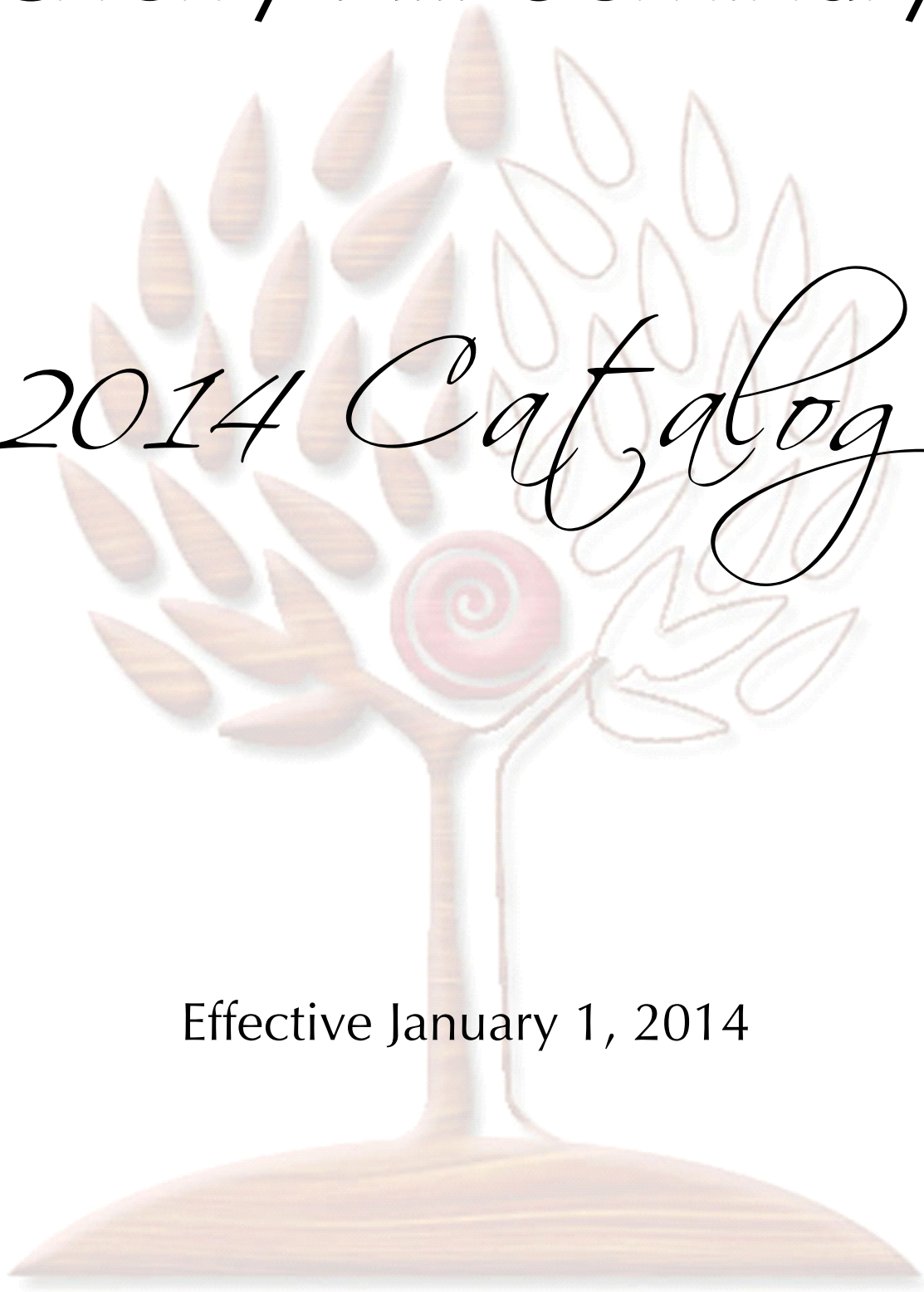


# Cherry Hill Seminary

## *2014 Catalog*

Effective January 1, 2014





## Welcome to Cherry Hill Seminary!

Now, more than ever before, Paganism and the many forms of earth-centered spirituality have become the threshold over which increasing numbers step, seeking what is both within and without, both healing and celebration, profane and divine. Some see the growth of Paganism 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 solace during life's painful transitions, community support 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.

March 2014 marks the end of Cherry Hill Seminary's seventh 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.

The Cherry Hill Seminary community is poised to address the needs presented by our constantly-changing communities. We have assembled the finest faculty available, followed closely by the caliber of our students. We are proud of exciting developments in our programming — conferences designed for leaders in local communities, a new cutting-edge academic symposium, one-time topical lectures, a print course designed for incarcerated Pagans, and a new and improved Moodle classroom interface.

You are warmly invited to be part of this dynamic learning community, as a student, as a volunteer, as a 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  
Executive Director

This catalog contains information effective January 11, 2014. All information is subject to change without notice or obligation. © 2014 Cherry Hill Seminary

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# INTRODUCTION TO CHERRY HILL SEMINARY

Cherry Hill Seminary trains Pagans to do the work of professional ministry. We offer a Master of Divinity (M.Div.) and other master's level degrees, as well as enrichment training for those not seeking a degree.

As there is currently no accrediting religious organization for Pagan schools, we expect to apply for accreditation in the future from the Distance Education and Training Council (DETC), a nonprofit educational accreditation agency in the United States specializing in the accreditation of distance education institutions. DETC was established in 1926 and is recognized by the Council for Higher Education Accreditation and the United States Department of Education as an accreditor of institutions of higher education.

## Our Mission

Cherry Hill Seminary is the leading provider of education and practical training in leadership, ministry, and personal growth in Pagan and Nature-Based spiritualities.

## Our Vision

Cherry Hill Seminary supports primarily Pagans and their communities by:

- Providing an extensive education in diverse aspects of Pagan scholarship, philosophy, practice, and skilled ministry
- Supplementing existing ritual and magical skills with training for professional ministry and pastoral counseling
- Serving as an ongoing resource for individual continuing education
- Providing a forum for research and community

## Our History

The seed that became Cherry Hill Seminary was planted in the early 1990s by Kirk White, Cat Chapin-Bishop and Laura Wildman-Hanlon of Vermont's Church of the Sacred Earth. 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. White recruited nonprofit consultant and Cherry Hill Seminary student Holli Emore to serve as the chair of the first working board of directors, which began meeting in January 2007. At the end of that year, the board asked Ms. Emore to resign from the board and become the seminary's first executive director, a position in which she continues to serve. The current master's program was announced in July 2009. At this time more than 40 students are matriculated into either a master's or a certificate program, and many more take courses outside of the formal programs.

