 hours per month for face-to-face meetings with the whole cohort/small groups/a study-buddy

1 hour per month for your spiritual director

3 hours per month for reviewing material and reading 1-2 books per quarter  
One (weekend) retreat per quarter

#### **Additional time Commitment Quarter I and II**

- two interviews per quarter
- an elective
- an ethics course

#### **Additional time Quarter III and IV**

- offering a retreat
- seeing seekers (your own practice clients) and a supervisor
- your business plan, mystic report and reflection paper

#### **Evaluation Qualities/Criteria**

Student work (Completion of assignments, participation in forums, groups, and class, quarter reviews, self eval, recorded and in-class SD sessions and case studies) will be evaluated to discern substantive achievement of the below:

- Willingness to experience vulnerability in oneself and the seeker.
- Willingness to be open to the leading of spirit.
- Ability to attend to the stories, journey, yearnings and presence of the seeker and to learn and use the language that works for the seeker
- Ability to reflect supportively with a seeker and invite them into a deeper intimacy with meaning and their sacred.
- Ability to use diverse modalities to invite a seeker into deeper reflection
- Respect and appreciation for the multitude of spiritual paths and cultures
- Demonstrated commitment to hold boundaries around cultural appropriation, white supremacy, oppressive attitudes and behaviors, cult and cult-adjacent groups and the like, including gently encouraging your seeker to seek ethical and just behavior in service to the larger world.
- Conviction that each seeker is whole, holy and deserving of respect.
- Possess clear boundaries and differentiation. Articulate and adhere to ethical guidelines (ref ethical guidelines of SDI.)
- A system of accountability (supervision), a community of accountability and care, and a willingness to ask for help.
- Ability to quiet the noise in your own mind and heart in order to hear the heart of the seeker and the heart of the sacred.
- Ability to be a compassionate observer of yourself to see and know when you may be out of sync with either the sacred or the seeker and have ways to get back in sync.
- Ability to articulate the difference between therapy and SD, coaching and SD, pastoral care or chaplaincy and SD, social work and SD, etc. A definition of SD (that is particular to you.)
- Ability to articulate your particular gifts and readiness for SD and form a realistic plan for how you will move forward. Also, a picture of who your seekers most likely are and who they are NOT.

## Writing as a Spiritual Practice Certificate

The Certificate of Writing as a Spiritual Practice is a year of developing your writing in all the ways it is rooted in and reveals itself spiritually: Nature writing, short fiction, poetry and prayer, playwriting for ritual, and writing for children.

Weekly individual meetings with instructor as well as group critique meetings. By the end of the course, each participant will produce at least one piece suitable for publication in a Cherry Hill Seminary Anthology of Spiritual Writing.

As part of Cherry Hill Seminary's mission to empower spiritual leadership and scholarship, our students' meaningful written expression is an important tool. Writings developed in the CWSP program—

- Support student participation in community events as a ritual leader;
- Encourage the articulation of theological thinking;
- Enhance personal spiritual practice;
- Produce quality reading material for children and/or young adults; and
- Create meaningful fiction and non-fiction to benefit the wider reading public.

Over the course of 12 months, you will—

- Develop a personal devotional practice of spiritual writing.
- Develop proficiency in writing in several styles/genres/modalities.
- Produce work in several styles/genres/modalities of writing as a spiritual writing practice.
- Produce at least one publishable piece per module.
- Demonstrate editing and self-editing skills on your own and others' work.

Quarterly tuition \$375 payable at the beginning of that quarter, total for full year \$1500. (Note discount if paid in full at beginning of certificate, total cost is \$1395.

## Insights Courses

Insights are short courses (usually four weeks) with a narrow focus on a specific topic. All Insights courses are available to the general public without application for admission to Cherry Hill Seminary.

Some Insights courses will address a practical skill or special topic needed by many in the Pagan community. Master's students who have not recently been engaged in academic study might choose an Insights course to refresh their research and writing skills. Some Insights courses may be offered as prerequisites to another class.

If you are not a current Seminary student, you may simply register and pay the tuition. A link to the online registration form for non-degree-seeking students is posted on our web site (under Educational Programs-Admissions). Insights courses do not earn any credit towards a degree. Only where specifically noted do Insights courses earn units towards a certificate.

## Additional Academic Requirement Information

### Academic Intensive

Cherry Hill Seminary requires intensives that are either in-person or virtually which gives students the opportunity to work with faculty and other students in a differing environment. Sometimes academic intensives are held during a conference, retreat location, over a long weekend or in another configuration. Typically, academic intensives require readings and homework in the several weeks before and after the intensive. These offerings will be made available throughout a student's time at Cherry Hill.

### Capstone Project

The Capstone Project class is required for all master's students and should be undertaken promptly after half the credits toward the degree have been completed. The class is worth one credit toward the degree, and as such, should involve approximately 45 hours of work. Students approach a faculty member with whom they have previously studied to create a Capstone Project proposal in their area of ministry. Once the proposal has been approved, the student will have six months to complete the project, which will be evaluated by the supervising faculty member.

Projects may include community advocacy, field research, library research, the creation of educational curricula, ritual design, creative writing, and more. Regardless of the nature of the project, the student will be expected to find a way to serve the larger community with this work and produce a written, visual, or audio summary of the project that can be shared with other students and faculty in the Capstone Project classroom.

The student approaches a faculty member with whom they have previously studied to propose a project in their area of ministry. The proposal must be approved by the Capstone Project supervisor and department chair (or, if the advisor is also the department chair, by the Academic Dean). Once the proposal has been approved, the student will have six months to complete the project, which will be evaluated by the supervising faculty member. Subject to the approval of the Capstone Project supervisor and department chair (or Academic Dean), one six-month extension on the project may be granted. Students failing to complete the Capstone Project during the extension period must submit a new proposal for approval. An extension or new proposal must be registered with the office with tuition payment.

### Proposal Requirements

The Capstone Project proposal is a formal written document of three to ten pages in length, depending on the type of project. Students are encouraged to consult with their supervisors about the process of drafting a proposal.

It should include the following sections:

1. Descriptive title. This title can be provisional.
  2. Abstract. Briefly summarize your project in no more than 300 words. Include the reasoning behind the project, the audience or community it is meant to serve, its relationship to your ministry, your methods, your thesis or goals, and the project's predicted outcome.
  3. Focus and Method. In some detail, state the purpose or goals of the project, demonstrate your knowledge of the area or subject, describe major relevant issues, explain your methods, and define the project's boundaries.
  4. Significance. Describe the potential significance and contribution of your project, as well as possible challenges and weaknesses. Explain how your project will benefit the Pagan community in general, your community in particular, and/or your personal ministry.
- Annotated bibliography. What resources have you drawn on to design your project? Using an APA,

MLA, or Chicago Style Guide, list books, journals, articles, electronic materials, or other resources relevant to your project. After each citation, include a brief (up to about 150 words) descriptive and evaluative paragraph that informs the reader of the relevance of the source cited.

After the proposal is approved, the student negotiates a written contract with the project supervisor. The contract includes a schedule of regular meetings with the supervisor, a list of Capstone Project goals, an agreed-upon series of deadlines by which the various goals will be met, and the method by or medium in which a summary of the project will be submitted to the Capstone Project classroom. This contract may be revised with the agreement of the supervisor within the initial six-month period; extensions beyond six months require formal approval by the department chair (or Academic Dean).

### **Independent Study**

The scheduling of Independent Study of regular courses (not including courses outside of the regularly offered curricula) can be offered on a limited basis and must meet the following criteria. The definition of this type of independent study is: one-to-one instruction using course material, course contact hours, and course evaluations that align with the learning outcomes for that course. Substitutions can be made for some of the content and assessments due to the nature of the one-to-one contact.

1. Student is in good standing with Cherry Hill Seminary
2. Student is nearing the end of their program and require a class that will not be offered before scheduled graduation
3. A professor is willing and able to provide the independent study course
4. Students may have a maximum of 12 credit hours in independent study courses for graduation, including courses that are not listed in the student catalog.
5. Approval from department chair and academic dean.

### **Master's Thesis or Project**

Cherry Hill Seminary's Masters of Divinity Thesis or Project is the avenue by which students demonstrate their individual efforts to master an education in diverse aspects of Pagan scholarship, philosophy, practice, and skilled pastoral counseling. This project or thesis will demonstrate original thinking on the part of the student and reflect her or his understanding of the integrated concepts and theories central to the discipline of their studies. Students, along with their Master's committee, develop and implement a project or thesis topic that demonstrates the integration of the principles and practices learned at Cherry Hill Seminary. Additional information is given below in the appendices of this handbook. All master's students are required to take the core course C5151 Research Design and Methodology, which will also give them valuable guidance for their thesis work.

Cherry Hill Seminary's Master of Divinity Thesis or Project is the avenue by which students demonstrate their individual efforts to master an education in diverse aspects of Pagan scholarship, philosophy, practice, and skilled pastoral counseling. This project or thesis demonstrates original thinking on the part of the student and reflects their understanding of the integrated concepts and theories central to the discipline of Pagan pastoral counseling. Each student, along with their thesis committee, develops and implements a project or thesis that demonstrates the integration of the principles and practices learned at Cherry Hill Seminary.

The thesis may be the record of the student's successful completion of the project. This documentation and synthesis of work completed is also expected to show the personal spiritual and creative growth which occurred as a result of the education received at Cherry Hill Seminary. A separate project is not always necessary. In some cases, the thesis itself may be the project. A project may take many forms,

including but not limited to such things as:

- Original academic research and evaluation on a topic related to Pagan pastoral counseling
- Artistic, dramatic, and musical authorship or performance
- Teaching and training programs in contemporary Paganism or Earth-based spirituality
- Workshops or public events
- Authorship of a book or guide for others
- Creative works of writing
- Deep engagement in community work
- Video or audio recordings and internet communications projects
- Long-term projects of community service

In all instances, the Master's thesis or project serves as the official and community record of one's work at Cherry Hill Seminary and must have enough information recorded in it to enable those who will read it to see exactly what the M.Div. candidate did for their project, how it incorporated the values of the Seminary, how developing the specific project or thesis functioned to contribute to the candidate's spiritual formation, and what were the sources of influence for the project (i.e. in terms of books, research, etc.). The Master's thesis or project is needed to fulfill requirements for graduation.

**The Master's Committee** is integral to the successful completion of the project and thesis. Therefore, it is vital that the committee be aware of the project's nature and what the candidate is attempting to accomplish. Each candidate will select three committee members. Two of the members must be faculty at Cherry Hill Seminary with terminal degrees from an accredited institution. They must be willing and able to help the student with reading and revising the thesis document, as well as substantive advising and feedback. One of these individuals will serve as the Chair of the Committee. The third member of the committee may be a content specialist who may or may not be affiliated with the Seminary, but who must have a terminal degree from an accredited institution.

The committee reads and approves the student's initial project proposal as well as the final thesis document. After the proposal is approved, the student will negotiate a written contract with the committee chair, which must be approved by the Chair of the student's department. The contract includes a schedule of regular meetings with the committee chair, a list of project goals, an agreed-upon series of deadlines by which the various goals will be met, and the method by or medium in which a summary of the project will be submitted. This contract may be revised with the agreement of the Master's Committee Chair within the initial six-month time period; extensions beyond six months require formal approval by the Chair of the student's department. Extensions require registration in and tuition payment for 5901 Thesis II. Read more about the master's thesis in the Appendix.

### **Internships and Field Experience**

The MAL and the PCC programs require some component of community placement or field experience, along with concurrent participation in a supervision group with other students doing community placement work. Students working on a Master's degree in Pagan Studies are required to complete Field Work in the form of a Practicum of 3 credits.

These requirements may be met in one of several ways: by completing one or more units of Clinical Pastoral Education in a hospital, prison, or other institutional environment; by serving an internship in a congregation, coven, grove, tribe, or other religious community; or by service elsewhere in the Pagan

community. Any community placement must be approved by the student's department chair and the Academic Dean, or (in the absence of an Academic head) the Executive Director. Note that the Capstone Project is a prerequisite for Ministry, Advocacy & Leadership majors, and Pastoral Counseling and Chaplaincy majors.

### **About Clinical Pastoral Education**

Clinical Pastoral Education (CPE) is an accredited program that operates much like an apprenticeship, giving you hands-on ministry experience in a clinical setting. You work under trained supervisors and are exposed to challenging ministry situations in which you must integrate personal, theological, and pastoral skills. CPE began in 1925 as a form of theological education that combines academic learning with that gained in clinical settings, such as hospitals and health care facilities, hospices, psychiatric and community care facilities, geriatric, veterans, and rehabilitation centers. It is accredited by the Association for Clinical Pastoral Education (ACPE) and recognized by the U.S. Secretary of Education through the U.S. Department of Education.

CPE is one of the best ways to get hands-on supervised experience in the work of chaplaincy and professional spiritual care. It is a spiritually- and emotionally stretching experience, one that will lead you to confront important questions about suffering, death, theodicy, and meaning, while you integrate them into your own life path. It is also an incredibly rewarding experience that will help prepare you for the challenges of real-life ministry, as you grow into your identity as spiritual care provider.

Cherry Hill Seminary gives academic credit for CPE done at a site accredited by ACPE. CPE is usually offered in single units, where 1 unit is a minimum of 400 hours. CHS gives 6 credit hours for 1 unit of CPE. Because CPE is so time-intensive, you should not take other classes during this period. Some people spread this work over two semesters to receive the full 1 unit.

Before doing CPE, you must successfully complete these courses: P5102: Introduction to Pastoral Counseling and Chaplaincy; and C5101: Ethics and Boundaries.

It is your responsibility to locate a program in your locale and apply to do CPE. A list of ACPE accredited sites may be found at [www.acpe.org](http://www.acpe.org). CPE opportunities tend to be competitive, so consider applying early and, if possible, to more than one site. The CHS faculty member who taught your introductory class will usually write you a letter of recommendation and be your CHS contact and faculty advisor during your CPE work. Once you have been accepted at the CPE site and are ready to begin, fill out the form located on our web site, under For Students/Materials, and enroll in CPE. You will meet with your CHS faculty advisor once a month as you do CPE. When you have completed your CPE training, you must follow these steps to receive academic credit toward your CHS degree:

1. Make a payment to CHS for the number of credit hours for which you are applying (6 credits for 1 CPE unit). Tuition rates are posted online under For Students, and you may contact the CHS office for assistance.
2. Send a copy of your CPE supervisor's final evaluation letter, documenting your completed CPE hours, to the CHS Office (our address is in the website footer below)
3. Send your CHS faculty advisor a 4500-word theological reflection paper from your experience of CPE.

In the event that you cancel or withdraw from your CPE program, the usual policy on Drop/Add or Withdrawal from a CHS course applies. If you have more questions, contact your CHS department chair or advisor.



## Admissions

Cherry Hill Seminary welcomes those who hunger for knowledge, training, and the dynamics of the classroom educational experience. There are several ways to pursue learning with Cherry Hill Seminary.

Applications to a master's degree program or Spiritual Direction Certificate are competitive, requiring a rigorous admissions process, described below. Insights courses are open to all, including the general public.

Finally, anyone may audit a Cherry Hill Seminary course by obtaining written permission (via email) of the instructor or the office. An email address for each instructor is found on our web site, on the faculty listing under information about Cherry Hill Seminary. Tuition fees are the same whether auditing a course or receiving credit.

All students must:

- Have proficiency and access to an up-to-date computer with voice-to-voice capability and reliable internet access, preferably high-speed (see technology Requirements for details);
- Be able to attend and participate in video call class sessions;
- Be competent to perform work at the level of the course(s) in which they are registered;
- Demonstrate competence in English language and writing; and
- Demonstrate interest in Pagan and Nature spiritualities studies, leadership, and service.

### Application to a Degree Program

Choosing to serve through Pagan ministry or pursue Pagan academic studies is a life-changing decision, one that requires spiritual assessment, community support and personal commitment. If you desire to enhance your ability to serve others and your community, are prepared for commitment to graduate-level coursework, and find yourself in harmony with the Cherry Hill Seminary mission and values, then we invite you to begin the process of application for admission.

Admission to Cherry Hill Seminary degree programs is competitive. Once an application package is complete, you will be interviewed before the application is forwarded to the Admissions Committee. A successful application will make the strong case that you:

- Are prepared for graduate-level studies;
- Have the required educational background;
- Have a mature understanding of your own spirituality;
- Are committed to completing the degree.

Applicants are responsible for ensuring that all materials reach Cherry Hill Seminary in a timely manner. Applicants who wish to begin course work in advance of the Admissions Committee's decision may do so. If you are admitted to a degree program, any credit-hours earned after the date of application will be counted toward your degree.

Each completed application package must include:

1. Official transcripts, sent directly to Cherry Hill Seminary by each institution, for all post-secondary education. (See Transcript Policy below)
2. With limited exception (see below) Cherry Hill Seminary requires each matriculating candidate for a degree to have a bachelor's degree from an accredited school (any subject).
3. Non-refundable application fee of \$65, payable online.

4. Application form submitted online, found at the main web site under Academics/Admissions.
5. Résumé or curriculum vitae.
6. Personal essay (see Personal Essay below).
7. One letter of professional recommendation (see Letter of Professional Recommendation below).
8. One letter of personal recommendation (see Letter of Personal Recommendation below).

Some applicants will also be required to submit the following (see policies below):

- Official Graduate Record Examination (GRE) or Miller Analogy Test (MAT) scores.
- Official Test of English as a Foreign Language (TOEFL) or TOEFL Internet-Based Test (iBT) scores.