## 🌿 Our Values

Cherry Hill Seminary:

- Honors the sacredness of the Earth
- Values scholarship
- Respects diversity
- Encourages individual and spiritual autonomy
- Values community
- Promotes service

## 🌿 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.” Visit “About CHS” on our web site to read more about Hypatia.

## 🌿 Organization

A current organizational chart is included in the back of this catalog.

## 🌿 Governance

Cherry Hill Seminary is a 501(c)3 nonprofit public charity incorporated in the state of South Carolina. 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.

## 🌿 2014 Board of Directors

Jeffrey Albaugh, President, Ventura, CA  
Byron Ballard, Asheville, NC  
William C. Blumberg, Irvine, CA  
Dana Doerksen, Vice-President, Shoreline, WA  
Robin Murphy, Shawnee, KS  
Gwendolyn Reece, Secretary, Washington, DC  
Marla Roberson, Pendleton, SC  
Michael Smith, Treasurer, Georgetown, DE  
Kirk S. Thomas, M.A., ADF, Trout Lake, WA

## Administration and Staff

Holli S. Emore, Executive Director  
Wendy Griffin, Ph.D., Academic Dean  
Selina Rifkin, M.S., Executive Assistant to the Director, Online Classroom Technician  
Candace C. Kant, Ph.D., Dean of Students  
Christine Grewcock, M.L.I.S., Library Specialist  
Open, Administrative Assistant and Social Networking Coordinator  
Carolyn Swalina, Newsletter Coordinator  
Megan A. “Maggie” Beaumont, M.A., Dean of Students Emerita

## 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 catalog. Academic Affairs aids both students and faculty in achieving their academic and professional goals.

## Academic Departments

Theology and Religious History  
Ministry, Advocacy and Leadership  
Pastoral Counseling and Chaplaincy

## Faculty Leadership

Department of Pastoral Counseling and Chaplaincy, David L. Oringderff, Ph.D., Chair  
Department of Ministry, Advocacy and Leadership, Robert Patrick, M.Div., Ph.D., Chair  
Department of Theology and Religious History, Sarah Whedon, Ph.D., Chair  
Pagan Community Education Director, Valentine McKay-Riddell, Ph.D.  
Department of Pastoral Counseling and Chaplaincy, Judy Harrow, M.S., Chair Emerita  
Chaplaincy Program Advisor Emeritus, Rev. Patrick M. McCollum

## Contact Information

Cherry Hill Seminary  
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Columbia, SC 29250-5405  
CHS@cherryhillseminary.org  
www.cherryhillseminary.org

Email is the preferred method for contacting the Cherry Hill Seminary office. If you need to call, note that our toll-free number (888.503.4131) is forwarded to voice mail. While staff strives to respond to messages as quickly as possible, we may be unable to respond for up to 24 hours.



# MAJOR AREAS OF STUDY

Each of three major areas of graduate study is associated with an academic department at Cherry Hill Seminary:

Ministry, Advocacy and Leadership  
Pastoral Counseling and Chaplaincy  
Theology and Religious History

Students are advised to contact the chair of the department for specific program and course information. The Pastoral Counseling and Chaplaincy Department has program-specific requirements for those students seeking degrees in Master of Arts in Pastoral Counseling, Master of Divinity in Pastoral Counseling, and Master of Divinity in Chaplaincy. These students do not select an additional major or track. Students admitted to Master of Pagan Ministry, Master of Pagan Studies and Master of Divinity programs may not choose Pastoral Counseling or Chaplaincy as a major.

## Ministry, Advocacy and Leadership

The Department of Ministry, Advocacy and Leadership combines two former departments, Pagan Ministry and Expression (PME) and Pagan Advocacy and Leadership (PAL). Studies in Ministry, Advocacy and Leadership prepare students to serve the pan-Pagan community in interfaith, interreligious and secular venues, as well as to promote religious and other rights and responsibilities through interfaith chaplaincy and dialogue, media relations, activism, and public advocacy. Studies include study of ritual, religious leadership, education and the arts.

### Learning Objectives

Upon graduation, Ministry, Advocacy and Leadership majors will be able to:

1. Define their 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 which demonstrate the student's ability to integrate academic, social, public and religious resources for a targeted ministry audience.
5. Demonstrate the ability to think critically while engaging materials, data and human concerns from the disparate realities engaged in a ministry, leadership or advocacy praxis.

6. Articulate clearly and creatively how the student's personal spiritual practices, developed ethical commitments and understanding of the modern pagan context inform his/her ministry, leadership or advocacy plans.

## **Pastoral Counseling and Chaplaincy**

The Department of Pastoral Counseling and Chaplaincy educates students in approaches that integrate Pastoral Counseling and Chaplaincy studies with broad spiritual and scientific dimensions. Students explore how they, as practitioners of Pagan faith formations, serve Pagans and non-Pagans alike through counseling and chaplaincy 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. Department courses give the student a foundation in professional and pastoral counseling theories consistent with current standards of excellence and research, and foundations in the specialized ministry of chaplaincy in contemporary practice. Courses from each of the other departments enable students to explore a range of topics related to advocacy, ministry, theology and history.

The Pastoral Counseling and Chaplaincy Department meets 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 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. Pastoral Care and Counseling students study primarily counseling with secondary concentration in theology. Chaplaincy students study primarily theology with a secondary concentration in counseling.

### **Learning Objectives**

Upon graduation, students who follow the track of pastoral counseling will be able to:

1. Define and explain theories of pastoral counseling as well as the fundamentals of secular counseling.
2. Articulate the principles of pastoral counseling in a variety of pluralistic and culturally diverse settings.
3. Assess client needs in a context of spiritual counseling.
4. Design and tailor counseling interventions to individual clients.
5. Monitor the progress of the client throughout the intervention process.
6. Recognize when to conclude the intervention and when to refer client to a more specialized form of counseling.
7. Evaluate success or failure of outcome of the intervention
8. Conduct original relevant research using primary and secondary source materials.