### **Transcript Policy**

During the application process, students must arrange for official transcripts of all prior education above secondary school level to be sent directly from the previous educational institution to Cherry Hill Seminary. As different schools have different policies for sending transcripts, we suggest you contact each school early in your application process. Any fees charged by the sending institution are your responsibility. All transcripts from institutions outside the United States and Canada must be evaluated, which may require more time.

All transcripts in languages other than English must be translated at the student's expense. Please contact the Cherry Hill Seminary office for details. Transcripts received before your Application for Admission will be kept on file for one year and evaluated after your Application for Admission is received. Transcripts issued to the student will not be accepted.

Transcripts must be received from all institutions listed by the student. Please be aware that any credits transferred from one institution into a degree granted by another institution must be supported by official transcripts from both institutions.

### **GRE or MAT Testing**

At this time, only an applicant with no bachelor's degree is required to provide scores from either the Graduate Record Examination (GRE) or Miller Analogy Test (MAT). If an applicant has not earned a bachelor's degree but has already taken either of these tests, you should have the official scores sent to Cherry Hill Seminary. If you have taken neither, you can choose one, take it, and have those scores sent to our office. Until further notice, official scores will be accepted regardless of age. The CHS Designated Institution Number for the GRE test is 4901. The CHS Recipient Number for the MAT test is 2489.

### **Personal Essay**

We anticipate that this essay can be completed in 4-10 pages for most students. Your essay should discuss the following:

- Your background in religious faith or spiritual practice. What traditions and ideas have been most formative for you? How did you make the decision to seek education in preparation for ministry?
- Your educational background. What has been helpful to you? Less important? How do you see your personal, spiritual and career goals enhanced by further study?
- Your work experience. Where have you been most successful? Why do you think that is?
- Your engagement with or leadership in the Pagan community. Discuss how you hope to serve the Pagan community as a result of your Cherry Hill Seminary studies.
- Reflect on how your background will support your experience as a Cherry Hill Seminary student.
- In what areas do you feel you will need additional support?
- How do you feel Cherry Hill Seminary can meet your present needs?

- How do you see your participation enhancing the Cherry Hill Seminary community?
- Share any other information that you feel would be helpful to the Admissions Committee.

### **Letter of Professional Recommendation**

Letter of professional recommendation must be sent directly from each of your references to Cherry Hill Seminary, from professionals in your field or your chosen field of study, who know you personally. Each letter should include the reference's contact information, how they know you, for how long, and their opinion of your interest, character, and ability to complete a graduate-level seminary program. Directions for letters are explained on the application portal.

### **Letter of Personal Recommendation**

One letter of personal recommendation is from someone who is currently acquainted with you and who is not a family member or a peer in coven or tribe. This letter should include the reference's current contact information, how they know you, for how long, and their opinion of your interest, character, and ability to complete a graduate-level seminary program. This letter may be from an elder or priest/ess who has overseen your training.

### **Admissions Process**

When an application package is complete, a representative from the Admissions Committee will contact you to schedule a required personal interview, which may be conducted by telephone or internet. After the interview, the Admissions Committee will review the completed application package. Your references will be verified.

Applicants will be informed of the committee's decision in writing within 30 days after final review. If you are accepted into a degree program you must promptly notify the Seminary of your decision to matriculate, to postpone entrance, or to decline the opportunity. Your decision must be received by Cherry Hill Seminary no later than the date noted in your acceptance letter. Upon receipt of a complete admissions package, the Seminary will usually return an acceptance decision to you within six weeks.

### **Exceptional Situations**

Cherry Hill Seminary may on occasion conditionally admit a non-baccalaureate student to a master's degree program. The Academic Dean, in consultation with the Admissions Committee, determines equivalency and other conditions.

Such exceptions are strictly regulated by the state Commission on Higher Education and by accrediting bodies, and so are only considered for exceptional situations. Cherry Hill Seminary may admit a limited number (no more than 5%) of applicants without undergraduate degrees, provided we have reasonable assurance that you can complete a graduate-level program.

Applicants for this exemption should have excellent scores on the Graduate Record Examination (GRE) or the Miller Analogy Test (MAT) and a minimum of 7-10 years of experience in their field. You must document your experience and the reasons you seek this exemption.

For students granted such exceptional admission, the Academic Dean's letter of exception will serve in place of the documentation of a bachelor's degree required of all other students before master's degree graduation.

Applicants whose native language is not English, and who have not earned a degree from an appropriately-accredited<sup>1</sup> institution where English is the principal language of instruction, must receive a minimum score of 530 on the paper-based Test of English as a Foreign Language (TOEFL) or 71 on the Internet-Based Test (iBT) or its equivalent.

### **Conditional Admission**

If an applicant is offered conditional admission to a degree program, you must complete at least two terms in one academic year, including a minimum of nine credit hours. All work must be completed at a 3.0 GPA or better, and any other conditions imposed at the time of conditional admission must be met.

Upon completion of this requirement, and upon written request to the school by the student, the department chair and a committee of faculty will review your progress and assess the potential for successful completion of the degree program. As a result of this review, you may be approved for unconditional admission.

The committee may instead elect to extend the temporary conditional admission by up to one calendar year, at which time you must be either unconditionally admitted or dropped from the degree program.

If you are not admitted to the degree program, classes successfully completed may be credited toward a specific certificate program, if applicable to that program.

### **Postponement and Readmission**

A student who has been accepted for admission to Cherry Hill Seminary may postpone entrance into the program for up to one year. You must promptly notify the Seminary of your decision to matriculate, to postpone entrance, or to decline the opportunity.

Your decision must be received by Cherry Hill Seminary no later than the decision date noted in your acceptance letter. If you fail to matriculate within one calendar year after acceptance, you will not be permitted to register until a new application has been submitted and a new application fee paid.

### **Transfer Credits Policy**

Cherry Hill Seminary recognizes the potential that previously completed advanced studies at other institutions and organizations might be the equivalent of one or more courses at Cherry Hill Seminary. Enrolled, matriculated, degree-seeking students are welcome to request a course transfer evaluation. It is your responsibility to gather material in support of your request and submit it to your major Department Chair for evaluation. Such material will include:

- Course descriptions.
- Syllabi that clearly show required reading, writing requirements, and other assignments.
- Work completed including papers, exams, reports, written defenses and other work.

Upon the approval of the Department Chair and the Academic Dean, credit may be given for up to three (3) courses (maximum of nine credits) where you have documented equivalence with Cherry Hill Seminary courses. Credit may not be given for any of the five core courses.

All applicants who seek credit from Cherry Hill Seminary for prior studies at another institution must provide certified transcripts of academic work for which you earned a grade of B or better (or the equivalent) from the institution where the work was completed.

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<sup>1</sup> Accredited by an agency recognized for the purpose by the U.S. Secretary of Education.

As is best practice for a degree-granting institution, all prior work must be evaluated during the admission process. All previous classes, from Cherry Hill Seminary or any other school, will be evaluated individually for alignment with our specific degree criteria.

No credits will be accepted for transfer toward a Cherry Hill Seminary degree if another institution has already counted them toward an earned degree. To apply for transfer credit, submit the online Credit Transfer Evaluation Request Form found on our main web site under For Students/Materials.

No credit for life or work experience is awarded towards a master's degree from Cherry Hill Seminary. Note that if you transfer from Cherry Hill Seminary to a degree program at a different institution, it will be up to that school to determine whether and how to count your coursework at Cherry Hill Seminary towards the degree at your new school.

Credits approved for transfer will be added to the total number of credits earned by the student which count towards a degree, but transfer course grades will not be considered when calculating the Cherry Hill Seminary Grade Point Average (GPA).

### **Application to the Community Ministry Certificate**

Applicants to the Community Ministry Certificate must complete the application form found online under Academics/Community Ministry Certificate. The application includes upload of your work resume, two personal references, and an application fee. Applicants set up a monthly automatic payment through a third-party provider (which may be cancelled by the student at any time the student wishes to exit the program). Most applicants are reviewed and matched with a faculty-mentor.

## **Matriculation Policies**

### **Cohort**

When a student is admitted and matriculates into a degree or certificate program, they become part of a cohort, or group, which corresponds to the handbook in effect at that time. Thus, if the stated requirements for a degree change with a new handbook, you will continue to work towards completion of the requirements under which you were originally admitted. You may discuss with your department chair the possibility of working towards requirements either from the handbook current when matriculated, or the one current at the time of graduation.

### **Continuous Enrollment Policy**

Matriculated students must enroll in and successfully complete a minimum of six credit hours per Academic year unless permission from administration for exceptional situations.

### **Leave of Absence from a Certificate or Degree Program**

A student desiring a leave of absence from a degree or certificate program must submit the Student Leave of Absence form found on the web site under For Students/Materials. The return date may not be more than one academic year later. A leave of absence will not be granted for more than one academic year. Following an approved leave of absence, you must submit the Extended Leave of Absence Return form with a \$25 administrative fee.

A student who has taken an unauthorized leave of absence, one who fails to return after an authorized leave or who fails to successfully complete six credit hours in one academic year may reapply for admission by following the guidelines for new applicants. Consideration may be given of any CHS courses taken previously, but the carrying over of credit units for these classes will depend on when they were taken, and the grades earned.

### **Medical Leave of Absence from Program**

A student desiring a leave of absence from a program must notify the Dean of Students and the Academic Dean in writing and include medical substantiation and a medically approved anticipated return date. Upon receipt, the Dean of Students or Academic Dean may grant a medical leave of absence for up to one year. If you are medically prohibited from returning by the anticipated date, the same procedure must be repeated. Under most circumstances a medical leave of absence will not be granted for more than two academic years.

### **Withdrawal from a Program**

If a student desires to withdraw from a program, you must notify the Dean of Students and the Academic Dean in writing. You are encouraged to participate in an exit interview. To be shown in CHS records as having left in good standing, you must formally withdraw.

A student who has accumulated four withdrawals or four no credit (NC) classes must contact the Dean of Students for academic counseling, before being allowed to enroll in any further classes.

A student who has withdrawn from a program in good standing may reapply for admission. This entails submission of a new application form, resume, personal essay, and application fee, as well as an interview with the Dean of Students and/or the Chair of the Department in which the applicant is interested.

### **Changes in Programs, Courses, or Semesters**

Cherry Hill Seminary reserves the right to make changes in curricula, degree requirements, course offerings, and all academic regulations, at any time when, in the judgment of the Executive Director or the board of directors, such changes are for the best interest of the students. Cherry Hill Seminary assumes that students, through the act of registration, accept all published academic regulations appearing in this handbook, class schedule or in any other official announcement.

Unforeseen circumstances may interfere with the scheduling of any particular course or degree offering. Each academic department concerned works closely with students facing such problems in an effort to resolve them. Classes may be cancelled for circumstances such as insufficient enrollment.

### **Registration**

**Degree Program Courses:** master's-level classes are open to all matriculated students on a first-come, first-served basis. Non-matriculated students may audit a course by first requesting written (electronic) permission of the instructor.

Credit hours are awarded at the successful completion of master's level classes. One credit hour is the equivalent of 45 hours of academic work over about 15 weeks. Thus, a student enrolling in a three-credit-hour class can expect to put in 135 hours of effort for that class during that term.

Occasionally course prerequisites must be met before registering for a class with prerequisites unless a waiver is granted by the instructor or the department chair. Faculty and instructors receiving such requests should consult with the chair of their department before replying. Credit hours may be applied to certificates, but unit hours may not be applied to degrees.

**Insights Courses** are open to the general public, and to all matriculated students, on a first-come, first-served basis.

## **Course Audit**

Non-matriculating students, faculty, staff, auditors, and alumni are permitted to take individual classes with prior approval from the instructor, and on a space-available basis. Faculty members and instructors may deny such requests at their own discretion. Registration fees are the same whether auditing or receiving credit.

## **Adding, Dropping, or Withdrawing from a Class**

Students may add or drop a class at any time before midnight on the seventh calendar day of the term, or for Insights classes, the seventh day after the start of class.

Students may withdraw from a course during the first 30 calendar days of the term by emailing both the instructor and the CHS office ([CHS@cherryhillseminary.org](mailto:CHS@cherryhillseminary.org)). The student will receive a grade of W, which has no effect on the student's grade-point average.

After the 30th day of the term, withdrawing students will receive a grade of W annotated with the grade they have earned up to the point where their participation ended. The student's grade point average will be unaffected. Faculty members and instructors should inform their Department Chair and the CHS office whenever a student withdraws from their classes.

Students who do not withdraw, but who fail to complete minimum required work in a course, will receive a grade of N, or "not acceptable." After four withdrawals a master's or certificate student must meet with the Dean of Students or department chair for academic counseling before registering for class again.

An emergency exemption may be granted in the event of a death in the immediate family, severe illness, natural disaster, military deployment, or other circumstances. The student is responsible for contacting her or his department chair, the Dean of Students, or the CHS office to request an emergency exemption, which will be reported as a grade of Incomplete and will have no effect on the student's GPA. Community Ministry Certificate students, should follow the specific program description for policy.

## **Past Courses Taken at Cherry Hill Seminary**

Non-master's classes taken at Cherry Hill Seminary before Fall 2009 can only be credited toward a degree if they meet master's-level class criteria in several categories, including course design and workload, teacher's academic credentials, and the extent to which the content taught that semester matches what is included in a similar class at this time.

Non-master's classes taken at Cherry Hill in Fall 2009 and later will *not* be counted toward a degree, although master's-level classes may be counted toward a certificate. Students enrolled in a certificate program are allowed to take master's classes, if there is room.

# Financial Information

## Tuition and Fees

Current tuition rates are as follows:

Insights courses: \$85 per course.

Master's-level courses: \$215 per credit hour. Most courses are 3 credits (\$645 per course)

Community Ministry Certificate: \$100 per month, 13 months or until complete

Spiritual Direction Certificate: \$390 per quarter, 8 quarters

Writing for Spiritual Purpose Certificate: \$125 per month, 12 months

## Refunds

Students may drop courses with no academic penalty if a request is made in writing (by email to the office, CHS@cherryhillseminary.org) by midnight of the Drop/Add date listed in the Academic calendar. Tuition for courses dropped by the Drop/Add date will be refunded at 85%, less the merchant's fee charged by any processing agent.

Example:

Tuition paid: \$645

85% of tuition: \$548.25

Less merchant fee: \$16.44 (approx.)

Net refund to student: \$531.81

No refunds are given for the Community Ministry Certificate since students pay per month and may stop payments at any time.

Refunds may be applied to the next term's tuition, if requested.

Courses dropped after the Drop/Add date will not be refunded. Refunds will be issued no later than 30 days from written notice of cancellation by the student.

Tuition and fees must be paid in full before certificates and/or degrees are conferred, or transcripts provided.

## Payment Plans

Installment payment plans are available for master's-level courses. The first installment must be paid no less than 8 days prior to the start of the semester. That installment will be refunded if the course is cancelled, however the installment is non-refundable should the student withdraw less than 8 days prior to the semester. Contact the office to request a payment plan applied to tuition for the semester. Students on a payment plan who fall behind in their payments may have a hold placed on their classroom access.

## Minimum Deposit at Registration

A non-refundable minimum tuition deposit is due and payable at the time of course registration: \$200 for Master's courses, \$45 for Insights courses. If the course must be cancelled by the Seminary, registered students will receive a full refund.



# Grading and Evaluation

## Grading

Grades are submitted in accordance with the academic calendar and students are notified by Cherry Hill Seminary via email. If you have not received your grade within 30 days from the end of a course, please email CHS@cherryhillseminary.org promptly. On occasion, students and teachers may have differing opinions about grades. If you wish to request a grade review, a form is available online under information for students. All Cherry Hill Seminary degrees and certificates require a 3.0 cumulative GPA for graduation.

Note: Non-matriculated students successfully completing a master's class will earn unit hours instead of credit hours. Insights courses are awarded Complete/Not Complete results rather than a letter grade. A course may not be counted for more than one category within the major.

Grade-Point Average (GPA) is the total grade points earned for all classes, divided by the total credit hours for all classes. Grades are based on the following 4.5 scale:

A+	=	4.5 (only available for 6000 + level classes) (98-100%).
A	=	4.0 (95-100%)
A-	=	3.75 (90 – 94%)
B+	=	3.50 (87-89%)
B	=	3.0 (83-86%)
B-	=	2.50 (80-82%)
C+	=	1.0 (77-79%)
C	=	0.5 (73-76%)
NC	=	0.0 Not acceptable
U	=	Grade not reported; changes to W after one semester
W	=	Withdrawn, no grade
I	=	Incomplete

Audited classes are not graded and will be reported as “audit” on transcripts if the instructor indicates that the student fulfilled the auditing requirements.

A grade of Incomplete may be recorded at the end of a semester by permission of the instructor. The student receiving an incomplete grade must: a) have completed at least 60% of coursework during the semester; and b) finish any required work by the end of the next semester.

Under extraordinary circumstances a second extension of one more semester may be granted by the instructor. If course requirements are not complete by the end of an extension, a failing grade will be recorded.

**A+ = 4.5** 98-100%, only available for 6000+ level classes

- Consistently demonstrates extraordinary work and practice;
- Greatly exceeds expectations in academic, professional and participation standards;
- Original ideas, research, practice, synthesis and contributions;
- Insightful academically, professionally and personally;
- Incisive logic, presentation and methodology;
- Incisive analysis, contrast, comparison and evaluation; and
- Creative development and use of content.

<b>A = 4.0</b>	95-100%
<ul style="list-style-type: none"> <li>• Consistently demonstrates excellent work and practice;</li> <li>• Exceeds expectations in academic, participation and/or appropriate standards;</li> <li>• Original ideas, research and and synthesis;</li> <li>• Insightful academically, personally and/or professionally;</li> <li>• Incisive logic, presentation and methodology;</li> <li>• Incisive analysis, contrast, comparison and evaluation; and</li> <li>• Creative development and use of content.</li> </ul>	
<b>A- = 3.75</b>	90 – 94%
<ul style="list-style-type: none"> <li>• Regularly demonstrates strong work and practice;</li> <li>• Exceeds expectations in academic, participation and/or appropriate standards;</li> <li>• Original research and synthesis;</li> <li>• Insightful academically, personally and/or professionally;</li> <li>• Appropriate logic, presentation and methodology;</li> <li>• Incisive analysis, contrast, comparison and evaluation; and</li> <li>• Creative use of content.</li> </ul>	
<b>B+ = 3.50</b>	87-89%
<ul style="list-style-type: none"> <li>• Consistently demonstrates appropriate work and practice;</li> <li>• Meets expectations in academic, participation and/or appropriate standards;</li> <li>• Competent and reflective research;</li> <li>• Thoughtful academically, personally and/or professionally;</li> <li>• Appropriate logic, presentation and methodology;</li> <li>• Appropriate analysis, contrast, comparison and evaluation; and</li> <li>• Competent and reflective use of content.</li> </ul>	
<b>B = 3.0</b>	83-86%
<ul style="list-style-type: none"> <li>• Consistently demonstrates appropriate work and practice;</li> <li>• Meets expectations in academic, participation and/or appropriate standards;</li> <li>• Competent research;</li> <li>• Thoughtful academically, personally and/or professionally;</li> <li>• Appropriate logic, presentation and methodology;</li> <li>• Appropriate analysis, contrast, comparison and evaluation; and</li> <li>• Competent use of content.</li> </ul>	
<b>B- = 2.50</b>	80-82%
<ul style="list-style-type: none"> <li>• Regularly demonstrates appropriate work and practice;</li> <li>• Meets most expectations in academic, participation and/or appropriate standards;</li> <li>• Adequate research;</li> <li>• Adequately thoughtful academically, personally and/or professionally;</li> <li>• Adequate logic, presentation and methodology;</li> </ul>	

- Adequate analysis, contrast, comparison and evaluation; and
- Regular competent use of content.

**C+ = 1.0**

77-79%

- Demonstrates inconsistent quality in work and practice;
- Meets academic, participation and/or appropriate standards;
- Incomplete/inadequate research;
- Functional academically, personally and/or professionally;
- Adequate logic, presentation and methodology;
- Adequate analysis, contrast, comparison and evaluation; and
- Competent use of content.

**C = 0.5**

73-76%

- Demonstrates inconsistent quality in work and practice;
- Inconsistently meets academic, participation and/or appropriate standards;
- Incomplete/inadequate research;
- Inconsistently functional academically, personally and/or professionally;
- Adequate logic, presentation and methodology;
- Adequate analysis, contrast, comparison and evaluation; and
- Competent use of content.

## Mid-Program Advising

Each matriculated student in a master's level program at Cherry Hill Seminary will meet with their department chair after completing 40 credits towards their degree to review their progress. Prior to the beginning of the fall term, the Dean of Students will review the records of each active matriculated master's degree student. When a student has successfully completed 40 credits towards their degree, the Dean of Students will notify the appropriate department chair and the student of the need for the advising meeting. The department chair and the student will schedule the meeting at a mutually agreeable day and time. The meeting will be used to review and evaluate the student's progress and to recommend future work in order to enhance and facilitate the completion of the degree program. Following the meeting, the department chair will notify the Dean of Students and the Dean of Academic of the substance of the meeting.

## About Ordination and Licensure

Please note that Cherry Hill Seminary does not ordain graduates, but completion of Cherry Hill Seminary studies may qualify you to seek ordination by the religious group of your choice. Similarly, study at Cherry Hill Seminary will not, by itself, qualify you for licensure but may enhance your secular education in those disciplines. A degree from Cherry Hill Seminary is an educational credential; ordination is a religious one. Graduates may use their education as part of their qualifications for ordination by the organization or tradition they choose.

## Academic Honors

A 3.0 G.P.A. is required of all our graduates in the Master's programs. Therefore, all our degreed graduates may be considered to have graduated with honors. A student who graduates with a 4.0 G.P.A. or above is considered to have graduated with distinction.

# Other Requirements and Resources

## Technical Competency and Preparedness

Cherry Hill Seminary is a distance education facility. At a minimum, all members of the Seminary community must meet the technical requirements below, which are subject to change upon recommendation of our technical support staff and the agreement of management.

All students must review the classroom training tutorial upon receiving access to the online classroom system. Students in a certificate or degree program are required to complete an orientation class; information about this class will be sent to newly-admitted students. Students are also responsible for signing up for a free account at Zoom for video class meetings.

1. Proficiency in and access to an up-to-date computer with a sound card, working computer sound card and a headset/microphone which plugs into your computer.
2. Reliable internet access.
3. Access to and responsibility for standard office software.
4. Access to and responsibility for protection from viruses, etc.
5. Ability to attend and participate in online video class sessions.
6. Ability and willingness to follow the instructions given by tech support staff and to take responsibility for participating in the online tutorial.
7. Ability to attend and participate in online chat or conference call class sessions, as well as the willingness to adjust to these differing modes of communication.

## Using Web-Based Meeting Platforms

An effective distance education format necessitates some form of technology to enable periodic direct interaction between student and instructor. Cherry Hill Seminary currently uses Zoom™ for online video conferences. Use of Zoom is free to the student but requires compliance with some simple matters in order to best serve both the individual and the group.

Students and instructors are encouraged to use a headset and/or ensure that background sound is minimized and sound quality is optimal.

## Online Classroom

All classes have an online component. Populi is used for all records, Master's and Insights classes. Moodle is used for Community Ministry Certificate Program, Spiritual Direction Program, and houses our Library. Students will be required to follow instructions and login into both systems for their programs. Detailed instructions will be sent following registration.

## About Class Format

Most classes include a mix of formats, such as (but not limited to) the following:

- Online forums with some combination of directive questions and free-form discussions, not in real-time; you can read and post to the forums whenever you have an internet connection.
- Forum posts may be required or optional; you may be given homework to post to a particular forum in a particular format. Forum posts may be read by the whole class.

- Some classes may require students to upload files of homework assignments.
- Live video and/or conference calls. Live meetings occur at a regularly scheduled time with all participants present, in real-time from wherever they are; for example, a student in New York meets at 8 pm Eastern time with a student in California who is meeting at 5 pm Pacific time. Please note that you may not enroll in two classes that meet during overlapping scheduled times.
- Written assignments such as personal writing, a research paper, or an assignment to undertake some practical exercise or experiment and then write a report on that. These assignments will be uploaded to the class site and may be seen only by the instructor or shared with classmates.
- Exams or quizzes, available only to the instructor.
- Field experiences of one kind or another, followed by discussion or a written report.
- Assigned reading or research, either in textbooks purchased by the student or in material posted or linked from the online classroom, or through independent work or the use of our online library resources (in Moodle).
- Downloading other audio or audio-visual components and responding to them.
- Research papers, which may require the student to cite published sources, to conduct personal interviews, to do independent research, to engage in personal reflection, or to work with other students as a team. Often research papers are required to be presented in a prescribed format such as APA, Chicago Manual of Style, or another professional or scholarly format (instructors are usually willing to offer guidance to students unfamiliar with their specific requirements).
- Creative, interactive or inventive projects, e.g., designing a workshop, producing art, music, dance, poetry, creating a ritual, etc.
- Some classes may require particular response formats, may have upper or lower limits for word count, or require that the student become familiar with specific types of tools, such as genograms, psychological tests, or professional databases for various disciplines.

## Library Resources

The Judy Harrow Library and Information Center may be found in the online Moodle classroom. Questions may be addressed to [librarian@cherryhillseminary.org](mailto:librarian@cherryhillseminary.org).

## Student Services

Upon matriculation, students receive detailed instructions on how to access the online classroom, how to access tech support, and are contacted by the Dean of Students, who provides guidance on course registration and next steps. This handbook includes detailed information about technology requirements.

## Chaplain Services for Our Students

Members of our Seminary community have embarked upon a unique learning journey which, if successful, will prove to be a transformative experience. Transformation may involve change that is painful. Furthermore, life goes on during the course of your education, so it is likely that some of our students will experience the death of loved ones, serious illness, divorce or other difficult life passages. Though our staff and faculty are less likely to have the kind of transformative educational and spiritual experiences faced by students during the course of their studies, nevertheless, life, and death, go on for them as well. Several of our experienced ministerial faculty are available for spiritual support should you need it during your time as a matriculated Cherry Hill Seminary student pursuing a certificate or degree, as an instructor or as a

staff member. There is no charge for this service and it is not intended to replace your relationships with local clergy/spiritual leaders or your own therapist. If you find yourself in need of pastoral care – spiritual support, please contact one of our CHS Chaplains through the links given in the online classroom Chaplain’s Office.

### **Advisement**

All faculty and administration, including the Dean of Students, are available to meet individually with students to review their educational objectives, advise on course offerings, and discuss student engagement with her or his community, including internship placements or other projects.

### **Graduation**

Upon successful completion of your Master’s Degree requirements, contact your department chair to request that you be awarded your degree. Your chair and the Academic Dean will review your transcript to confirm that you have met all requirements, then make a formal recommendation, sending it to the Seminary office for your permanent file. The board of directors will vote to award your degree based on that recommendation.

Upon completion of the academic requirements and approval by the board of directors, your participation in a graduation ceremony may be scheduled. Please note that no diploma or certificate will be issued while you have an unpaid financial obligation to Cherry Hill Seminary.

Students must apply for graduation at least 3 months prior to the graduation date (fall and spring dates are listed on the academic calendar). This time allows for a full program audit to ensure that all requirements are met, and that the student can plan for the graduation. To apply for graduation, students should complete the form listed on the website and discuss these preparations with their advisor.

### **Certificate Award**

CMC, Spiritual Direction, and Spiritual Writing Certificate graduates may participate in either the fall or spring ceremonies.

If you have received your Community Ministry Certificate from Cherry Hill Seminary, you may commission a ministerial stole. A deep green stole with the embroidered Cherry Hill Seminary official logo is exclusively designated for our Community Ministry graduates. Contact the office for more information. Following award of your Community Ministry Certificate, you are entitled to add the initials CMC after your name.

### **Additional**

You are welcome to add a logo and link to the Cherry Hill Seminary web site to your own web and social media presences. We appreciate your recognition of our programs. We believe that others will recognize the value of your degree or certificate, knowing of the rigor of Seminary programs. Of course, you may not represent yourself as faculty or staff.

### **Student Identification Card**

A student identification card is not required for Seminary students because there is no campus facility at which to use one. However, some matriculated students may wish to obtain a valid Cherry Hill Seminary student identification card to obtain student discounts at a bookstore, for example. A link to order a card may be found on the web site under For Students/Materials.

## Academic Calendar

The academic year calendar at Cherry Hill Seminary is divided into three 15-week academic terms: Fall, Spring, and Summer. A current calendar is on the Seminary website under For Students/Academic Calendar. Students are responsible for consulting the calendar for important dates such as the opening of registration and drop/add deadlines.

## Accessibility

Cherry Hill Seminary intends our classes to be accessible to students and instructors with various abilities and disabilities. As assistive technology is a rapidly changing field, we make no claim to have a “perfectly accessible” website at any time, although we continually work to improve and enhance our system. We ask our students, faculty, and staff to please make us aware of any accessibility problem, challenge, or issue in any of our web pages or classrooms. We gratefully accept suggestions for ways to make our classes more easily accessible to all. More information is in Appendix D.

## Record Storage

Student records are stored in the main office of Cherry Hill Seminary in Columbia, S.C. Records are maintained electronically, as well as in hard copy. Both on-site and off-site electronic backups are maintained. The Executive Director, the Academic Dean and the Dean of Students are the only staff members with access to confidential records.

## Transcript Requests

Upon graduation, each student will receive one complimentary student copy of his or her official transcript. Additional transcripts of a student's completed work at Cherry Hill Seminary will be provided upon written request and payment of a \$20 fee. Transcripts and diplomas will be held if the student's financial account with Cherry Hill Seminary has not been paid in full.

Cherry Hill Seminary complies with all requirements of the Family Educational Rights and Privacy Act Title 34 Part 99 of the Code of Federal Regulations) (FERPA). Questions concerning this law and Cherry Hill Seminary's procedures concerning release of academic information may be directed to the Cherry Hill Seminary office at CHS@cherryhillseminary.org or 1-888-503-4131.

Questions concerning FERPA may be directed to 202-260-3887 (voice), for TDD call the Federal Information Relay Service at 1-800-877-8339, or to the following address:

Family Policy Compliance Office  
U.S. Department of Education  
400 Maryland Avenue, SW  
Washington, D.C. 20202-5920

## Student Grievance Policy

**Scope and Purpose:** This policy addresses general academic grievances only. A general academic grievance is defined as a complaint brought by a student regarding the seminary's provision of education and academic services affecting their role as a student. This would include complaints regarding classes and student services. *Complaints or grievances connected to assigned grades represent a special case to the grievance process. See Grade Appeal Policy for those instances.* It is the intent of this policy to provide an efficient process, allowing for both informal and formal resolution of grievances related to academic

concerns, complaints or allegations. A student must initiate a grievance as close as possible to the date of the occurrence of the incident and no later than 45 days after the end of the semester in which the alleged grievance occurred. The summer session is considered as one academic semester.

**General Guidelines:** grievance procedures should be kept as informal as possible based on principles of mediation and conciliation. Every reasonable effort shall be made to resolve any grievance at the lowest organizational level possible. In the event that it cannot be resolved informally, the student may seek resolution at the next higher level according to the Formal Resolution procedure. If the faculty member is no longer employed by the seminary or is not available within the timelines specified in these general guidelines, the student is to initiate the complaint with the faculty member's immediate supervisor, the Department Chair. The student filing a grievance may have a third-party advisor attend any meeting at which the student appears. The faculty member involved in the grievance may also have a third-party advisor approved by the seminary. Legal counsel shall not be used by either party in this grievance process.

**Informal Resolution Phase:** All grievances begin with the informal resolution phase. The student and the faculty member or colleague involved should meet to discuss and work toward resolution of the concern. The student should address the grievance to the faculty member or colleague involved as soon as possible. The student should follow the established protocol regarding the levels of appeal. Formal resolution shall not occur without occurrence of the informal resolution phase. The student may contact the Academic Dean or Executive Director for assistance in initiating the grievance process or at any time during the process.

**Formal Resolution Phase:** The formal resolution phase is used by the student when a satisfactory informal resolution has not occurred.

1. The first step in the formal resolution of a grievance is to submit a formal written account of the grievance to the appropriate Departmental Chair.
  - a. The written account must be submitted to the chair within two weeks after the last meeting of the informal resolution phase.
  - b. The written account should include identification of the grievant, the respondent, the incident date, time, place, names of witnesses, the existing rule/policy/established practice claimed to be violated and a brief statement of the desired outcome.
  - c. Within three weeks of receipt of all written materials, the appropriate departmental chair will fact find from involved parties and render a decision in writing via email to the parties involved.
  
2. The second step, if needed, in the formal resolution phase occurs when and if the faculty or student is not satisfied with the immediate departmental chair's resolution of the grievance. The student or the faculty member or colleague involved may then appeal to the next level of the organizational chart, the Academic Dean, by providing a written account of the grievance process and decision.
  - a. A written account must be submitted to the next level of the organizational chart within two weeks of receipt of the decision rendered by the departmental chair.
  - b. The written account should include identification of the grievant, the respondent, the incident date, time, place, names of witnesses, the existing rule/policy/established practice claimed to be violated, a copy of the decision of the departmental chair and a brief statement of the desired outcome.
  - c. Within three weeks of receipt of all written materials, the Academic Dean will fact-find from involved parties and render a resolution in writing to the parties involved.



3. The third step, if needed, in the formal resolution process is to appeal to the Executive Director
  - a. The Executive Director shall be given a written account of the grievance process to date. This must be submitted within two weeks of receipt of the resolution decision rendered by the Academic Dean.
  - b. The Executive Director shall render a decision in writing to the parties involved within three weeks.
  - c. In the event the Executive Director's then the board shall make a determination whether or not there are sufficient grounds to hold an appeal hearing. If there are insufficient grounds to hold an appeal hearing, the decision of the Executive Director will be upheld.
4. If there are sufficient grounds to hold an appeal hearing, the Academic Dean shall establish an ad hoc grievance appeal panel. A grievance appeal hearing panel would be established on an ad hoc basis and consist of five members for each case. The panel shall be composed of two faculty representatives and two student representatives. The Academic Dean and Executive Director shall assist in chairing the panel and will only vote in case of a tie.
  - a. Panel members shall conduct the business of the appeal in strict confidence, and in private. The meetings and deliberations of the panel shall be closed.
  - b. The panel members shall have access to the written appeals and each person involved in the grievance.
  - c. The panel decision shall be communicated in writing to the student and faculty member. The decision of the grievance appeal panel is final.

## Grade Dispute/Appeal Process

Grading reflects careful and deliberate assessment of a student's performance by a faculty member. As such, the substance of grading decisions may not be delegated to the grievance process. Nevertheless, the Cherry Hill Seminary recognizes that in rare cases the process of grading may be subject to error or injustice. Therefore, a student who alleges an error or injustice in the grading process would follow this policy toward resolution.