Upon graduation, students who follow the track of chaplaincy 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 care and chaplaincy in a variety of pluralistic and culturally diverse settings.
3. Demonstrate an understanding of sacred texts in terms of both historical and contemporary relevance.
4. Articulate a basic awareness of a range of interfaith practices and traditions and demonstrate the ability to engage in meaningful dialogue across faith traditions.
5. Critically engage in historical and contemporary theological expressions, and define a personal position through theological reflections.
6. Demonstrate the ability to organize and conduct religious services and religious education in public, interfaith and parochial settings.
7. Conduct original relevant research using primary and secondary source materials.

## **🌀 Theology and Religious History**

The Department of Theology and Religious History offers students a unique opportunity to study theology, history and practice from a contemporary Pagan perspective. Graduates from this Department will be able to:

1. Define their personal theological positions using scholarly terms and contextualize that position within broader themes in contemporary Pagan theology;
2. Engage with current intellectual debates in contemporary Paganism, particularly those related to defining the movement;
3. Compare and contrast contemporary Paganism with related religious traditions and spiritualities, particularly indigenous, nature-based, regional, and land-based traditions;
4. Conduct research using primary and secondary source materials and employing historical, anthropological, theological, literary, scientific, or other appropriate scholarly methodologies;
5. Demonstrate a critical awareness of how race, class, gender, sexual orientation, and other social categories impact Pagan theology and practice .

## **Pagan Community Education**

Learning is a lifelong endeavor, encompassing formal studies as well as the richness of life experience. Many enjoy the continuing intellectual stimulation of the classroom. Others seek to enhance their existing skills and knowledge base or learn in a new domain. Still others have a specific vocation for which they need a particular program of learning.

The Pagan Community Education (PCE) department of Cherry Hill Seminary responds to the varying interests of those who do not need a graduate degree. Courses fall into one of several broad categories:

Ethics and Boundaries  
History and Fundamentals  
Ministry  
Leadership

Community  
Ritual  
Electives

A bachelor's degree is not required in order to take a PCE course, although students will find the studies challenging and transformative. Some PCE classes meet in tandem with a master's-level section of the class. PCE courses earn unit hours for those working towards a CHS certificate.

## **Insights**

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.

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. Some Insights courses will simply address a practical skill needed by many in the Pagan community.

If you are not a current Seminary student, you may simply register and pay the tuition. A link to the online registration form is given beside each Insights course listing on our web site. Insights courses do not earn any credit towards a degree. Only where specifically noted do Insights courses earn units towards a certificate.

## **Conferences and Lectures**

Cherry Hill Seminary occasionally presents site-based conferences which are open to both students and the public. Online lectures by noted guests are also offered from time to time, and are also open to both students and the public. Neither conferences nor lectures earn academic credit for attendance, but may satisfy a requirement within a particular class. Both conferences and lectures may earn unit hours towards some certificates; read certificate requirements for more detail. All conferences and lectures are announced publicly and posted on the main web site.

## **Pagan Learning Academy**

Explore the wheel of the year through this printed lesson series of eight myths, with study questions and rituals created especially for Pagan inmates, chaplains, and prison volunteers. Each is drawn from a different Pagan source, including Greek, Egyptian, Native American Indian, Norse, Irish, and Roman. Pagan Life Academy lessons each focus on a character-building virtue, all of which create a foundation for transformed living. Every package:

- A story from mythology
- A ritual for one holiday
- Some questions to think about and answer
- Basic instructions for holding a ritual
- Poetry and words to chants written for the lesson
- A chart of nature, color, and spiritual correspondences

# CERTIFICATE PROGRAMS

## Certificate of Lifelong Learning

The Certificate of Lifelong Learning enables coven, hearth and other group leaders to demonstrate achievement in the study of topics important to Pagan ministry. Students who must fit part-time studies into a full-time work schedule and personal-family life will find the Certificate of Lifelong Learning a manageable course of study. Students must attend at least one CHS conference, or two online lectures. No class may be counted in more than one category.

Course Code	Course Title	
Required:		
C 5101	Ethics & Boundaries	3
	Diversity-Advocacy OR Religion-Law	3
	Intro to Counseling Issues OR Ritual/Liturgy	3
	Call of the Dark Mother <b>or</b> Children/Family <b>or</b> Interfaith	3
	Any 2 Insights courses	1
	1 CHS conference OR 2 CHS online lectures	1
Total Certificate of Lifelong Learning (certificate credits)		14

## Certificate of Pagan Pastoral Care for Helping Professionals

The Certificate of Pagan Pastoral Care for Helping Professionals allows clinicians of all kinds who are currently working in the field to become familiar with and prepared to offer care and support to Pagan clients. The program is a survey of Pagan theology and practice, with a special emphasis on issues related to working with Pagan clients. Only professionals who are already trained in basic counseling skills and theories are appropriate for this program.

‡ Must currently be a helping professional in a licensable or certifiable profession in one's own state, or obtain prior authorization from Chair of Department of Pastoral Counseling and Chaplaincy. No class may be counted in more than one category.

Course Code	Course Title	
Required:		
C 5101	Ethics & Boundaries	3
C5121	Contemporary Global Paganisms	3
	Introduction to Pagan Theology	3
	From Theology and Religious History Department	3
	From Ministry, Advocacy & Leadership Department	3

	From Pastoral Counseling and Chaplaincy Department	3
	Transpersonal Psychology	3
	Supervised practicum & final paper	3
Total Certificate of Pagan Pastoral Care for Helping Professionals (certificate credits)		24

Note that the Certificate of Pagan Pastoral Care for Helping Professionals replaces the former Certificate of Professional Development. Students who previously entered the Certificate of Professional Development program will continue to work towards the requirements that were in place at the time of their admission. Such students may also request a change in program to the new Certificate of Pagan Pastoral Care for Helping Professionals, if desired.

## Certificate of Leadership

The Certificate of Leadership introduces students to the skills, theories and foundations of 21st-century leadership. In the process, they will explore personal values and beliefs, develop their capacity for critical self-reflection and have actual hands-on practice in a leadership project. Whether students are interested in a leadership role in their own individual community or in a larger forum, they will find this program is designed with the flexibility to allow them to meet their needs and goals. No class may be counted in more than one category.