### When to Appeal a Grade

You may only appeal the *final* grade for a course. You may appeal if:

- You are able to demonstrate that "an inappropriate grade was assigned as a result of prejudice, caprice, or other improper conditions such as mechanical error, or assignment of a grade inconsistent with those assigned to other students."
- You wish to challenge the reduction of a grade for alleged scholastic dishonesty.

The burden of proof is on the student, except in cases of academic dishonesty, where the burden of proof is on the instructor.

When you should NOT appeal:

- If you feel the course was poorly designed or you received poor instruction — these may be legitimate concerns, but are more appropriately addressed by the department head in the grievance process.
- If you feel that students were graded too severely, provided that *all* the students in the class were graded *in the same fashion*.

## Process of Filing a Grade Appeal

(These must be completed in the following order)

### 1. Informal Attempt

1. Contact your instructor to request a grade change
2. Contact the department chair to request a grade change

### 2. Formal Attempt (if step 1 fails to resolve the issue)

1. Prepare and submit a written appeal, within **30 calendar days** after the start of the following semester, to the Department Chair of the program *in which the course originates*.
2. It will be reviewed by the Grade Appeals Committee within **7 days** to determine if a hearing is needed
3. If needed, a hearing will be scheduled within **14 days** after notification is given to both parties
4. A written decision is sent to both parties within **3 days** of the hearing conclusion
5. Both parties have **6 days** to appeal the decision in writing to the University Grade Appeals Committee

### How to Prepare a Written Appeal

It is critical that you give ample time and attention to your written appeal. Your success in this process may be determined by your ability to present thorough and accurate information. The decision to grant an appeal hearing will be made based *only* on the written documentation reviewed by the committee.

1. Write your appeal in the form of a letter addressed to the members of the Grade Appeal Committee. Your opening paragraph should clearly state the basis for your appeal and quote your reason directly. (*Example: I am appealing my grade of "C" in PCC301 because I have evidence that indicates there was a mechanical error in the calculation of my homework grades.*) It is very important that the members of the committee clearly understand the basis of your appeal.
2. Clearly state any evidence and facts that support your grade appeal. If you have negative comments about the instructor or the class, this is not the appropriate place to share those thoughts. Likewise, exaggerated claims that cannot be verified will only hurt your case. A request for a grade appeal is a professional document.
3. Attach copies of any documentation that you have, which may include: personal grade records, copies of graded work, email communication with the instructor, comparisons to the work of other students and statements of support from other students. Not all of these items will apply to you depending on the basis of your appeal. Additionally, you may not be in possession of these documents if they are part of the instructor's class records. If that is the case, the committee will request this documentation from the instructor.
4. Have another person review your appeal documentation. This individual should critique it not only for spelling and grammar, but also for ease of understanding. Students may, at any point in this appeal process, solicit the advice and assistance of an individual faculty or staff member.

## Additional Policies

### Communications

Cherry Hill Seminary's primary method of communicating with students, as well as providing forms, paperwork, and coursework, is electronic. Students are responsible for providing their email addresses to Cherry Hill Seminary during the application and registration process and for notifying the Seminary and each instructor of their current classes of any change of email address and other contact information. Calls to the office are automatically forwarded to voice mail; the preferred method of contact is email to [CHS@cherryhillseminary.org](mailto:CHS@cherryhillseminary.org).

### Discrimination and Harassment

Cherry Hill Seminary prohibits discrimination on the basis of race, color, religion, creed, sex, age, marital status, national origin, mental or physical disability, political belief or affiliation, veteran status, sexual orientation, gender expression and any other class of individuals protected from discrimination under state or federal law in any aspect of the access to, admission, or treatment of students in its programs and activities, or in employment and application for employment. Furthermore, Cherry Hill Seminary policy prohibits harassment of students and employees, i.e., racial harassment, sexual harassment, and retaliation for filing complaints of discrimination. Candace Kant is our Harassment Officer, and may be contacted at [ckant@cherryhillseminary.org](mailto:ckant@cherryhillseminary.org).

### Confidentiality

Cherry Hill Seminary will disclose information from a student's education records only with the written consent of the student, except:

1. To school officials with legitimate educational interests. A school official is a person employed by Cherry Hill Seminary in an administrative, supervisory, academic, research, or support staff position; a person or company with whom Cherry Hill Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.
2. To officials of other institutions in which the student seeks or intends to enroll, provided that the student has previously requested a release of his/her record.
3. To authorized representatives of the U.S. Department of Education, the Comptroller General of the United States, state educational authorities, organizations conducting studies for or on behalf of the Seminary, and accrediting organizations.
4. In connection with a student's application for, and receipt of, financial aid.
5. To comply with a judicial order or lawfully issued subpoena.
6. To parents of dependent students as defined by the Internal Revenue Code, Section 152.
7. To appropriate parties in a health or safety emergency.
8. To the alleged victim of any crime of violence by a Cherry Hill Seminary student, instructor or staff member, the results of any related disciplinary proceedings conducted by the Seminary.

9. Cherry Hill Seminary may disclose the result of a disciplinary proceeding to a parent or guardian so long as the student is under the age of 21 at the time of the incident and the incident involved violation of any federal, state, or local law.
10. To students currently registered in a particular class, the names and email addresses of others on the roster may be disclosed in order to facilitate class discussion.

In addition to our policy about the Seminary's disclosure of student information, the Student Conduct policy includes the following statement about confidentiality:

Student emails, addresses, and such personal information as students may discover about each other may be used only for purposes of networking within the Seminary. Use for solicitation, fundraising, advertising, promotion, or any type of commercial purpose is specifically prohibited without written permission from the Seminary. Violation of this policy may be grounds for dismissal from Cherry Hill Seminary.

## **Compliance With Federal Regulations**

Cherry Hill Seminary offers equal opportunity in employment, admissions and educational activities in compliance with civil rights laws set out below:

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

The Family Educational Rights and Privacy Act (FERPA) (20 U.S.C. § 1232g; 34 CFR Part 99) is a Federal law that protects the privacy of student education records. The law applies to all schools that receive funds under an applicable program of the U.S. Department of Education.

FERPA gives parents certain rights with respect to their children's education records. These rights transfer to the student when he or she reaches the age of 18 or attends a school beyond the high school level. Students to whom the rights have transferred are "eligible students." Additional information regarding FERPA regulations may be found at the following web address:

<http://www2.ed.gov/policy/gen/guid/fpco/ferpa/index.html>

Students have the right to inspect their educational records with certain exceptions. If they believe these records are inaccurate, they may request an amendment and, if denied, have the right to a hearing and to place a letter of disagreement in their file if the outcome of that hearing is negative. Students are eligible under the Act to file a complaint with the U.S. Department of Education Family Policy and Regulations Office, Federal Office Building Number 6, Room 3021, 400 Maryland Ave., S.W., Washington, DC 20202, if they believe Cherry Hill Seminary failed to comply with the requirements of the Act.

Cherry Hill Seminary's policies and procedures for implementation of the Act are enumerated in the Notification of Student Rights Regarding Educational Records, copies of which are available to students at by request to the administration office.

The Seminary does not release personally identifiable information contained in student educational records except as authorized by law.

### **Section V of University Policy Against Discrimination, Articles of Incorporation of 1869**

“No instructor in said University shall ever be required by the Trustees to have any particular complexion or to possess any particular religious opinion as a test of office, and no student shall be refused admission to, or be denied any of the privileges, honors, or degrees of said University on account of race, complexion, or religious opinions which he may entertain; Provided, nevertheless, that this section, in reference only to religious opinions, shall not apply to the theological department of said University.”

### **Title VI of the Civil Rights Act of 1964**

“No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance.”

### **Title IX of the Education Amendment of 1972**

“No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any educational program or activity receiving federal financial assistance.”

### **Section 303 of the Age Discrimination Act of 1975**

“No person in the United States shall, on the basis of age, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance.”

### **Section 504 of the Rehabilitation Act of 1973**

“No otherwise qualified handicapped individual in the United States . . . shall, solely by reason of his handicap, be excluded from the participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance.”

## **Academic Honesty and Student Conduct**

### **Progress in your program**

Cherry Hill Seminary expects each student to take responsibility for knowing the information contained in this handbook and the Cherry Hill Seminary website [www.cherryhillseminary.org](http://www.cherryhillseminary.org), including all policies that affect your program of study and participation in Seminary activities. While faculty advisors are always available to assist and advise, you are expected to monitor your own progress toward the degree or certificate of your choice. In particular, you are responsible for keeping your own records, including all records of official grades earned, copies of student papers and posted homework regardless of format, and all official communications to or from Seminary administration. You are responsible for keeping copies of the syllabi of all courses and classes. Most importantly, you are responsible for proper completion of the requirements of your program as published in the handbook at the time of your admission (or more recently).

### **Communicating with Cherry Hill Seminary**

Each student is responsible for current and timely communication with Cherry Hill Seminary. It is your responsibility to respond to all communications from Cherry Hill Seminary administrators or faculty in a timely manner. It is also your responsibility to promptly communicate to the Seminary any change in your student status. Such changes include, but are not limited to, need for a leave of absence, desire to

withdraw from a class, request for change of major or change of degree or certificate program, change of address or email address, change of name. All forms are found on the main web site, under For Students/Materials.

## **Student Identity**

In a distance education program, assuring the identity of participating students is required in order to comply with the United States Federal Higher Education Opportunity Act (HEOA) of 2008. Each student will be given an individual secure login and password to the online classroom, which should not be shared. Students are required to post at least one assignment (this may include forum discussion posts) in the first seven days of the course, and instructors are required to verify that the assignment is completed. Finally, student identity is confirmed by participation in online video class meetings, where every student participates in discussions and presentations.

## **Absences in an online setting**

Cherry Hill Seminary recognizes that our students are adults, most of whom have complex work lives and family lives, in addition to religious and spiritual practices and responsibilities. From time to time, Seminary study will be found to take a back seat to other parts of a student's life. There is no shame in this, but the student is responsible for promptly communicating with the Seminary when life is getting in the way of studies. An email to your instructor will often be sufficient in short-term situations.

Students who plan to be offline for longer than seven (7) days during a class term should notify their instructors in advance. Your participation may be crucial to the learning of other students, not just to your own development. In the larger world, seminarians and chaplains are expected to take responsibility for showing up or for providing coverage when they cannot.

Students who, without prearrangement, fail to respond to emails from faculty or staff within one week may be subject to disciplinary action. Students who cease to participate in classes without notifying the instructor in advance will find their course grade materially affected, with resulting damage to their GPA. The student will find it preferable to officially withdraw from a course rather than simply disappear from the classroom.

Should you find it necessary to withdraw from a class, it is imperative that you email both your instructor and the Executive Director. Failure to formally withdraw will result in a grade of NC, which will add three or more hours of "zero" to your Grade Point Average.

## **Academic probation**

A student who disappears from the classroom without communicating with the instructor and fails to formally withdraw will be placed on Academic Probation.

A student who fails classes in two consecutive semesters will be placed on Academic Probation.

A student who is on Academic Probation will be required to complete a semester at a 3.0 GPA or better before the probation will be lifted. A student whose performance continues to be below minimum standards may be dropped from the degree or certificate program at the discretion of the department chair.

## **Use of personal information**

Student emails, addresses, and such personal information as students may discover about each other may be used only for purposes of networking within the Seminary. Use for solicitation, fundraising, advertising,

promotion, or any type of commercial purpose is specifically prohibited without written permission from the Seminary. Violation of this policy may be grounds for dismissal from Cherry Hill Seminary.

## **Dismissal from Cherry Hill Seminary**

As noted above, a student may be dismissed from Cherry Hill Seminary for persistent academic performance below standard (see Academic Probation, above) or for violating other students' rights to privacy (see Student Responsibility for Privacy, above).

Other grounds for dismissal from Cherry Hill Seminary may include, but are not limited to, such actions as:

- Misrepresenting yourself, your previous education, your experience, or your connection with Cherry Hill Seminary;
- Misrepresenting the quality or quantity of your studies;
- Plagiarism or academic dishonesty;
- Consistent failure to complete course requirements;
- Founded allegations of harassment or violence;
- Conviction for a felony must be disclosed to your academic advisor(s) prior to graduation and may be taken into consideration before approval of the award of a Master of Divinity degree.

## **Plagiarism**

Cherry Hill Seminary maintains a zero-tolerance policy regarding plagiarism and other forms of academic dishonesty. Sanctions for violation of this policy will include a rehabilitative, reparative and punitive aspect depending on the nature and severity of the violation, the nature and severity of the harm caused. Specific sanctions may include expulsion from Cherry Hill Seminary, probationary regulation of conditionally continued enrollment and/or reporting to appropriate law enforcement authorities. Cherry Hill Seminary will assess reported violations and determine sanctions in accordance with our values, which inform our policies on academic and personal integrity.

## **Classroom Disruption Policy**

Instruction at CHS is conducted for the common good, with the aim of facilitating learning. Disruptive and/or abusive conduct inside a class can stifle the candid scholarly discourse required for exploration of divergent views, preventing all in a class from obtaining a meaningful learning experience. Similar behavior outside the classroom creates a hostile work environment. Disruptive and abusive behaviors are inconsistent with the purposes, values, and vision of Cherry Hill Seminary. Furthermore, academic freedom can exist only when every person is free to pursue ideas in a non-threatening atmosphere of mutual respect.

In light of our values and our vision, Cherry Hill Seminary is committed to creating and protecting academic freedom, standards of civility and an environment conducive to learning. Both faculty and students are expected to maintain an environment that is conducive to learning. Faculty and students should treat each other with understanding and respect.

Faculty have the further responsibility of guiding classroom discussion and setting reasonable limits on the manner in which students express their opinions and interact with each other. Students who fail to adhere to reasonable behavioral standards may be subject to discipline. The following policy and procedures will provide guidance to faculty and staff in handling incidents of problematic behavior encountered in our Seminary community.

## Definitions

- a. The term “student” means any person participating in a Cherry Hill Seminary course, either full time or part time.
- b. The term “faculty” means any instructor or academic staff of a Cherry Hill Seminary course, in any department.

## Prohibited Conduct

- a. The disruption, obstruction, or unauthorized interruption of class sessions, conferences, meetings, or any other institution.
- b. Conduct that endangers the health or safety of any member of the Seminary community.
- c. Physical abuse, verbal abuse, intimidation, coercion, *ad hominem* insults, and threats, whether physical, verbal, or written, regardless of the medium in which the threat is made or repeated.
- d. Argument that goes beyond the scope of the topic under discussion after having been warned by the instructor.

## Procedures

- a. The faculty member will inform the student verbally and/or in electronic communication that the behavior is disruptive, is impeding the educational processes of the class or advising meeting and will not be tolerated.
- b. If, after this initial communication, the disruptive behavior continues, the faculty member has the right to disconnect the student from the classroom or other Seminary meeting.
- c. If a student has been disconnected from the classroom or other Seminary meeting the faculty member will immediately send an email to the Dean of Students informing the Dean of Students of the disconnection and describing the behavior that led to this decision.
- d. The faculty member will next send an email to the student informing them that they have been disconnected from the classroom or other Seminary meeting, explaining why their behavior led to this decision. The faculty member will then, in the same email, offer to meet with the student before the next class or advising session to determine if the student may be re-installed in the classroom.
- e. Should the student wish to be re-installed in the classroom or advising session, and the faculty member and the student come to an agreement about the reinstallation, the faculty member will so inform the Dean of Students. The student will also send to the faculty member, with a copy to the Dean of Students, an email confirming that the student has agreed to cease the disruptive behavior and wishes to be re-installed in the classroom or continue the advising session.
- f. Should reinstallation of the student in the classroom or other meeting result in continued disruptive behavior, the faculty member will immediately contact the Dean of Students.
- g. The Dean of Students will immediately place the student on probation.
- h. The Dean of Students will then arrange a meeting with the student, the faculty member, and the Dean of Students.
- i. Following the meeting of the student, faculty member and Dean of Students, the Dean of Students will determine whether a student will be reinstated in the classroom or other Seminary meeting or removed permanently from that class.
- j. Should a student be removed from two different classes, the student will be expelled from Cherry Hill Seminary.



**Additional**

Students who leave the institution before a conduct matter is resolved may be prohibited from future enrollment until such time as the matter is resolved.

No course refund will be issued to a student who is removed from class for disruptive or abusive conduct. In the event that a student who has been disconnected from a classroom or other Seminary meeting fails to respond to the communications outlined in Procedures, above, within fourteen (14) days, the student will be removed permanently from that class, with no further appeal.

# Course Catalog

Students from any department pursuing a degree are required to take the following four core courses.

## Course Codes

Following is the schedule by which most Cherry Hill Seminary graduate courses are coded. As we continue to refine and build our catalog, some courses may change codes. The letter in the first digit indicates the department/track. The second digit refers to the class level.

C	Core Curriculum (Seminary-wide requirement)
M	Department of Ministry, Advocacy & Leadership
P	Department of Pastoral Counseling and Chaplaincy
T	Department of Theology and Religious History
I	Academic Intensive
XX	Insights

5000 Level Courses are graduate level “survey” or introductory courses. These courses are taught by various faculty. Students demonstrate mastery by meeting specified academic criteria and by class participation. Some classes may require two or more successfully completed semesters of sequentially numbered courses for credit. Some may have prerequisites or require instructor approval prior to the beginning of class.

6000 Level Courses go into depth in a particular subset of a field. 6000 level courses are usually taught by faculty specialists. Students demonstrate their mastery by meeting academic, participation and best practice standards in the specific field. These courses often have 5000-level and/or core curriculum prerequisites and/or require instructor approval.

7000 Level Courses are for students working on a Master's of Divinity and require approval by the professor and Department Chair. These may include internships and supervision or consultation with non-Seminary personnel as appropriate.

## Credit Hours

Unless otherwise noted, master’s courses earn three credit hours and last for a 15-week semester. Generally, the student should expect a workload of approximately 8-12 hours per week, including 40-60 pages of reading.

## Required Core Courses

### **C5101 Ethics and Boundaries**

When we engage in professional Pagan ministry, we are not only practitioners of our craft, we are representatives of our religion. We are held radically responsible for our actions and their consequences by our deities, our communities, our world and ourselves. We live and work in a society where actions we take as Pagans are viewed through the lens of a different set of assumptions than our own. This course will examine ethics and boundaries relating to self, to clan/tribe, to society and to our world, from both Pagan and non-Pagan perspectives. Students will develop individual codes of ethics and articulate personal boundaries.

### **C5121 Contemporary Global Paganisms**

A survey course introduces students to the wide variety of Paganisms being practiced around the world, challenging scholarly and personal definitions of Paganism by tracing common threads among disparate traditions. Students will then explore the Internet and their local communities to gain first-hand experience with traditions not their own. We will deal with issues of cultural appropriation versus appropriate cultural borrowing and consider Paganism's position as a consciously (re)constructed, combinative religious path. A final project will allow students to synthesize their knowledge in a comparison of Paganisms that supports the unique thrust of each student's ministerial path.

### **C5131 Spiritual Formation**

The spiritual quest is the work of the human person engaging the life force and the soul enlivening one's life. This course places creativity at the center of what the spiritual quest means for each student as our means of investigation, practice and reflection. It links theory and practice in personal spiritual growth, philosophy of formation and Pagan ministry in a way that is academically informed, honors the Earth and all life, and is communally relevant. This core course focuses on a holistic spirituality—nurturing body, mind and soul life, creating a dialogue between those practices of tradition, personal health and relationships, and the concerns of ministry.

### **C5141 Pagan Theology**

Theology—the study of Deity—calls us to make connections between reason and experience, history and contemporary life, and between our own traditions and practices and those of others. It is something we *do*—a practice by which we grow in deeper understanding of our relationships with the divine and others, not a matter of mere theory. In this class, we will explore and refine our personal theologies through encounters with significant voices in Paganism, the Western occult tradition, and earth-centered and feminist Christianity/post-Christianity, as well as develop expertise with theological terminology. Students will develop skills to engage in informed and intelligent theological discussions with clergy from other religious tradition. Prerequisite: C5101 Ethics and Boundaries OR C5121 Contemporary Global Paganisms OR permission of the instructor

### **C5151 Research Design and Methodology**

Introduction to research methods, statistical analysis, needs assessment, and program evaluation, including the importance of research in advancing the counseling profession; research methods such as qualitative, quantitative, single-case designs, action research, and outcome-based research; statistical methods used in conducting research and program evaluation; principles, models, and applications of needs assessment, program evaluation, and the use of findings to effect program modifications; the use of research to inform evidence-based practice; and ethical and culturally relevant strategies for interpreting and reporting the results of research and/or program evaluation studies. APA style is required in papers.

### **C5161 Interfaith Leadership**

Religions both unites and divides us in today's multicultural and constantly changing society. The modern interfaith movement is said to have started at the 1893 Parliament of World Religions with religious groups meeting and getting to know each other, many for the first time. But recognizing the explosion of diversity students will encounter after graduation, has prompted growing numbers of universities to add curricula requirements which provide interreligious awareness and interfaith leadership skills. Interfaith leadership is a highly-interactive and experiential semester of community as well as self-exploration which recognizes the ways that religion and interreligious encounters are embedded in today's cultural, political and economic systems, analyzes the intersections of religions and society in order

to improve outcomes, and allows the student to develop a personal theology of interfaith cooperation.

## Ministry, Advocacy and Leadership Courses

### **M5002 Children, Youth & Teens in Contemporary Paganism**

Students consider the ways individual parents and communities across various Pagan traditions perceive, teach and include their children in their spiritual practices, then go on to consider engagement of young people and teens on a spiritual level. This course prepares Pagan leaders to be able to develop age-appropriate activities and resources for their communities. Students will explore existing effective programs for Pagan religious education, and create original materials to serve youths and teens in the age-related challenges they face, through rites of passage and other coming of age ceremonies, as well as appropriate bridging ceremonies and programs, and campus ministry.

### **M5100 Advocacy for Social Justice**

Social justice is the movement towards a more socially just world through the actions of a group of individuals working together to achieve its goals. The course will introduce students to key thinkers, ideas and activists, as well as debates on topics such as poverty, racism, colonization, and the rights of indigenous peoples. It will examine various social movements that have led to changes in society and the skills needed to work for social change. Students will be challenged to identify and catalog theologies and spiritualities of engagement as they are expressed in world religious traditions, to identify those values in their own traditions which call for engagement, and to craft for themselves a working statement of spiritual engagement based on their own practices and cultural contexts.

### **M5241 Rites of Passage**

Birth, death, wedding-handfasting, coming of age, divorce – understanding these transitional moments in the life cycle and how to prepare for them will enable the Pagan minister to guide others through the times that define our lives. Learn to follow legal guidelines when necessary, bridge gaps between Pagan and non-Pagan friends and family, and still help to create ritual that is deep, meaningful and abiding.

### **M5325 Liturgical Design: Beyond the Wheel of the Year**

Study of extant liturgical practice in contemporary Paganism and development of seasonal celebrations and rites of passage. Liturgical terminology from theological discourse is defined and applied to Paganism to broaden ability for interfaith engagement. In a Pagan context, studies will explore the mythos cycles upon which many traditions build their liturgical year, as well as the structure of ritual itself. In critically analyzing ritual structure, students will develop theories about what makes “good” ritual, with the intent of applying those theories to rituals created for this course. Final project is a collection of original rituals-devotional, petitionary, and benedictory-created by the student.

### **M5560 Leadership I**

Some choose the role of leader and some lead out of necessity. Moving beyond “being in charge” to real leadership requires personal reflection and development, strong communications skills, knowledge of advocacy, problem-solving and bridge-building, and the willingness and ability to develop the leadership potential in others. Students learn to set goals, inspire and involve others, develop collaboration, and serve as positive role models.

### **M5561 Nonprofit Management**

Pagans throughout the U.S. and beyond are finding that one effective way to achieve their ministry goals is through a nonprofit organization. Pagans are also entitled to the same organizational benefits enjoyed by churches and

synagogues. A nonprofit is much like a business, but with a different bottom line – rather than a financial profit, nonprofits work for changed lives and strengthened communities. Students will cover the basics of forming a Pagan nonprofit, board governance, the basics of management, legal and ethical issues, the basics of fundraising and how to create a fundraising plan, and the basics of branding and communication.

#### **M5900 The Art and Craft of Sacred Speech: Homiletics**

Pagan clergy, as all clergy, are called to speak to, for and about the religious community. An exploration of authentic preaching as a ministry of exhortation, encouragement, teaching and working with energies always present in ritual, we aim to cultivate these ministries and the individual gifts of the preacher. Emphasis is placed on identity, presence, as well as the power of story within narrative and non-narrative preaching. Explore the preparation and delivery of messages in sacred context and the understanding of what it means to speak and proclaim truth from an authentic sense of the community's values that inspires, edifies, and challenges others.

#### **M5998 Special Topics in Ministry, Advocacy, and Leadership**

Study of a selected issue or topic of significance to Ministry, Advocacy, or Leadership. The topic will vary; however, the intent of the study is to develop a knowledge of, appreciation for, and skill needed in the complexities of Ministry, Advocacy, or Leadership. Materials for the study will be drawn from a wide variety of sources and may be interdisciplinary in nature.

#### **M5999 Capstone Project**

Capstone Project is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. Capstone Project is worth one credit toward the degree and, as such, must involve 45 hours of work. Capstone Project may include community service, field research, library research, creation of educational curricula, ritual design, creative writing, and more. Regardless of the nature of the project, the student will be expected to produce a written, visuals or audio summary of it that can be shared with other students and faculty in the Capstone Project classroom, where a contract between the student and faculty advisor outlining goals, responsibilities and meetings will be posted. Prerequisite: All required core courses.

#### **M6205 Crisis Intervention & Conflict Resolution**

Ministers, pastoral counselors and chaplains will inevitably encounter crisis or emergency situations, as well as conflicts requiring de-escalation, and situations where post-emergency counseling and support are required. This course explores crisis intervention techniques and principles of conflict resolution with an emphasis on effective communication and interpersonal skills in emergency or post-emergency situations. provides various methodologies and a variety of flexible models for use with diverse environments, situations and populations, both within and outside of the judicial system. Students acquire skills in dispute and conflict resolution for individuals and small groups, such as families, spiritual organizations or communities, as well as interreligious and secular venues. (Same as P6205)

#### **M6270 Nature & Pagan Spirituality**

Pagan spirituality is intertwined with an emerging re-examination of human relationships with the natural environment. This class provides students an opportunity to examine recent thought in eco-theology, environmental ethics, and nature spirituality as resources for reflection on Pagan spirituality, particularly as it concerns relationships with nature. Students will examine key writers, both those who write from a Pagan perspective and those who come from allied perspectives like deep ecology and ecofeminism, reflect on the concepts developed by those writers. Students will assess the role of nature in their own ministry and that of their particular communities, and will produce critical and

constructive writing on nature religion and nature spirituality. Prerequisite: None; C5141: Pagan Theology recommended.

### **M6560 Leadership II**

What defines a Pagan leader? Being famous? Being articulate? Having a blog or writing a book? Outstanding leadership is unique. It requires understanding the stages of group development, the dynamics of member interactions and factors in group failure or success. It also requires a good understanding of one's own motives, strengths and weaknesses. Students do a self-evaluation and learn advanced leadership techniques for practical use in groups to which they already belong, or plan to organize. They will develop and practice skills that better prepare a group leader to deal with group issues, and lead more effective, cohesive and productive groups. Prerequisite : M5560 Leadership I.

### **M6650 Paganism & the Body**

Declaring that all acts of love and pleasure are the rituals of the Goddess, contemporary Pagans widely affirm the sacredness of the body and of sexuality. Students will engage with theological and ethical writings around gender, sexuality, and the body from Pagan and allied perspectives, with special attention to relationships that are marginalized by mainstream society. The role of gender polarity and sex magic in the Western esoteric tradition and its influences on religious witchcraft will also be considered. Students will examine their conceptions of gender and sexuality and develop their own theologies of the body. Students will also consider ministering to a sexually diverse Pagan community. Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.

### **M6990 Independent Study**

Directed study in a special area of interest by instructor permission only. Work may include writing in response to readings; discussion of material with instructor; field research; creation and presentation of rituals, classes, etc.; or other appropriate activities. Culminates in a project or research paper. Students may contact instructors with a study proposal, including reading list, project idea, and reference from a past CHS instructor indicating student's readiness for one-on-one directed study. If the proposal is accepted, the instructor will assist the student in constructing a schedule and appropriate requirements; the resulting syllabus will be approved by the department head. Directed study should involve approximately 135 hours of work. Prerequisites: All six Core courses must be completed.

### **M7201 Internship I**

Community Placement under local supervision in either a clinical or pastoral setting. The student will be on the placement site for at least 135 hours, and the internship should be completed in one academic semester. Students are required to seek their own placement well before the semester begins, discuss it with the chair of the department before enrolling, and ensure that the Internship contract is signed at the beginning of the semester by both the student and the individual who will be supervising the internship on site. Prerequisite: 5999 Capstone Project (formerly Praxis)

### **M7202 Internship II**

Continuation of M7201 or A7202 and should, if at all possible, be at the same site where the former was completed.

### **M7900 Thesis**

The MAL Master's thesis provides the student an opportunity for mature integration of the head, heart and hands of Pagan Divinity Studies. Under the supervision of a thesis director and committee, its main feature is the research and writing of a thesis focusing on the student's central area of concern while resourcing all other areas of study at Cherry Hill Seminary. Because this kind of work is more than merely academic, the final thesis should integrate the theories,

philosophies and theologies embraced by the student with practices and experiences that help the student make them real. For specific guidelines, please check the CHS online Library in Moodle.

### **M7901 Thesis II**

Optional continuation of M7900 Thesis I.

## **Pastoral Counseling and Chaplaincy Courses**

### **P5102 Introduction to Pastoral Counseling and Chaplaincy**

Pastoral counseling is a unique form of counseling which uses spiritual resources as well as psychological understanding for healing and growth. It is provided by certified pastoral counselors, who are not only mental health professionals but who have also had in-depth religious and/or theological training. Students explore the opportunities and limits of Pagan pastoral counseling, what it is and what it is not, and trace the history of pastoral counseling as distinguished from psychotherapy, pastoral care, chaplaincy and spiritual guidance. Addresses professional issues and develops a Pagan perspective to pastoral counseling and chaplaincy. This is an opportunity to explore an overview of the range of venues for ministry, and the unique interfaith role of the chaplain in institutional settings. Students will become familiar with the global and historical context for chaplaincy, the community circle of chaplaincy, interfaith dialogue and its meaning for modern Pagans. Students will learn how to effectively function in this specialized ministry by sharing knowledge, understanding, acceptance and respect, as well as working to protect and promote free expression of religion for all faith formations, collective and individual.

### **P5104 Psychopathology: Creativity, Madness and the Pagan Spirit**

Psychopathology will be explored from a spiritual/Pagan perspective. Students learn diagnosis as it is currently applied and spiritual/Pagan approaches to diagnosis and alternative states of consciousness. Required for Pastoral Counseling and Chaplaincy students.

### **P5105 Human Development Across the Life Span in a Pagan Context**

Students will study psychological development throughout the human lifespan. For each stage of development, students will consider the ways in which a Pagan lifestyle and a Pagan worldview may affect an individual's physical, cognitive, social, and personality development. This course provides clergy with developmental information that can be applied to age-related ritual design, curriculum, and counseling.

### **P5106 Personality and Counseling Theories**

This is an in-depth survey of the theories of personality, presenting major theorists who represent the psychoanalytic, neopsychoanalytic, life-span. Trait, humanistic, cognitive, behavioral and social-learning approaches, as well as clinical and experimental work. The course will also explore how race, gender and culture issues figure in the study of personality and in personality assessment. Finally, we will briefly examine some of the issues of genetics, environment, learning, parental influences, developmental aspects, consciousness and unconscious influences. Counseling Theories will explore the historical origins and evolution of contemporary models of psychotherapy and counseling, and current professional research and practice in the field. The student will learn various intervention modalities that may be applied to similar client presentations, and gain insights on how to tailor the most appropriate intervention for a specific client, and develop his/her personal paradigm for counseling. Spiritual issues are often an integral but subtle part of counseling process; students will enhance their abilities to recognize and address these issues from a Pagan perspective.

**P5108 Diversity in Counseling and Advocacy**

What are the issues raised for Pagans when working as counselor or advocate with socially and culturally diverse populations in secular and interfaith venues? This is a skills development course designed to strengthen multicultural theoretical and awareness. We examine the impact of various cultural factors on personality, value systems, access to services, and spirituality, in order to understand societal changes, norms, mores and differing lifestyles and the influence of culture and social change on family relationships, gender equity, individual adjustment and the ability to advocate for self in secular and interfaith venues. Students examine their own attitudes, belief systems, and behaviors, with the goal of developing cultural competence.

**P5330 Ministry to the Elderly and Palliative Care**—in development**P5203 Death, Dying and Grieving: Call of the Dark Mother**

This is a survey course about end-of-life issues, death, dying and grieving, to better prepare Pagans who hear the call to this sacred work, and for those who encounter it as part of their overall priest/esshood. Death is a natural part of the cycle of life, but it is often the most challenging part of our ministry. We may be called upon to work with the dying, to counsel those who are tending to the dying, to officiate at funerals and memorials, to intercede in situations where there may be conflicting faith traditions, to respect the dying and all the mourners, and to counsel the bereaved. We will also look, briefly, at the funeral industry and alternatives.

**P5998 Special Topics in Pastoral Counseling and Chaplaincy**

Study of a selected issue or topic of significance to Pastoral Counseling or Chaplaincy. The topic will vary; however, the intent of the study is to develop a knowledge of, appreciation for, and skills needed in the complexities of Pastoral Counseling and Chaplaincy. Materials for the study will be drawn from a wide variety of sources and may be interdisciplinary in nature.

**P5999 Capstone Project**

Capstone Project is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. Capstone Project is worth one credit toward the degree and, as such, must involve 45 hours of work. Capstone Project may include community service, field research, library research, creation of educational curricula, ritual design, creative writing, and more. Regardless of the nature of the project, the student will be expected to produce a written, visuals or audio summary of it that can be shared with other students and faculty in the Capstone Project classroom, where a contract between the student and faculty advisor outlining goals, responsibilities and meetings will be posted.

**P6201 Counseling Skills and Therapeutic Interventions**

Students learn counseling skills including development of basic rapport, active listening and effective use of questions. Psychotherapeutic interventions for specific populations and to address a variety of psychological issues are explored. Students begin to practice counseling skills with each other and with non-clinical populations. Prerequisite: P5106, Personality and Counseling Theories, or permission of instructor.

**P6202 Group Theory and Dynamics**

Designed to assist Group Leaders in understanding the stages of group development, the dynamics of member interactions and what makes a group succeed or fail. Through exercises, class interaction, readings and written assignments, students will learn to put various techniques to practical use in groups to which they already belong or plan



to organize. With the development of these skills, the Group Leader will be better prepared to deal with group issues and lead more effective, cohesive and productive groups.