### Learning Objectives

By the time the student has successfully completed the Certificate in Leadership, he or she will be able to:

1. Discuss the role the personal values, beliefs and worldview play in thought, action and leadership;
2. Demonstrate a capacity for critical self-reflection;
3. Set reachable goals and design steps to reach them;
4. Conduct an exercise in alternate conflict resolution;
5. Identify and implement appropriate boundaries;
6. Articulate the challenges of leadership.

Course Code	Course Title	
Required:		
C 5101	Ethics & Boundaries	3
	Leadership I	3
	Leadership II	3
	Group Theory & Dynamics	3
	Introduction to Advocacy: An Engaged Spirituality	3
	Alternative Dispute & Conflict Resolution	3

Subtotal required courses credits		18
Two electives chosen from:		
	Building Our Communities	
	Religion & the Law Post 9/11	
	Public Communications for Ministry & Advocacy	
	Introduction to Interfaith	
	Nonprofit Management OR Operating a Spiritually Centered Business	
Subtotal electives units		6
Total Certificate of Leadership units		24

## Certificate of Soma, Psyche & Spirit

The Soma, Psyche & Spirit Certificate focuses on training alternative health practitioners to work holistically with clients. We are not just our bodies or our minds. We are a wonderful blend of body and mind, inspired by Spirit. The alternative practitioner believes that all illness has, at its source, a *perceived* disconnection from Spirit. The task of a good healer is to help clients recognize their connection with Source and reintegrate these seemingly separate parts of themselves. While Soma, Psyche & Spirit offers courses specifically designed for Pagans, the skills learned will be helpful to a far broader range of health practitioners as well.

Course Code	Course Title	
Required:		
C5101	Ethics & Boundaries	3
N6650	Paganism & the Body	3
M6208	Addictions & Recovery	3
T/N6281	History of Alternate Healing	3
P6830	Neurophysiology	3
M5000	Holistic Healings	3
Subtotal required courses units		18
Two electives chosen from:		
M5201	Dreams in Spiritual Mentoring	3
P5203	Death, Dying and Grieving: Call of the Dark Mother	3
P5204	Stress, Trauma and Self-Care for Pagans	3

T6545	Mysticism and Trance	3
Subtotal electives units		6
Total Certificate of Soma, Psyche & Spirit units		24

## DEGREE PROGRAMS

Our programs are designed to meet the needs of working adults living in a complex and demanding world.

Because Cherry Hill Seminary teaches 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, Cherry Hill 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 or a Certificate of Pagan Pastoral Care for Helping Professionals.

Some degrees require practicums or internships which must be done locally, with both local and Seminary supervision. No class may be counted in more than one category.

All degree programs require the following four core curriculum classes, which must be completed within the first 24 credit hours of instruction:

- C 5101 Ethics & Boundaries
- C 5121 Contemporary Global Paganisms
- C 5131 Soul Work
- C 5141 Introduction to Pagan Theology



# Master of Divinity

*General Requirements: 72 hours and a 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, 72 credit hours, and is considered a "terminal degree." Ordination by one's specific group or tradition may be required for endorsement or employment in addition to the degree (Cherry Hill Seminary does not ordain clergy). Students in the program are required to choose a major area of study and corresponding academic department from those described under Major Areas of Study. The Master of Divinity with a Pastoral Counseling and Chaplaincy major is a separate program (described below), with different requirements from the Master of Divinity degree.

Course Code	Course Title	Credits
<i>Core requirements:</i>		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5131	Soul Work	3
C5141	Introduction to Pagan Theology	3
<i>Area of concentration I, Theology and Religious History:</i>		
	World Religions From A Pagan Perspective OR History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present	3
	Science & Paganism OR Indigenous Religion & Culture	3
T5301	Understanding Ritual Experience	3
T/N 5940	Research & Writing for Pagan Scholarship	3
<i>Area of concentration II, Pastoral Counseling and Chaplaincy:</i>		
P5102	Introduction to Pastoral Counseling	3
P6207	Psychology of Religion and Paganism	3
	Any additional course in PCC	3

Course Code	Course Title	Credits
<i>Area of concentration III, Ministry, Advocacy and Leadership:</i>		
M5900	Homiletics: The Art and Craft of Preaching	3
	Any MAL course in ritual	3
A5560	Leadership I	3
	Any additional course in MAL	3
<i>Area of concentration IV, Intensives, integrative, community placement:</i>		
	Two academic intensives	2
5999	Praxis	1
	Community placement (examples below) under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement. <ul style="list-style-type: none"> <li>Clinical Pastoral Education</li> <li>Internship in an approved clinic, hospital, private therapy office or social agency office.</li> </ul>	6
<i>Department of Major</i>		
	Additional credit hours in the department of the student's major, at least two of which are 6000 level or above.	15
<i>Electives:</i>		
	Additional courses selected by student	3

Students will take a total of 27 hours in their chosen department: 12 to fulfill department requirements and 15 additional for the major.

# Master of Arts, Pastoral Counseling

*General Requirements: 60 hours and a 3.0 GPA*

Designed to meet various practice standards, the Master of Arts, Pastoral Counseling, degree requires the equivalent of two and a half years of full-time study, 60 credit hours. Studies focus on academics and field or clinical practices, and will require specific types of supervision and testing. Students in the program are considered to be Pastoral Counseling and Chaplaincy majors.

Course Code	Course Title	Credits
<i>Core requirements (required 12 credits)</i>		
C 5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5131	Soul Work	3
C5141	Introduction to Pagan Theology	3
<i>Area of concentration I, Theology and Religious History (required 3 credits)</i>		
TRH	Any course from this department	3
<i>Area of concentration II, Pastoral Counseling and Chaplaincy (required 24 credits):</i>		
P5102	Introduction to Pastoral Counseling	3
P5104	Psychopathology: Creativity, Madness & the Pagan Spirit	3
P5105	Human Development Across the Life Span	3
P6101	Survey of Counseling Theories	3
P6202	Group Theory & Dynamics	3
P6207	Psychology of Religion & Paganism	3
P6209	Research Design & Methodology	3
<i>Area of concentration II, Pastoral Counseling (electives, 9 credits from the following):</i>		
M5100	Introduction to Advocacy	3
P5106	Personality Theories	3
P5107	Family Systems/Systems Theory	3
P5108	Diversity in Counseling & Advocacy	3
M5201	Dreams In Spiritual Mentoring	3
P5203	Death, Dying & Grieving: Call of the Dark Mother	3
P5204	Stress, Trauma and Self-Care for Pagans	3
T5280	American Spiritualities	3
P5301	Introduction to Chaplaincy	3
P6203	Ministry to and for Older People: Crones & Sages	3

Course Code	Course Title	Credits
P6204	Introduction to Transpersonal Psychology	3
P6205	Crisis Intervention & Conflict Resolution	3
P6206	Survey of Psychological Assessment	3
M6208	Addictions & Recovery	3
M6350	Religion and the Law Post 9/11	3
T6545	Mysticism & Trance/Religious Mysticism	3
P6810	Psychology of Gender & Pagan Identities	3
P6830	Neurophysiology	3
P7301	Pagan Apologetics I	3
P7302	Pagan Apologetics II	3
TRH/P7303	Cross Faith Formation/Religions Mysticism	3
<i>Area of concentration III, Ministry, Advocacy and Leadership (required 3 credits)</i>		
M6350/5100	Religion and the Law Post 9/11 <b>or</b> Introduction to Advocacy	3
<i>Area of concentration IV, Intensives, Integrative, Community Placement (required 9 credits):</i>		
P5999	Praxis	1
	Academic Intensive I	1
	Academic Intensive II	1
P6210	Master's Research Thesis OR Project Thesis	3
P6211	Practicum (in either a pastoral or clinical setting) (may be satisfied by 1 unit of CPE - Clinical Pastoral Education)	3

# Master of Divinity, Pastoral Counseling

*General Requirements: 72 hours and a 3.0 GPA*

The Master of Divinity, Pastoral Counseling major, degree provides coursework and practical experience leading to a career as a Pastoral Counselor. A Master of Divinity degree requires the equivalent of three years of full-time study, 72 credit hours, and is considered a "terminal degree." Ordination by one's specific group or tradition may be required for endorsement or employment in addition to the degree. Cherry Hill Seminary does not ordain clergy. Students in this program are considered to be Pastoral Counseling and Chaplaincy Majors. The Master of Divinity with a Pastoral Counseling major is a distinct program, with different requirements from the general Master of Divinity degree described earlier.

Course Code	Course Title	Credits
<i>Core requirements (required 12 credits)</i>		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5131	Soul Work	3
C5141	Introduction to Pagan Theology	3
<i>Area of concentration I, Theology and Religious History (required 3 credits)</i>		
T5090	World Religions From a Pagan Perspective	3
<i>Area of concentration II, Pastoral Counseling and Chaplaincy (required 24 credits from the following)</i>		
P5102	Introduction to Pastoral Counseling	3
P5104	Psychopathology: Creativity, Madness & the Pagan Spirit	3
P5105	Human Development Across the Life Span	3
P6101	Survey of Counseling Theories	3
P6201	Counseling Skills & Therapeutic Interventions	3
P6202	Group Theory & Dynamics	3
P6207	Psychology of Religion & Paganism	3
P6209	Research Design & Methodology	3
<i>Area of concentration II, Pastoral Counseling (Electives 18 credits from the following)</i>		
M5100	Introduction to Advocacy	3
P5106	Personality Theories	3
P5107	Family Systems/Systems Theory	3
P5108	Diversity in Counseling & Advocacy	3
M5201	Dreams In Spiritual Mentoring	3
P5203	Death, Dying & Grieving: Call of the Dark Mother	3

Course Code	Course Title	Credits
P5204	Stress, Trauma & Self-Care For Pagans	3
T5280	American Spiritualities	3
P5301	Introduction to Chaplaincy	3
P6203	Ministry to and for Older People: Sages & Crones	3
P6204	Introduction to Transpersonal Psychology	3
P6205	Crisis Intervention and Conflict Resolution	3
P6206	Survey of Psychological Assessment	3
M6208	Addictions and Recovery	3
M6350	Religion & the Law Post 9/11	3
T6545	Mysticism and Trance/Religious Mysticism	3
P6810	Psychology of Gender and Pagan Identities	3
P6830	Neurophysiology	3
P7301	Pagan Apologetics I	3
P7302	Pagan Apologetics II	3
T/P7303	Cross Faith Formation/Religions Mysticism	3
<i>Area of concentration III, Ministry, Advocacy and Leadership (required 3 credits)</i>		
M6350/5100	Religion and the Law Post 9/11 <b>or</b> Introduction to Advocacy	3
<i>Area of concentration IV, Intensives, Integrative, Community Placement (required 12 credits)</i>		
P5999	Praxis	1
	Academic Intensive I	1
	Academic Intensive II	1
P6210	Master's Research Thesis OR Project Thesis	3
P7201 P7202	Internship I Internship II Options include: 6 credit hours in either a pastoral or clinical setting; or 1 unit of Clinical Pastoral Education (CPE) equaling 3 credit hours and 3 credit hours in a pastoral or clinical setting; or 2 units CPE equaling 6 cr hours	6

# Master of Divinity, Chaplaincy

*General Requirements: 72 hours and a 3.0 GPA*

The Master of Divinity degree, Chaplaincy major, provides coursework and practical experience leading to a career as a Chaplain who also follows a Pagan spiritual path. A Master of Divinity degree requires the equivalent of three years of full- time study, 72 credit hours, and is considered a "terminal degree. Ordination by one's specific group or tradition may be required for endorsement or employment in addition to the degree (Cherry Hill Seminary does not ordain clergy). Students in this program are considered to be Chaplaincy majors. The Master of Divinity with a Chaplaincy major is a distinct program, with different requirements from the Master of Divinity program with a Pastoral Counseling major.