### **P6203 Sages and Crones: Ministry to and for Older People**

The age profile of the Pagan community is rapidly evolving as those who became active Pagans in the 1970s reach the last third of life. Support for older Pagans will become an increasingly important issue. Students will learn to help people meet the challenge of old age and develop models of spiritual development and maturity that can point the way to how the last third of life can be lived in a fulfilling and constructive way. Core topics include rites of passage into eldership, venerating deities of age and wisdom, support for older community members, the role of elders in the Pagan community and developing Pagan models of spiritual maturity. Same course as M6020.

### **P6205 Crisis Intervention and Conflict Resolution**

Ministers, pastoral counselors and chaplains will inevitably encounter crisis or emergency situations, as well as conflicts requiring de-escalation, and situations where post-emergency counseling and support are required. This course explores crisis intervention techniques and principles of conflict resolution with an emphasis on effective communication and interpersonal skills in emergency or post-emergency situations. provides various methodologies and a variety of flexible models for use with diverse environments, situations and populations, both within and outside of the judicial system. Students acquire skills in dispute and conflict resolution for individuals and small groups, such as families, spiritual organizations or communities, as well as interreligious and secular venues. (Same as M5570)

### **P6206 Psychological Assessment**

This is an introduction to tests, measurement, and research as tools for the Pagan pastoral counselor. Students will learn the possibilities and limitations of various testing instruments, and gain an understanding of academic research findings derived from those instruments. They will then explore the application of these tools for their Pagan constituencies.

### **P6207 Psychology of Religion and Paganism**

Students will explore the application of psychological principles and research to religion in general, and Paganism in particular. This course will provide clergy with a basic understanding of psychology, which enhances later study in counseling and curriculum development.

### **P6301 Trauma-informed Spiritual care and Chaplaincy**

Trauma-Informed Spiritual Care and Chaplaincy is designed to bring knowledge and understanding to the implicit and explicit impacts of traumas alive in those receiving spiritual care for healing and growth. This course is facilitated by board certified chaplains and licensed professional counselors specializing in treating trauma, who have in-depth clinical and theological training. In this course, we will explore the various types of trauma, the way trauma is embodied in the mind and body, cognitive vs. nervous-system trauma processing, real vs. perceived trauma processing, and differences between Complex Post-Traumatic Stress Disorder and Post-Traumatic Stress Disorder. We will address how to engage with and de-escalate trauma responses and develop a Pagan perspective on Trauma-Informed Spiritual Care and Chaplaincy.

**Prerequisite:** None.

### **P6305 Transpersonal Psychology**

Transpersonal psychology places the spectrum of developmental theories within the context of spiritual unfolding. It takes the viewpoint that effective psychological development and transformation requires a conscious integration of

body, mind, and spirit. The field of transpersonal psychology acknowledges the limitlessness of human potential and possibility, while simultaneously respecting the basic psychological and developmental tasks specific to Western culture. Transpersonal psychology, in its optimal expression, is a body of education and practice addressing how the human being transforms in an integrated, embodied manner; how that transformation is sustained and further developed in the domain of limitless possibility; and how such transformation can be effectively used to educate and serve humanity-at-large. Students will be encouraged to acknowledge and explore the relationship between the “spiritual” and “psychological” aspects of the human being in order to root themselves in an inspiring but grounded vision of human development. This course is designed to provide students with a mixture of theoretical knowledge, research instruction and experience, and experiential understanding.

### **P6990 Independent Study**

Directed study in a special area of interest by instructor permission only. Work may include writing in response to readings; discussion of material with instructor; field research; creation and presentation of rituals, classes, etc.; or other appropriate activities. Culminates in a project or research paper. Students may contact instructors with a study proposal, including reading list, project idea, and reference from a past CHS instructor indicating student's readiness for one-on-one directed study. If the proposal is accepted, the instructor will assist the student in constructing a schedule and appropriate requirements; the resulting syllabus will be approved by the department head. Directed study should involve approximately 135 hours of work. Prerequisites: All six Core courses must be completed.

### **P6700 Sexuality, Culture & Religion**

This course will examine human sexuality in the context of culture and religion in an academic and unbiased format. Beyond the boundaries of our dominant culture, there are beliefs, customs and practices that, to us, may appear taboo, offensive or even illegal. Within the culture that spawned those beliefs, customs and practices, they constitute the social norm. Students aspiring to minister in specialized and multicultural settings must be aware of and sensitive to the diversity human sexuality and experience. *Same course as M6700.*

### **P7201 Internship I**

Three- unit, one semester course for majors in the Master of Divinity Degrees in Pastoral Counseling and Chaplaincy constitutes the first half of the required six-unit internship. Students are required to seek their own community placement in either a clinical or pastoral setting well before the semester begins, discuss it with the chair of the department before enrolling, and ensure that a contract is signed at the beginning of the semester by both the student and the individual who will be supervising the internship on site. The student will be on the placement site for at least 135 hours, and the class should be completed in one academic semester. Prerequisite: P6201, Counseling Skills & Therapeutic Intervention.

### **P7202 Internship II**

Continuation of P7201 and should, if at all possible, be at the same site where P7201 was completed. MDiv Chaplaincy students are required to have 1 unit of Clinical Pastoral Education as part of their Internship requirement.

### **P7801 Introduction to Military Chaplaincy; Military Families; War, Ethics & Religion**

Part 1 introduces the student to the Military Chaplaincies and highlights the unique role that the chaplain fills within the Armed Forces. This mission, the duties and the responsibilities of the chaplain will be covered in detail. The Department of Defense Instructions and the regulations covering Chaplain Activities for each service will be introduced and surveyed. Part 2 covers the general pastoral functions of ministering to the military community in a diverse and pluralistic

environment and surveys some of the special situations that the military chaplain is likely to encounter. These include deployment, reintegration, relationships, loss, and spiritual injuries of returning service members. Part 3 examines the philosophic and religious approaches to “ethical” prosecution of declared or undeclared wars and armed military engagements. It also explores the moral discord that individuals engaged in armed conflict may experience before, during and after the events.

#### **P7802 The Experience of War; Wounded Warrior; Grief, Trauma, Loss and Recovery**

Part 1 examines the general experience of engaging in war and the variety of experiences of individuals during and after the engagement. It will also explore the effects on contemporary service members that are caused by recurring deployments to combat zones. Part 2 explores the impact of invisible wounds upon the mind and the soul of our combat veterans, including an increased risk of suicide. Discusses ways of intervening with these invisible wounded in both mundane fashion and through using methods more in tune with Pagan beliefs. Part 3 explores the physical, emotional and spiritual aspects of grief, trauma and loss experienced by both combatants and non-combatants during times of war. Models of recovery and reintegration into society will also be explored.

#### **P7803 Chaplaincy and Religious Freedom; Accommodation; Pluralistic Ministry**

Part 1 addresses the challenging role of the military chaplain to both provide for the spiritual needs of all under his or her pastoral care and supervision and at the same time preserve and protect the Constitutional guarantees of the First Amendment. The policy of the Department of Defense and the Uniformed Services is that only military chaplains will provide spiritual services and programs to military members and other authorized personnel. However, not all faith groups have military chaplains endorsed by their religious group, or there may be insufficient numbers of chaplains to provide for a specific religious group. The Chaplains Corps provides for and accommodates those distinctive religious groups through exceptions to policy. Part 2 surveys the regulations, policies and procedures necessary to accommodate those groups. Part 3 considers the fine and sometimes conflicting line military chaplains must walk between their military and Constitutional responsibilities and their personal faith formation. Surveys some of the more prevalent conflicts and how individual chaplains have resolved them.

#### **P7900 Thesis**

The Master’s thesis provides the student an opportunity for mature integration of the head, heart and hands of Pagan Divinity Studies. Its main feature is the research and writing of a thesis focusing on the student’s central area of concern while resourcing all other areas of study at Cherry Hill Seminary. Because this kind of work is more than merely academic, the final thesis should be a singular paper of 60-75 pages integrating: a) the theories, philosophies and theologies embraced by the student with; b) practices and; c) experiences which help the student make them real. Thesis guidelines may be found in the CHS online library in Moodle. Thesis guidelines may be found in the CHS online library in Moodle.

#### **P7901 Thesis II**

Optional continuation of T7900 Thesis I.

## Theology and Religious History Courses

### **T5090 World Religions from a Pagan Perspective**

An examination of the theologies and practices of the major world religions from a Pagan perspective. Broadly speaking, the fundamental spiritual options are Abrahamic, Dharmic, secular and Pagan. We want to ask: How do they differ from one another, what is a Pagan perspective and what does Paganism offer to the world's theological/spiritual forum that the other positions do not?

### **T5091 The Pagan Soul & the Spiritual Quest**

Contemporary Pagans are often concerned with their own spiritual development, a concern rooted in long-standing traditions in the West of the soul's journey. This class will explore sources for understanding that journey. We will begin by exploring ancient Pagan philosophical concepts of the soul with readings on pre-Socratic philosophy and Neoplatonic philosophy. We will then move to a historical examination of the creation of the concept of the self in the modern world and end by looking at contemporary pagan and magical concepts of soul and self and how this shapes individual spiritual work. Students will be asked to engage in both intellectual reflection on historical materials and personal reflection.

### **T5280 American Spiritualities**

At the end of the twentieth century, observers of American culture noted increasing numbers of people who self-identified as “spiritual, but not religious.” This growing population (one recent survey estimates that 72% of young adults now identify this way) values mysticism, solitude, and individual experience. This is not actually a new trend — its roots can be spotted as far back as the works of nineteenth century visionaries like Henry David Thoreau and Swami Vivekananda. The course will trace these roots forward through time and will examine the connections between selected American spiritual traditions and the role of Pagan spirituality in our personal lives and larger communities.

### **T5301 Understanding Ritual Experience**

Because Pagans attend, observe, think about, and read and write about a lot of rituals, an examination of ritual and the ritual experience provides a more in-depth understanding of Pagan religion and spirituality. Students will encounter a robust field of discourse, open to the particular insights of ritual practitioners, exists in the academic fields of ritual studies and liturgical studies, review key ideas about ritual, explore writing by scholars in the social sciences, humanities, and theology. Through a substantial encounter with contemporary thought about ritual, students are challenged to use that thought to examine their own tradition, comparing their own understandings of ritual experience with those of other religious traditions.

### **T5560 History of Western Esotericism, Wicca and Contemporary Paganism**

This course surveys the history and theology of Western esotericism and contemporary Paganism, including the Golden Dawn, Theosophy, Thelema, Wicca, and the flowering of contemporary Pagan traditions. Considers historical development, challenging and evaluating popular histories linking modern witchcraft to those persecuted as witches in early-modern Europe, the Salem witch trials, and those linking modern Paganism with the paganisms of the classical ancient world. This will enable students to both critique perceptions of the past and to understand the various ways in which the historical narratives are used by contemporary practitioners. Also considers themes in the development of Wicca and Paganism, such as environmentalism/back to the land movement, Jungian and transpersonal psychology, and the feminist consciousness movement.

### **T5700 Myths of Creation & Destruction**

How do our myths tell us who we are and what is our place in the universe? How do we tell who we are through the stories we choose? Scholarly study of myths from around the world and through the ages, examined in historical context, from the Popol Vuh, Rig Veda, the Dogons and Oceania, to contemporary sacred stories such as the antediluvian Atlantis, the Apocalypse of Revelations, and the Big Bang theory. Students will examine the impact of myths on culture and history.

#### **T5800 Sacred Texts**

The course will survey sacred texts of the world religions, including the Hebrew Bible, the New Testament, the Quran, the Vedas, and more. Students in this course will study the historical and cultural contexts in which sacred texts developed, the canonical content of those texts, and the strategies for interpretation of and religious interaction with sacred texts. Students will also problematize the role of text within Pagan traditions.

#### **T5998 Special Topics in Theology and Religious History**

Study of a selected issue or topic of significance to Theology and Religious History. The topic will vary; however, the intent of the study is to develop a knowledge of, appreciation for, and skills needed in the complexities of Theology and Religious History. Materials for the study will be drawn from a wide variety of sources and may be interdisciplinary in nature.

#### **T5999 Capstone Project**

Capstone Project is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. Capstone Project is worth one credit toward the degree, involving 45 hours of work. Capstone Project may include community service, field research, library research, creation of educational curricula, ritual design, creative writing, and more. Regardless of the nature of the project, the student will be expected to produce a written, visuals or audio summary of it that can be shared with other students and faculty in the Capstone Project classroom, where a contract between the student and faculty advisor outlining goals, responsibilities and meetings will be posted. Prerequisite: All required core courses.

#### **T6270 Nature & Pagan Spirituality**

Pagan spirituality is intertwined with an emerging re-examination of human relationships with the natural environment. This class provides students an opportunity to examine recent thought in eco-theology, environmental ethics, and nature spirituality as resources for reflection on Pagan spirituality, particularly as it concerns relationships with nature. Students will examine key writers, both those who write from a Pagan perspective and those who come from allied perspectives like deep ecology and ecofeminism, and reflect on the concepts developed by those writers. Students will assess the role of nature in their own ministry and that of their particular communities, and will produce critical and constructive writing on nature religion and nature spirituality. Prerequisite: None; C5141 Pagan Theology recommended.

#### **T6475 Indigenous Religion & Culture**

Survey of indigenous, place-based and land-based traditions that are not part of the contemporary Pagan movement. Native American religions, Afro-Caribbean traditions, shamanisms around the world, Hinduism, Australian aboriginal traditions, Judaism, more.

#### **T6650 Paganism & the Body**

Declaring that all acts of love and pleasure are the rituals of the Goddess, contemporary Pagans widely affirm the

sacredness of the body and of sexuality. Students will engage with theological and ethical writings around gender, sexuality, and the body from Pagan and allied perspectives, with special attention to relationships that are marginalized by mainstream society. The role of gender polarity and sex magic in the Western esoteric tradition and its influences on religious witchcraft will also be considered. Students will examine their conceptions of gender and sexuality and develop their own theologies of the body. Students will also consider ministering to a sexually diverse Pagan community. Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.

### **T6805 Goddess Traditions**

A study of Goddess images and traditions in a variety of cultures from prehistory to the modern age, including history, values, beliefs, practices, and ethical systems associated with ancient Goddess imagery for a contemporary society.

### **T6806 Pagan Reconstructionisms**

Roma, Slavic, Kemetic, Hellenic, Minoan and more. Some contemporary Pagans do their best to strictly reconstruct what is known of pre- and non-Abrahamic religions. Others draw inspiration from past traditions, or blend the past with new spiritual practices. Such spiritual creativity and bricolage characterizes the 21<sup>st</sup> century religious landscape, as modern people continue to seek wisdom of the past while exploring their own ways of making meaning.

### **T6808 Heathenry**

Heathenry can be seen as a development of North European and Eurasian understandings of the relationships between humans, place, and other-than-human people or wights of land, rivers, houses, gardens and so forth. The focus in this course is on Britain and North Europe, though the worldview shares much with accounts of indigenous animist religions elsewhere. We will discuss the re-emergence of seidr, its descriptions in lore and historic and present-day performance, and we will investigate understandings of “ancestors” conceptualized as those who have involved themselves with that landscape on which today’s practitioners now dwell.

### **T6855 Druidry and the Celtic World View**

The history of the Celtic people is long and extraordinary, spanning many different territories, political groups, religions, even languages. The course examines several important texts in the Celtic literary tradition, looking for instances of central ideas in the iron-age Celtic world view, such as the transience of things, the dominance of fate and destiny, the use of poetry for magical purposes, the roles of the gods, and the nature of a heroic and magical life.

### **T6990 Independent Study**

Directed study in a special area of interest by instructor permission only. Work may include writing in response to readings; discussion of material with instructor; field research; creation and presentation of rituals, classes, etc.; or other appropriate activities. Culminates in a project or research paper. Students may contact instructors with a study proposal, including reading list, project idea, and reference from a past CHS instructor indicating student's readiness for one-on-one directed study. If the proposal is accepted, the instructor will assist the student in constructing a schedule and appropriate requirements; the resulting syllabus will be approved by the department head. Directed study should involve approximately 135 hours of work. Prerequisites: All six Core courses must be completed.

### **T7201 Internship I**

Three- unit, one semester course for majors in the Master of Divinity Degrees in Pastoral Counseling and Chaplaincy constitutes the first half of the required six-unit internship. Students are required to seek their own community placement in either a clinical or pastoral setting well before the semester begins, discuss it with the chair of the

department before enrolling, and ensure that a contract is signed at the beginning of the semester by both the student and the individual who will be supervising the internship on site. The student will be on the placement site for at least 135 hours, and the class should be completed in one academic semester. Prerequisite: P6201, Counseling Skills & Therapeutic Intervention.

### **T7202 Internship II**

Continuation of P7201 and should, if at all possible, be at the same site where T7201 was completed. MDiv Chaplaincy students are required to have 1 unit of Clinical Pastoral Education as part of their Internship requirement.

### **T7301 Pagan Apologetics**

Paganism, as a belief system, is most congruent with both current scientific advancements and the psyche of the human being as they are understood today. Archaeological and textual evidence will be examined that will suggest that paganism of whatever genre is the indigenous religion of human beings on planet earth. This course lays the foundations from early tribal belief systems to the establishment first pagan societies in the Mediterranean, Near East, Middle East, Orient and the Americas and explores some of the common beliefs across these societies. Prerequisite: P/T5090, World Religions from a Pagan Perspective, or permission of instructor.