Course Code	Course Title	Credits
<i>Core requirements (required 12 credits)</i>		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5131	Soul Work	3
C5141	Introduction to Pagan Theology	3
<i>Area of concentration I, Theology and Religious History (required 3 credits)</i>		
T5090	World Religions From A Pagan Perspective	3
<i>Area of concentration II, Pastoral Counseling and Chaplaincy (required 24 credits)</i>		
P5102	Introduction to Pastoral Counseling	3
P5301	Introduction to Chaplaincy	3
P5302	Practical Chaplaincy: Three Concentric Circles of Ministry	3
P5325	Liturgical Design: Beyond the Wheel of the Year	3
P6207	Psychology of Religion & Paganism	3
P6209	Research Design & Methodology	3
T6545	Mysticism & Trance/Religious Mysticism	3
P7301	Pagan Apologetics I	3
<i>Area of concentration II, Pastoral Counseling (electives, 18 credits from the following)</i>		
M5201	Dreams In Spiritual Mentoring	3
M5100	Introduction to Advocacy	3
P5105	Human Development Across the Life Span	3
P5106	Personality Theories	3
P5107	Family Systems/Systems Theory	3
P5108	Diversity in Counseling & Advocacy	3

<b>Course Code</b>	<b>Course Title</b>	<b>Credits</b>
P5203	Death, Dying & Grieving: Call of the Dark Mother	3
P5204	Stress, Trauma & Self-Care For Pagans	3
T5280	American Spiritualities	3
M5850	Introduction to Interfaith	3
P6101	Survey of Counseling Theories	3
P6201	Counseling Skills & Therapeutic Interventions	3
P6203	Ministry to and for Older People: Crones & Sages	3
P6204	Introduction to Transpersonal Psychology	3
P6205	Crisis Intervention & Conflict Resolution	3
P6206	Survey of Psychological Assessment	3
M6208	Addictions and Recovery	3
P6302	Survey of Professional Chaplaincies	3
P6810	Psychology of Gender & Pagan Studies	3
P6830	Neurophysiology	3
P7302	Pagan Apologetics II	3
<i>Area of concentration III, Ministry, Advocacy and Leadership (required 3 credits)</i>		
M6350/5100	Religion and the Law Post 9/11 <b>or</b> Introduction to Advocacy	3
<i>Area of concentration IV, Intensives, Integrative, Community Placement (required 12 credits):</i>		
P5200	Praxis	1
	Academic Intensive I	1
	Academic Intensive II	1
P6210	Master's Research Thesis OR Project Thesis	3
P7201	Community Placement (Clinical Pastoral Education, PCE)	3
P7202	Community Placement Internship in either a pastoral or clinical setting.	3



# Master of Pagan Ministry

*General Requirements: 48 hours and a 3.0 GPA*

The Master of Pagan Ministry (MPM) degree allows students to develop expertise in areas of ministry, advocacy and leadership. While the Master's in Divinity degree is intended for those seeking ordination in their traditions, the MPM is appropriate for those pursuing and developing work auxiliary to other organizations which brings Earth-centered service, advocacy and leadership to the larger community. This is a 48 semester hour degree, the equivalent of two years of full-time study. Studies include courses from each department, plus a project, intensives attendance and a portfolio.

Course Code	Course Title	Credits
<i>Core requirements:</i>		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5131	Soul Work	3
C5141	Introduction to Pagan Theology	3
<i>Area of concentration III, Ministry, Advocacy and Leadership:</i>		
	Any course in ministry	3
	Any course in area of advocacy	3
A5560	Leadership I	3
	Any additional course in leadership, business, or law	3
	Choice of any three MAL courses at the 6000 level or above, selected to help concentrate ministry focus.	9
M/A 6900	Ministry Portfolio Preparation	3
M/A 6950	Master of Pagan Ministry Portfolio	3
<i>Area of concentration I, Theology and Religious History:</i>		
	Any course in this department	3
<i>Area of concentration II, Pastoral Counseling and Chaplaincy:</i>		
	Any course in this department	3
<i>Area of concentration IV, Intensives, integrative, community placement:</i>		
	Praxis	1
	Two academic intensives	2

# 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.

Course Code	Course Title	Credits
<i>Core requirements:</i>		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5131	Soul Work	3
C5141	Introduction to Pagan Theology	3
<i>Area of concentration I, Theology and Religious History:</i>		
	World Religions From A Pagan Perspective OR History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present	3
	Science & Paganism OR Indigenous Religion & Culture	3
T5301	Understanding Ritual Experience	3
T/N 5940	Research & Writing for Pagan Scholarship	3
<i>Area of concentration II, Pastoral Counseling and Chaplaincy:</i>		
	Any course in this department	3
<i>Area of concentration III, Ministry, Advocacy and Leadership:</i>		
	Any course in this department	3
<i>Area of concentration IV, Intensives, integrative, community placement:</i>		
	Praxis	1
	Two academic intensives	2
	Thesis research	3
	Master of Pagan Studies Thesis	3

## ADDITIONAL ACADEMIC INFORMATION

### Academic Intensive

At least once each year, Cherry Hill Seminary offers a residential academic intensive, which gives students the opportunity to work with faculty and other students face-to-face in a retreat environment. Academic intensive gatherings are four to seven days long, depending on the topic, and are held in various retreat locations. Typically, academic intensives require readings and homework in the several weeks before and after the face-to-face portion. Each student is required to complete two academic intensives before graduation. While only required to complete two intensives, matriculated students are welcome to attend as many intensives as they wish. Students are invited to consult with their Advisor in choosing their Academic Intensives.

### Praxis

The Praxis 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 will approach a faculty member with whom they have previously studied to create a Praxis 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 Praxis classroom. The final project presentation should demonstrate how the Praxis work serves the larger community. Students will be encouraged to use the Praxis online classroom. All students engaged in Praxis, as well as those who have completed Praxis, are enrolled in the classroom as a source of support and inspiration in the project development process..

Prerequisite: all required core courses.

### Internships and Field Experience

Most Cherry Hill degrees will 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 degree in the Masters programs in Pagan Studies, Pagan Ministry or Pastoral Counseling are required to complete Field Work in the form of a Practicum of 3 credits. Students working on a Master's of Divinity will do an internship of six credits, which may be spread across two semesters.

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.

Prerequisite for Ministry, Advocacy & Leadership majors, and Pastoral Counseling and Chaplaincy majors: 5999 Praxis

## About Accreditation

At a special retreat in March 2008, our board of directors voted to move forward in active pursuit of two important goals.

The first was to obtain state licensure to award Master of Divinity degrees (M.Div.). Such licensing by the state ensures that a school has met at least minimum requirements for the degree being offered and allows for the professional oversight of a state higher education commission.

Most states exempt religious or theological training from licensing. The State of South Carolina Commission on Higher Education has granted this exemption to Cherry Hill Seminary.

However, although as an institution whose sole purpose is religious or theological training which originates in the State of South Carolina, Cherry Hill Seminary is exempt from oversight of the South Carolina Commission on Higher Education, our goal is voluntarily to meet the same standards for licensure which would be required of a non-religious school.

The second goal is to become an accredited seminary. In the United States, educational accreditation is a peer review process coordinated by accreditation commissions and the members. Accreditation requirements vary, but are generally quite stringent, going beyond standards for state licensure. The process can usually be expected to take several years to complete. As we move towards future accreditation, Cherry Hill endeavors to ensure our programs are of the highest quality.

As there is currently no accrediting religious organization for Pagan schools, we plan to apply for accreditation from the Distance Education and Training Council (DETC), a non-profit educational accreditation agency in the United States specializing in the accreditation of distance education institutions. DETC was established in 1926 and is recognized by Council for Higher Education Accreditation and the United States Department of Education as an accreditor of institutions of higher education.

Cherry Hill Seminary is not an accredited institution yet. We anticipate that it will take several years for us to become accredited. Do bear in mind that it is an institution that receives accreditation, not a degree. Since we must demonstrate compliance with all accreditation standards for at least two years before even applying for accreditation, our expectation is that a student graduating at any time after we received accreditation would be receiving “a degree granted by an accredited institution.”

# 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 are competitive, requiring a rigorous admissions process, described below.

Pursuit of a certificate is less strenuous, although some certificates have specific requirements, also noted below.

Insights courses are open to all, including the general public.

Finally, anyone may audit a Cherry Hill Seminary course by obtaining the written permission (via email) of the instructor. An email address for each instructor is found on our web site, on the faculty listing under information about Cherry Hill Seminary. Registration 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 online chat or audio 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 studies, leadership and service.

## 🌀 Application to a Degree Program

Choosing to serve through professional 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 is competitive. Once an application package is complete, the candidate will be interviewed before the application is forwarded to the Admissions Committee. A successful application will make the strong case that the applicant:

- Is prepared for graduate-level studies;
- Has the required educational background;
- Has a mature understanding of the applicant's own spirituality;
- Is committed to completing the degree.

Applicants are responsible for ensuring that all materials reach Cherry Hill Seminary in a timely manner. Effective January 1, 2011, the Admissions Committee will only review completed applications received before May 1 of each year. Students who wish to begin course work in advance of the Admissions Committee's decision may do so. If the student is admitted to a degree program, any credit-hours earned after the date of application will be counted toward the 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 \$35, payable online.
4. Application form submitted online, found at main web site under information for students.
5. Résumé or curriculum vitae.
6. Personal essay (see Personal Essay below).
7. Two letters 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):

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

There may be other requirements for specific degree or certificate programs.

### **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. Official transcripts become Seminary property and cannot be returned. 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 a student has not earned a bachelor's degree but has already taken either of these tests, the student 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 4-15 pages for most students. Your essay should discuss the following:

- a. 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?
- b. 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?
- c. Your work experience. Where have you been most successful? Why do you think that is?
- d. 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.
- e. Reflect on how your background will support your experience as a Cherry Hill Seminary student.
- f. In what areas do you feel you will need additional support?
- g. How do you feel Cherry Hill Seminary can meet your present needs?
- h. How do you see your participation enhancing the Cherry Hill Seminary community?
- i. Share any other information that you feel would be helpful to the Admissions Committee.

## **Letter of Professional Recommendation**

Letters 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, fitness and ability to complete a graduate-level seminary program.

## **Letter of Personal Recommendation**

One letter of personal recommendation 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

contact information, how they know you, for how long, and their opinion of your interest, character, fitness 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 the applicant to schedule a required personal interview, which may be conducted by telephone or Skype. After the interview, the Admissions Committee will review the completed Application Package. The applicant's references will be verified.

Applicants will be informed of the committee's decision in writing within 30 days after final review. A student who has been accepted into a degree program must promptly notify the Seminary of the student's decision to matriculate, to postpone entrance, or to decline the opportunity. The student's decision must be received by Cherry Hill Seminary no later than the date noted in the student's acceptance letter.

### **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 the applicant 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. They must document their experience and the reasons they 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 a student is offered conditional admission to a degree program, that student 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.

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



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 the student's progress and assess the potential for successful completion of the degree program.

As a result of this review, the student 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 the student must be either unconditionally admitted or dropped from the degree program.

If the student is not admitted to the degree program, classes successfully completed may be credited toward a specific certificate 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. An accepted student must promptly notify the Seminary of the student's decision to matriculate, to postpone entrance, or to decline the opportunity.

The student's decision must be received by Cherry Hill Seminary no later than the decision date noted in the student's acceptance letter. If a student fails to matriculate within one calendar year after acceptance, the student 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 accredited and non-accredited 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 the student's responsibility to gather material in support of their request and submit them to their major Department Chair for evaluation. Such material will include:

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

Upon the approval of the Department Chair and the Dean of Academics, credit may be given for up to three (3) courses (maximum of nine credits) where the student has documented equivalence with Cherry Hill Seminary courses. Credit may not be given for any of the four 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 the student earned a grade of B or better (or the equivalent) from the institution where the work was completed.

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 information for students.

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 shall not be considered when calculating the Cherry Hill Seminary Grade Point Average (GPA).

## Application to a Certificate Program

Certificate programs are offered as a means of demonstrating education in a specific field of study, for a briefer period of study than degrees, and with an emphasis on practical studies and application. Note that a Cherry Hill Seminary certificate does not replace the professional licensure which may be required for some jobs.

Applicants are responsible for ensuring that all materials reach Cherry Hill Seminary in a timely manner. Effective January 1, 2011, the Admissions Committee will review completed applications received before May 1 of each year. Students who wish to begin course work in advance of the Admissions Committee's decision may do so. If the student is admitted to a certificate program, any unit-hours earned after the date of application will be counted toward the degree.

Each completed application package must include:

1. Application form submitted online, found at main web site under information for students.
2. Non-refundable application fee of \$35, payable online.
4. Résumé or curriculum vitae.
5. Personal essay (see Personal Essay below).
6. One letter of personal recommendation (see Letter of Personal Recommendation below).