### **T7900 Thesis**

The Master's thesis provides the student an opportunity for mature integration of the head, heart and hands of Pagan Divinity Studies. Its main feature is the research and writing of a thesis focusing on the student's central area of concern while resourcing all other areas of study at Cherry Hill Seminary. Because this kind of work is more than merely academic, the final thesis should be a singular paper of 60-75 pages integrating: a) the theories, philosophies and theologies embraced by the student with; b) practices and; c) experiences which help the student make them real. Thesis guidelines may be found in the CHS online library in Moodle. Thesis guidelines may be found in the CHS online library in Moodle.

### **T7901 Thesis II**

Optional continuation of T7900 Thesis I.

## **A Final Word**

Cherry Hill Seminary strives to offer the best Pagan education possible, with a caring professionalism. As we establish and refine our programs, no doubt we will encounter issues not yet addressed, discover editing mistakes, and realize that some procedures need additional changes in order to function smoothly. We appreciate your understanding during this time of growth and change, and always welcome your feedback and suggestions.

## Appendix A: Policies

### Nondiscrimination Policy

Cherry Hill Seminary prohibits discrimination on the basis of race, color, religion, creed, sex, age, marital status, national origin, mental or physical disability, political belief or affiliation, veteran status, sexual orientation, gender identity and expression, and any other class of individuals protected from discrimination under state or federal law in any aspect of the access to, admission, or treatment of students in its programs and activities, or in employment and application for employment. Furthermore, Seminary policy includes prohibitions of harassment of students and employees, i.e., racial harassment, sexual harassment, and retaliation for filing complaints of discrimination.

The Executive Director, or designee, is also the Title VI, Title IX, Section 504, and Americans with Disabilities Act Coordinator for the campus. This person will provide information about the Seminary's obligations with respect to the provisions of nondiscrimination statutes, including information about the requirement to provide program accessibility for persons with disabilities.

The Seminary is committed to compliance with Title VI and Title VII of the Civil Rights Act of 1964, Title VI of the Civil Rights Act of 1968, Title I and Title II of the Civil Rights Act of 1991, the Equal Pay Act of 1963, Executive Order 11246 (1965), Title IX of the Education Amendments of 1972 and its regulations found at 34 C.F.R. part 106, Sections 503 and 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act of 1990, the Vietnam-era Veterans Readjustment Act of 1974, the Age Discrimination Act of 1975, the Age Discrimination in Employment Act of 1967, the Family and Medical Leave Act of 1993, and with [Massachusetts General Laws, Chapters 151B, 151C, and Chapter 149, all as amended.] Inquiries regarding federal laws may also be directed to: Office for Civil Rights, U.S. Department of Education, J.W. McCormack Bldg., Room 701, 01-0061, Boston, MA 02109-4557; tel. (617) 223-9662; TTY: (617) 223-9695 and to U.S. Equal Employment Opportunity Commission, John F. Kennedy Federal Building, 475 Government Center, Boston, MA 02203; tel. (617) 565-3200 or 1-800-669-4000; TTY: (617) 565-3204 or 1-800-669-6820. Inquiries regarding state laws may be directed to: [Massachusetts Commission Against Discrimination, 436 Dwight Street, Suite 220, Springfield, MA 01103; tel. (413) 739-2145; TTY: (617) 994-9196.]

By signing you confirm that you have read and will abide by the Cherry Hill Seminary Nondiscrimination Policy.

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Signature

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Date



## Sexual Harassment Policy

Cherry Hill Seminary, Inc., does not tolerate sexual, racial, religious or ethnic harassment of any kind. In compliance with Title VII of the Federal Civil Rights Act of 1964, (42 United State Code Section 2000C et seq.), it is a violation for any employee or student, male or female, to sexually harass another student or employee. Cherry Hill Seminary is committed to providing a workplace free from this unlawful conduct. Every faculty member, mentor, and administrator is responsible for promptly responding to, or reporting any complaint or suspected acts of sexual harassment.

### What is "sexual harassment?"

Sexual harassment is a form of sex discrimination and means unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when;

1. Submission to that conduct is made either explicitly or implicitly a term or condition of employment and grade evaluation; or
2. Submission to or rejection of such conduct by an individual is used as a component of the basis for employment or grading decisions affecting that individual: or
3. The conduct has the purpose or effect of substantially interfering with an individual's work or scholastic performance or creating an intimidating, hostile, or offensive working or scholastic environment.

It is unlawful for an individual or organization to retaliate against an employee or student for filing a complaint of sexual harassment or for cooperating in an investigation of sexual harassment.

Examples of sexual harassment include, but are not limited to the following, when such acts or behavior come with one of the above definitions:

- Either explicitly or implicitly conditioning any term of employment or student progress on the provision of sexual favors;
- Unwanted touching or grabbing a sexual part of an employee's or student's body;
- Touching or grabbing any part of a student's or employee's body after that person has indicated, or it is known, that such physical contact was unwelcome;
- Continuing to ask a student or employee to socialize on or off-duty when that person has indicated s/he is not interested;
- Displaying or transmitting sexually suggestive pictures, objects, cartoons, or posters if it is known or should be known that the behavior is unwelcome;
- Continuing to write sexually suggestive notes or letters if it is known or should be known that the person does not welcome such behavior;
- Referring to or calling a person a sexualized name if it is known or should be known that the person does not welcome such behavior;
- Regularly telling sexual jokes or using sexually vulgar or explicit language in the presence of a person if it is known or should be known that the person does not welcome such behavior;
- Retaliation of any kind for having filed or supported a complaint of sexual harassment (e.g. ostracizing the person, pressuring the person to drop or not support the complaint, adversely altering the person's duties or work environment, etc.);

- Derogatory or provoking remarks about or relating to a person's sex or sexual orientation;
- Harassing acts or behavior directed against a person on the basis of his or her sex or sexual orientation;
- Off-duty conduct which falls within the above definition and affects the work environment.

In the event Cherry Hill Seminary receives a complaint of sexual harassment, or otherwise has reason to believe that sexual harassment is occurring, we will take all necessary steps to ensure that the matter is promptly investigated and addressed. We are committed, as required by law, to take action if we learn of potential sexual harassment, even if the aggrieved student or employee does not wish to formally file a complaint.

Every staff member is responsible for promptly responding to, or reporting, any complaint or suspected acts of sexual harassment. Staff members should report to: Candace Kant, who is designated to receive such complaints or reports, or to Holli Emore, Executive Director. Failure by a staff member to appropriately report or address such sexual harassment complaints or suspected acts shall be considered a violation of this policy.

Care will be taken to protect the identity of the person with the complaint and of the accused party or parties, except as may be reasonably necessary to successfully complete the investigation. It shall be a violation of this policy for an employee or student who learns of the investigation or complaint to take any retaliatory action which affects the working or study environment of any person involved in this investigation.

If the allegation of sexual harassment is found to be credible, this organization will take appropriate corrective action. The organization will inform the complaining person and the accused person of the results of the investigation and what actions will be taken to ensure that the harassment will cease and that no retaliation will occur. Any employee, supervisor, or agent who has been found by the employer to have harassed another employee will be subject to sanctions appropriate to the circumstances, ranging from a verbal warning up to and including dismissal.

If the allegation is not found to be credible, the person with the complaint and the accused person shall be so informed, with appropriate instruction provided to each, including the right of the complainant to contact any of the state or federal agencies identified in this policy notice.

Any student or employee who believes that s/he has been the target of sexual harassment, or who believes s/he has been subjected to retaliation for having brought or supported a complaint of harassment, is encouraged to directly inform the offending person or persons that such conduct is offensive and must stop. If the person does not wish to communicate directly with the alleged harasser or harassers, or if direct communication has been ineffective, then the person with the complaint is encouraged to report the situation as soon as possible to Valerie Cole, Pastoral Counseling Department Chair (who is designated to receive such complaints or reports), or to Holli Emore, Executive Director, or to her or his supervisor at Cherry Hill Seminary. It is helpful to an investigation if the student or employee keeps a diary of events and the names of people who witnessed or were told of the harassment, if possible.

If the complainant is dissatisfied with Cherry Hill Seminary's action, or is otherwise interested in doing so, s/he may file a complaint by writing or calling any of the following state or federal agencies:

1. South Carolina Human Affairs Commission, 2611 Forest Drive, Post Office Box 4490, Columbia, S.C. 29240, 803-737-7800, Fax: 803-253-4191. Complaints should be filed within 300 days of the adverse action.

2. Equal Employment Opportunity Commission, 1 Congress Street. Boston, MA 02114, tel: (617) 565-3200 (voice), (617) 565-3204 (TDL). Complaints must be filed within 300 days of the adverse action.

Each of these agencies can conduct impartial investigations, facilitate conciliation, and if it finds that there is probable cause or reasonable grounds to believe sexual harassment occurred, it may take the case to court. Although employees are encouraged to file their complaint of sexual harassment through this employer's complaint procedure, an employee is not required to do so before filing a charge with these agencies.

In addition, a complainant also has the right to hire a private attorney and to pursue a private legal action in state court within 3 or 6 years, depending on the type of claims raised.

A copy of this policy will be provided to every employee, and extra copies will be available in the Cherry Hill Seminary's administrative office at P.O. Box 5405, Columbia, SC 29250-5405, or at [www.cherryhillseminary.org](http://www.cherryhillseminary.org).

Reasonable accommodations will be provided for persons with disabilities who need assistance in filing or pursuing a complaint of harassment, upon advance request.

By signing you confirm that you have read and will abide by the Cherry Hill Seminary Sexual Harassment Policy.

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Signature

Date

## Information Privacy Policy

The web site of Cherry Hill Seminary, Inc., is [www.cherryhillseminary.org](http://www.cherryhillseminary.org).

Our postal address is  
P.O. Box 212804, Columbia SC 29221

We can be reached via e-mail at [CHS@cherryhillseminary.org](mailto:CHS@cherryhillseminary.org) or you can leave a telephone message at 888.503.4131.

For each visitor to our Web page, our Web server automatically recognizes no information regarding the domain or e-mail address. We collect no information on consumers who browse our Web page.

With respect to cookies: We do not set any cookies. If you do not want to receive e-mail from us in the future, please let us know by sending us e-mail at the above address.

If you supply us with your postal address on-line you may receive periodic mailings from us with news, announcements or upcoming events. If you do not wish to receive such mailings, please let us know by calling us at the number provided above, e-mailing us at the above address, or writing to us at the above postal address. Please provide us with your exact name and address. We will be sure your name is removed from our list.

Persons who supply us with their telephone numbers on-line will only receive telephone contact from us with information regarding orders they have placed on-line, e.g., admission applications or class registration.

With respect to Ad Servers: We do not partner with or have special relationships with any ad server companies.

Upon request we will provide site visitors with access to any contact information (e.g., name, address, phone number) that we maintain about them. Individuals can access this information by e-mailing us at the above address, or writing to us at the above postal address.

Upon request we will correct inaccuracies in your contact information. Send corrections to us at the above email address, by calling us at the above telephone number, or by writing to us at the above postal address.

With respect to security: We have appropriate security measures in place in our physical facilities to protect against the loss, misuse or alteration of information that we have collected from you.

If you feel that this site is not following its stated information policy, you may contact us at the above addresses or phone number, The Federal Trade Commission by phone at 202.FTC-HELP (202.382.4357) or electronically at <http://www.ftc.gov/ftc/complaint.htm>.

## Research with Human Subjects Policy

Cherry Hill Seminary (CHS) is committed to safeguarding the rights and welfare of individuals participating as subjects in research. These safeguards are based on the ethical principles listed in the Belmont Report: Respect for Persons, Beneficence, and Justice. At CHS, the Human Subjects Committee (HSC) serves as the Institutional Review Board (IRB) for reviewing research applications involving human subjects. The primary mission of the HSC is to ensure compliance with human subjects protocol and adherence to professional ethical standards.

### **Review and approval by the HSC is required before starting research involving human subjects.**

The following types of research do not require a human subjects review:

- **Unidentifiable/de-identified or coded private information or specimens.**

These do not need IRB approval if the researcher(s) cannot readily ascertain the identities to whom the data or samples belong.

Coded information or specimens that are not individually identifiable to the researcher are not considered human subjects research if:

- a. The private information or specimens were not collected specifically for the proposed research through interaction or intervention with living individuals **and**
- b. The researcher cannot identify the individual(s) because the investigators do not have the key to the coded information, there are IRB policies or procedures in place for a repository or data management center that prohibit sharing the key to the coded private information, or there are other legal requirements prohibiting the release of the key to the investigators, until the individuals are deceased.

- **Certain course activities might seem to be research but do not meet the federal government's definition of research.**

These are activities that are intended to teach research methodologies and are not research. Any course papers, reports, or comprehensive projects that will not be published in any form and if **all** of the following categories are true do not need IRB review.

- a. The project is limited to surveys/interviews/observations of public behavior directly related to topics that are being studied in the course.
- b. These surveys/interviews/observations contain no personal questions (for example: no questions about sexual behavior or attitudes, drug use, criminal or illegal activity, grades, medical history) or any other information that could stigmatize, hurt, or put at risk, any individual.
- c. There is no identifying information that could link an individual with collected data so that the linkage could harm their reputation, employability, financial standing, or place them at risk for criminal or civil action.
- d. The participants in the project are not from a vulnerable population or protected category. These subjects include, but are not limited to, pregnant women, minors, prisoners, elderly persons, and the cognitively impaired.

- e. The collected data will not leave the classroom setting.

If one or more of these categories are **not** true, the research project **will** need to engage the IRB process.

Questions may be addressed to the Academic Dean at [CHS@cherryhillseminary.org](mailto:CHS@cherryhillseminary.org).

## **Acceptable Use of Cherry Hill Seminary Electronic Communications Systems and Services**

1. Cherry Hill Seminary's electronic communications systems and services are essential resources provided to the Seminary community in a manner consistent with the Seminary's official recognition of the formal role that the community plays in fulfilling Cherry Hill Seminary's mission of providing quality higher education and practical training in Pagan ministry.
2. To this end, the Cherry Hill Seminary uses, supports and provides electronic communications systems and services for telecommunications, mail, education, and research conducted by faculty, students, administrators, and officially recognized partners and supporters, whether acting individually or collectively, in their respective roles as a part of the Seminary community on behalf of Cherry Hill Seminary.
3. The Seminary further recognizes that such a diverse community of faculty, students, administrators, and officially recognized partners and supporters have a clear need to freely and creatively utilize these electronic communications systems and services in the conduct of their business with and on behalf of the Seminary, and that these users additionally have the right to expect fair and equitable access to these resources in an atmosphere of mutual respect, professionalism and academic excellence.
4. In order to ensure such fair and equal access to and use of these essential resources by the entire Seminary community, and specifically without compromise to the exercise of academic freedom, all users are prohibited from utilizing Cherry Hill Seminary's electronic communications systems and services for any purposes not specifically related to the fulfillment of their individual responsibilities related to conducting the Seminary's business.
5. In this regard, users are specifically prohibited from utilizing Cherry Hill Seminary's electronic communications systems and services not only for exclusively personal purposes but also for any unlawful, unethical or unprofessional purpose or activity. Examples of prohibited use include but are not limited to:

- a. Solicitation or commercial activities unrelated to the mission of the Seminary. This includes soliciting, promoting, selling, marketing or advertising products or services (e.g. consulting services) or other revenue-generating private business operations for personal financial benefit. Disputes regarding a commercial activity's relatedness to mission of the Seminary shall be conclusively resolved by the Executive Director or designee.
  - b. Transmission of threats, harassment or defamation.
  - c. Download or distribution of material or programs that could be deemed harmful to the Seminary's electronic communications systems or services.
  - d. Violations of any state or federal laws, or any applicable Seminary policy or regulation, including but not limited to, Non-Discrimination Policy, Sexual Harassment Policy, Information Policy, Academic Honesty and Student Conduct, and Student Confidentiality.
  - e. Violation of software licensing agreements.
  - f. Intentional damage to equipment, software or data.
6. When there is reason to believe that a violation of this policy has occurred, an investigation shall be conducted under the guidance of the Executive Director or designee. Investigating officials shall examine charges of violations with due respect for individual privacy, the security of other users and the rights of due process, and are encouraged to proactively consider, in consultation with the Seminary's executive and administrative leadership, the option of the Seminary's consultation with legal counsel.
7. User access to electronic communications systems and services may be temporarily suspended while an investigation is being conducted, with prior written notification by the Executive Director or designee to the individual(s) whose access is being affected, as well as to the appropriate dean, chair or other appropriate Seminary official.
8. The Executive Director or designee, after consultation with the Seminary's executive and administrative leadership, shall have the sole authority to make a final decision on what, if any, action on the part of the Seminary will be taken.
9. Violations of Seminary policy may result in formal sanctions, including but not limited to, limitation or revocation of access rights and/or reimbursement to the Seminary for any expense related to the violation, including costs associated with the detection and investigation of the violation, as well as from the violation itself. Violation of applicable statutes may result in criminal prosecution.
10. Regardless of whether the investigation's findings warrant Seminary action, an explanation of the causal events shall be reported, in writing, to the appropriate dean, chair or other appropriate Seminary official, along with a summary of whatever course of action is decided upon by the Executive Director or designee. This report will also include what final disposition will be taken in regard to reinstatement or modification to, or revocation of, access to the Seminary's electronic communications systems and services by the individual(s) involved in the investigation.

## Appendix B: Student Forms

All necessary forms are found on our main web site ([www.cherryhillseminary.org](http://www.cherryhillseminary.org)) under For Students/Materials.



## Register As A Non-Degree Student

Class Registration for Non-Matriculated Students

FirstName \*

LastName \*

StreetAddress \*

City

State (choose from drop-down menu)

Zipcode

Country \*

Email

Preferred Phone

Date of Birth

Highest Level of Education Completed

Do you consider yourself to be of Hispanic / Latino / Spanish origin?

- Yes
- No

Please also select one or more of these racial categories to describe yourself.

- American Indian
- Alaska Native
- Asian
- Black
- African American
- Native Hawaiian
- Pacific Islander
- Caucasian

I hereby certify that the above information provided by me is true and correct. I understand that if I misrepresent information or provide untruthful information, it can result in my acceptance to the Cherry Hill Seminary being declared null and void. I a

- Yes
- No

Signature and Date

Untitled

# Course Evaluation by Student

11/17/2019

| Course Evaluation (by student)

## Course Evaluation (by student)

Gather address info

StudentName

First

Last

Semester and Year

How effective was the syllabus in clearly communicating the course goals?

Very effective



How closely was the syllabus followed during the course?

To the letter



How well did the assignments meet the 45- hour/ credits standard? If this was an Insight class, did you think the workload was appropriate?

How well did the assignments support the course goals?

Very Effective



How effective were the course materials and resources in meeting the course goals?

Very Effective



How effective were the teaching methods and interactive components in meeting the course goals?

Very Effective



How effective were the technologies used in meeting the course goals?

Very Effective



How well did the academic portion of this course support your practice of professional Pagan ministry?

Very Effective



How well did this course meet your personal goals and objectives for this experience?

Very Effective ▼

How well did this course support and integrate into your personal spiritual formation and development?

Very Effective ▼

How useful was this course in your roles beyond professional Pagan ministry and in your other communities (both real and online)?

Very Useful ▼

Would you recommend this course to peers?

Always ▼

Comments regarding your course experience:

Instructor Name

How effective was the instructor in communicating the course material?

Very Effective ▼

Did the instructor demonstrate a commitment to teaching and student learning?

Always ▼

Did the instructor clearly communicate any changes in the syllabus or course material in a timely way?

Always ▼

Did the instructor clearly explain grading and evaluation processes?

Always ▼

Did the instructor use appropriate grading and evaluation processes?

Always ▼

Was the instructor available for feedback and/or extra help if needed?

Always ▼

Was the instructor open to a wide range of perspectives and respectful of differences?

Always ▼

Would you recommend the instructor to peers?

Always ▼

Comments regarding the instructor:

How effective was this course in exploring and developing the CHS core values of engaging community, encouraging individual and spiritual autonomy and responsibility, respecting diversity, valuing scholarship, honoring the sacredness of the Earth, and promoting service?

Very Effective ▼

Comments regarding CHS core values:

Any additional comments:

What has been done in this course that has helped you?

What was done in this course that was not helpful?

If you could change only one thing about this course that would make it more helpful to you, what would it be?

I'm not a robot reCAPTCHA  
Privacy - Terms

Submit

Student Name \_\_\_\_\_ Contact information \_\_\_\_\_

Name/# of Course	Institution/Year	Syllabus	Grade/Credits	Transfer as:	Comments
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					

Please note that all classes will be evaluated based on CHS requirements, some of which are listed below. No class already credited toward a degree will be considered for transfer. Additional documentation may be required in certain instances.

- Copy of syllabus
- B or better grade, and compatible grading policy
- Institution which provided the course
- Teacher’s credentials (terminal degree)
- Hours of student effort (must be 45 per credit hour granted)
- Level of academic excellence, including difficulty, expectations, goals and outcomes
- Comparability to CHS offerings and Pagan ethos

## Appendix C: The Master's Thesis at Cherry Hill Seminary

**What is a Master's Thesis?** The master's thesis is a research paper written under the direction of a faculty advisor. It consists of carefully documented original research. It is approximately 12,000 to 20,000 words in length, or 40 to 80 pages, however, the length will vary depending upon the topic and the method used. It is normally considered to be the culmination of graduate studies, written after coursework is completed. The thesis is an opportunity to demonstrate expertise in the chosen research area.

**When should I start thinking about the thesis?** Ideally you should have an idea of what your research interests are at the time that you matriculate into Cherry Hill Seminary, however, many students find a research interest as they take their coursework. As you progress in your coursework your ideas regarding the thesis may be refined and enhanced or changed. At the latest, you should have a clear idea of your topic by the end of the semester before the one in which you will complete the thesis.

**Who can be my advisor?** Any Cherry Hill Seminary faculty member who teaches in the graduate program can be your thesis advisor. It is your responsibility to find an advisor. Your advisor will provide general guidance, and will help you refine your topic and develop your argument. Most students choose faculty members they have worked with in courses. Thesis advisors must be approved by the Department Chair and the Academic Dean, along with the thesis topic. (*Many graduate programs do require a 3-member thesis committee – the one I did require this – do we want to go this direction, or stick with a single faculty advisor?*)

**Who should write one?** Students in the following degree programs are required to write a thesis:

M.Div. – PCC

M.Div. – MAL

M.Div. - TRH

MPS - Master of Pagan Studies

**When do I start?** Although you may begin at any time, it is suggested that you write the thesis towards the end of your coursework or after your coursework is completed. Some students find that they can focus their writing in course work towards the thesis, that is, each paper might serve as a chapter in the thesis.

**How much time should I expect to spend?** Theses generally are written over the course of one or two semesters. Each student is different and should plan accordingly. Keep in mind that you must enroll in thesis each semester that you are working on it. You must maintain continuous enrollment while working on the thesis.

**Should/must I take the writing class as part of my thesis?** It is highly recommended that you take the writing class prior to embarking on writing your thesis.

**Are there guidelines?** Guidelines for the thesis may be found in the online library which is in Moodle.

**What is the process?**

1. Decide on a research topic.
2. Write a one to two paragraph abstract of the project, a preliminary bibliography, and an outline of the paper.
3. Upon consultation with your department chair, select a thesis advisor. (*Should we have a more formal process here – forms such as “application for approval of Master's Thesis Topic” and “Approval of Thesis Advisor”?*)

4. Discuss with your advisor your schedule and your method of communication. You should submit a draft of each chapter of your thesis to your advisor for comments. Be sure to keep in mind that your advisor must have adequate time to review your drafts with comments and that you must have time to incorporate the comments. Keep in mind that your advisor may request substantial changes in the thesis. It is your responsibility to be sure that the final copy had no spelling and grammatical errors. Be sure to consider in which semester you want to graduate.
5. Incorporate the appropriate formatting required. (see thesis handbook)



## Appendix D: Accessibility Resources For Students and Faculty

### Accommodation Request Process

The Office of Accessibility Resources works with all Cherry Hill Seminary students with disabilities and diagnosed conditions to identify reasonable accommodations that allow equal and equitable access to programs and services. The accommodations process is collaborative. The main contact for accommodations and accessibility questions/concerns is the Student Services Coordinator. Follow the steps below to request academic accommodations:

#### *Step 1: Complete the Accommodation Form*

Complete and submit \*this form. Guidelines for documentation can be found on our Accessibility Resources webpage. Please upload documentation to your Accommodation Form and/or send documentation as a PDF or Word attachment to OAR@Cherry Hill Seminary.org.

A Note on Documentation: Even if you are concerned about not having the “correct” documentation, we still encourage you to complete the Accommodation Form. We can still have a meeting with you to discuss your request, and if we find that we still need documentation after the meeting, we can talk about it at that time.

If you are already registered with us and have existing accommodations but need to request additional ones, please contact us as soon as possible to discuss your needs.

#### *Step 2: Communication from Accessibility Resources Staff*

After you submit, you will receive an automated message from Accommodate thanking you for setting up an account. If there is any additional information needed, Accessibility Resources staff will communicate with you. We will also reach out to set up an interactive meeting with the student. Please allow 10 to 15 business days for this process, depending on the time of year.

#### *Step 3: Documentation Review*

Your Accommodation Form and any documentation submitted is reviewed. The purpose of the review is to:

- establish a disability
- understand how the disability may impact the student
- make informed decisions about accommodations

#### *Step 4: Meet with an Accessibility Resources Staff Member (if needed)*

If necessary, following the documentation review, a staff member will email you with a prompt to set up an appointment to discuss accommodation. At the appointment, you will discuss:

- your experiences with your disability or diagnosed condition
- how your diagnosed disability or condition impacts your academics, including but not limited to: classes, written assignments, research, and fieldwork.
- potential accommodations you might find helpful to mitigate educational barriers

Accessibility Resources will ask you some questions regarding your experiences to better understand and support your request for accommodations.

#### *Step 5: Receive Official Accommodation Letter*

Your official accommodation letter will be sent to you by email.

#### *Step 6: Faculty Notification and Conversation*

- You are responsible for sending your official accommodation letter to instructor(s) after you receive it
- Schedule an appointment to meet with instructor(s) to discuss implementation of accommodations
- If you need any support discussing accommodations with your instructor(s), please contact Accessibility Resources

### **Documenting a Disability**

Students with disabilities who are seeking accommodations at Cherry Hill Seminary University must register with the Accessibility Resources Office with \*this form.

In order to provide a clear and equitable process for requesting accommodations, Cherry Hill Seminary has adopted the following documentation guidelines. Students are encouraged to refer professional evaluators to these guidelines before submission of documentation for an accommodation request.

#### *Documentation Guidelines*

1. A qualified professional must conduct the evaluation. Documentation should be obtained from a licensed medical or mental health professional who is not a relative of the student requesting accommodations.
2. Up-to-date documentation. Documentation should be current, typically within the last five years, with some variability based on the condition. More recent documentation may be requested for conditions where symptoms vary over time, such as some anxiety based-conditions or medical conditions with fluctuating symptoms over time.
3. Required elements of documentation:
  - a. Presented on letterhead. Should include contact information as part of the letterhead to aid in follow up as needed.
  - b. Diagnosis. Please include date diagnosed and most recent evaluation.
  - c. Functional Impact of the diagnosis. Common major life activities that might be impacted in an academic environment by a disability diagnosis include seeing, hearing, learning, reading, concentrating, thinking, and communicating.
  - d. Anticipated duration of functional impact. Is this a condition for which follow up is needed to determine functional impact after a set time period? (6 months? 1 year?) Or is functional impact anticipated for the duration of studies at Cherry Hill Seminary?
  - e. Recommended accommodations in an academic environment. Including how those accommodations would reduce the functional impact of the disability diagnosis.

### **How do I submit my documentation?**

Uploaded as a .pdf file. This is the preferred method. The student may attach documentation to the Accommodation form, or email it to [OAR@cherryhillseminary.org](mailto:OAR@cherryhillseminary.org).

### **Need Help?**

Please feel free to contact our office with any questions about the above guidelines.

If you had accommodations in a prior school but do not have current or complete documentation, submit the documentation that you have, and we may be able to grant provisional accommodations to allow time to obtain comprehensive and updated documentation.

## Rights and Responsibilities of Seminary and Students

The following enumeration of rights and responsibilities is intended to provide a general overview of the respective roles of the Seminary and the student. It is not intended to be a complete or exclusive list.

### Cherry Hill Seminary:

- Has the right to identify and establish the abilities, skills, and knowledge necessary for success in its programs and to evaluate applicants and students on this basis;
- Has the right to identify and establish the abilities, skills and knowledge that are fundamental to academic programs and courses and to evaluate each student's performance against these standards. Fundamental program and course standards are not subject to modifications;
- Has the right to request and receive documentation that supports requests for reasonable accommodations for individuals with a disability;
- Has the right to select from among effective reasonable accommodations for individuals with a disability;
- Has the right to refuse an unreasonable accommodation or one that imposes an undue hardship on the Seminary;
- Has the right and the responsibility to engage in an interactive dialogue process to identify appropriate reasonable accommodations;
- Has the responsibility to evaluate applicants based solely on their abilities. If an evaluation method or criterion unfairly discriminates against an individual with a disability, the Seminary may seek reasonable alternatives;
- Has the responsibility to ensure that its programs are accessible and usable;
- Has the responsibility to adjust or substitute any academic requirement that illegally discriminates against a student with a disability and that is not essential to the integrity of the student's academic program;
- Has the responsibility to identify for students the procedures for requesting an accommodation. If a request for accommodation is denied, Cherry Hill Seminary has the responsibility to inform the individual of his or her right to appeal the decision and the procedures for initiating an appeal.
- Has the responsibility to educate and provide consultation to Seminary faculty and staff on general disability matters.

Individuals with Disabilities--The following enumeration of rights and responsibilities is intended to provide a general overview of the respective roles of the Seminary and the student. It is not intended to be a complete or exclusive list:

### Qualified Individuals with Disabilities:

- Have the right to an opportunity to participate meaningfully in and benefit from programs offered at Cherry Hill Seminary. This includes access that is comparable to that provided to any student;
- Have the right to confidentiality and the right to choose to whom information about their disability will be disclosed (except in the case of a health or safety emergency, as permitted by law);
- Have the right to an opportunity to learn. In order to ensure this, they have a right to reasonable accommodations;
- Have the right to access published information regarding procedures for requesting accommodations;
- Have the right to be informed of procedures for initiating an appeal of a decision regarding

- accommodations;
- Have the right and the responsibility to engage in an interactive process to identify appropriate
- reasonable accommodations related to their disability;
- Have the same responsibility as all students to meet and maintain the institution's academic
- standards;
- Have the responsibility to inform the appropriate Seminary personnel (Accessibility Resources staff members) of the disability and to advocate for their own individual needs and to seek information, counsel, and assistance as necessary to be effective self-advocates;
- Have the responsibility to self-disclose a disability and to demonstrate and document how their
- disability substantially limits their ability to benefit from a particular delivery system, instructional
- method, or evaluation criterion when they make a request for accommodations. Students
- requesting accommodations must provide documentation of need from an appropriate
- professional, such as a psychologist, learning disabilities specialist, or medical doctor (when the
- disability is health related), dated within the four years prior to enrollment at Cherry Hill Seminary;
- Have the responsibility to follow published procedures for making accommodation requests and to do so in a timely fashion;
- Have the responsibility of promptly informing Accessibility Resources of any difficulty in receiving
- the approved accommodation(s).
- Have the responsibility to follow published procedures for filing an appeal.

## Frequently Asked Questions

### General

#### **What laws protect individuals with disabilities from discrimination in the college setting?**

Individuals with disabilities are protected by Sections 504 and 508 of the Rehabilitation Act of 1973, the Americans with Disabilities Act of 1990, and the Americans with Disabilities Act Amendments Act of 2008, as well as other state and local regulations. The Americans with Disabilities Act is chiefly civil rights legislation; oversight is provided by the Department of Justice and the Office of Civil Rights.

#### **To whom do these regulations apply?**

All enrolled students, faculty and staff members are protected by these laws.

#### **Who has a duty to comply with disabilities regulations?**

All staff and faculty of Cherry Hill Seminary should be aware of and comply with these regulations.

### For Students

#### **How do students at Cherry Hill Seminary access Accessibility Resources?**

A student must disclose disabilities to the Office of Accessibility Resources and provide documentation that demonstrates that the individual has a mental or physical impairment which substantially limits one or more major life activities. Professors who have concerns about an individual who is not registered as a student with a disability are encouraged to refer that student to the Office of Accessibility Resources.

#### **What accommodations and services are available to students with disabilities?**

All accommodations are approved on a case-by-case basis; there is no list of approved accommodations that will be provided to all individuals that have any particular diagnosis.

**When should I notify Cherry Hill Seminary about my disability?**

Students are encouraged to register with the Accessibility Resources office at any time after they have been admitted to the Seminary – the sooner the better. Documentation will not be processed until after students have been admitted.

**Should I disclose my disability during the admissions process?**

That is entirely up to the individual. There are some students who feel that disclosure is necessary in order for admissions officers to understand the type of students they are; these individuals may want to include information about their disability status in an admissions essay. An opportunity for disclosure is included in all admissions forms. Who do I need to contact regarding my disability?

Office of Accessibility Resources OAR@Cherry Hill Seminary.org, or by phone at (803)862-9088.

**Am I required to show documentation of my disability to professors?**

No. Professors are provided accommodation letters (delivered by the student) which identify the individual as a student with a disability and list the accommodations that have been approved for that student. No additional documentation is required for the professor. Students must provide this letter to the professor promptly at the beginning of the course. Students are encouraged to have discussions with their professors about what their needs are and how their accommodations will be put in place; however, students are not required to disclose the specific nature of their disability issues.

**For Faculty and Staff****How do I know that the accommodations that have been approved are appropriate?**

Documentation for students with disabilities is reviewed and all requests for accommodations must be appropriate and reasonable in order to be approved. Upon presentation of the accommodations letter, professors are expected to help provide the accommodations that have been approved for each individual student unless such accommodations constitute a fundamental alteration of the curriculum.

**May I look at my students' documentation to see if I think accommodations are reasonable?**

No. All disabilities-related information is shared with Cherry Hill Seminary faculty and staff on a need-to-know basis only, and documentation will never be shared. The records of students with disabilities are confidential and are securely digitally stored in a confidential file.

**What should I do if a student asks for accommodations after they have attempted an assignment?**

Accommodations are never retroactive; professors are under no obligation to provide accommodations in this situation. Professors are encouraged to refer all non-registered students who indicate that they have disability-related needs to Accessibility Resources.

**Must I change my attendance policy for students with disabilities?**

No. However, sometimes professors are encouraged to be flexible in figuring the weight that attendance should play in a student's grade. Sometimes, there are extenuating circumstances, particularly with students who have chronic illnesses, which should be considered. The final decision regarding this issue, however, rests with the individual professor.

**How do I know what accommodations I have to provide to a student?**

Students who require accommodations are provided with notification letters to share with their professors. These letters identify the individual as a student with a disability and list the accommodations that have been approved by Cherry Hill Seminary.