In addition, applicants for a Certificate of Professional Development, Certificate of Pagan Pastoral Care for Helping Professionals and Certificate of Chaplaincy are required to submit the following:

7. Official transcripts, sent directly to Cherry Hill Seminary by each institution, for all post-secondary education. (See Transcript Policy below)

In addition, applicants for a Certificate of Pagan Pastoral Care for Helping Professionals are required to submit the following:

8. Proof of status as a helping professional in a licensable or certifiable profession in one's own state.

## **Personal Essay**

We anticipate that this essay can be completed in 4-15 pages for most students. Your essay should discuss the following:

- a. 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?
- b. 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?
- c. Your work experience. Where have you been most successful? Why do you think that is?
- d. 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.
- e. Reflect on how your background will support your experience as a Cherry Hill Seminary student.
- f. In what areas do you feel you will need additional support?
- g. How do you feel Cherry Hill Seminary can meet your present needs?
- h. How do you see your participation enhancing the Cherry Hill Seminary community?
- i. Share any other information that you feel would be helpful.

## **Letter of Personal Recommendation**

One letter of personal recommendation 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 contact information, how they know you, for how long, and their opinion of your interest, character, fitness and ability to complete the seminary program. This letter may be from an elder or priest/ess who has overseen your training.

## **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. Official transcripts become Seminary property and cannot be returned. 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.

## **🎓 Enrolling in an Insights Course**

The general public is invited to enroll in an Insights course by submitting an online application for non-matriculated students, found on our main web site under information about students, and by paying the registration fee through the “current courses” listing, also online.

## **MATRICULATION POLICIES**

### **🎓 Cohort**

When a student is admitted and matriculates into a degree or certificate program, she or he becomes part of a cohort, or group, which corresponds to the catalog in effect at that time. Thus, if the stated requirements for a degree change with a new catalog, a student will continue to work towards completion of the requirements under which she or he was originally admitted. A student may also discuss with her or his department chair the possibility of working towards updated requirements.

### **🎓 Orientation Course**

Effective January 1, 2011, all matriculating students must complete a four-week orientation course. Students will meet the other incoming students in their cohort; gain skills with Moodle, Skype, and other software used in Cherry Hill classes; familiarize themselves with Cherry Hill's policies, structure, and culture; and consider the controversial issues surrounding the role of clergy in the Pagan community. Students will emerge understanding what is expected of them as students and with a clear idea of what Cherry Hill can provide as an institution, as well as with the basic skills needed to succeed in a distance classroom environment. To register for Orientation, visit Current Courses online.

### **🎓 Continuous Enrollment Policy**

Matriculated students must enroll in and successfully complete a minimum of six credit hours per Academic year.

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

A student desiring a leave of absence from a degree or certificate program must notify the Dean of Students and the Academic Dean in writing, including the reason for the leave of absence and an anticipated return date. The return date may not be more than one academic year later. If the leave

of absence is approved and the student desires to extend the leave of absence, the same procedure must be repeated. A leave of absence will not be granted for more than two academic years.

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 a Certificate or Degree Program**

A student desiring a leave of absence from a degree or certificate 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 the student is 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 Certificate or Degree Program**

If a student desires to withdraw from a Degree or Certificate program, the student must notify the Dean of Students and the Academic Dean in writing. The student will be encouraged to participate in an exit interview. To be shown in CHS records as having left in good standing, a student 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 catalog, 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.



## FINANCIAL INFORMATION

### Tuition and Fees

Current tuition rates are listed on the “Current Courses” page of our main web site.

Legacy students should retain their letter of admission confirming their legacy status, terms of maintaining that status, and noting how they should pay for registration each semester.

Costs are subject to change at any time, but students will be charged only for costs listed online at the time of registration for each term.

Registration fees are the same whether auditing a course or receiving credit.

### Refunds

Students may drop courses with no academic penalty if a request is made in writing (by email) by midnight of the Drop/Add date listed in the online 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.

Refunds may be applied to the next term's tuition, if requested. Courses dropped after the Drop/Add date will not be refunded. Tuition and fees must be paid in full before certificates and/or degrees are conferred or transcripts provided.

## ADDITIONAL INFORMATION

### 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.

**Certificate and Insights Courses:** Unit hours are awarded at the successful completion of Pagan Community Education courses, and, for some certificates (check requirements) a limited number of Insights classes. Pagan Community Education courses are open to all matriculated students on a first-come, first-served basis. Non-matriculated students may audit any Pagan Community Education course.

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

All listed 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.

## Course Audit

Non-matriculating students, faculty, staff, and auditors 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 of 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 e-mailing 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 I and will have no effect on the student's GPA.

## 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 & 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.



# GRADING AND EVALUATION

## Grading

Grades are submitted in accordance with the academic calendar and students are notified

by Cherry Hill Seminary via e-mail. If you have not received your grade within 30 days from the end of a course, please e-mail 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: Pagan Community Education (PCE) students successfully completing a master's class will earn unit hours instead of credit hours. PCE courses are awarded Pass/Fail results rather than a letter grade.

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 or sooner.

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.

**A = 4.0**

95-100%

- Consistently demonstrates excellent work and practice;
- Exceeds expectations in academic, participation and/or appropriate standards;
- Original ideas, research and and synthesis;
- Insightful academically, personally and/or professionally;
- Incisive logic, presentation and methodology;
- Incisive analysis, contrast, comparison and evaluation; and
- Creative development and use of content.

**A- = 3.75**

90 – 94%

- Regularly demonstrates strong work and practice;
- Exceeds expectations in academic, participation and/or appropriate standards;
- Original research and synthesis;
- Insightful academically, personally and/or professionally;
- Appropriate logic, presentation and methodology;
- Incisive analysis, contrast, comparison and evaluation; and
- Creative use of content.

**B+ = 3.50**

87-89%

- Consistently demonstrates appropriate work and practice;
- Meets expectations in academic, participation and/or appropriate standards;
- Competent and reflective research;

- Thoughtful academically, personally and/or professionally;
- Appropriate logic, presentation and methodology;
- Appropriate analysis, contrast, comparison and evaluation; and
- Competent and reflective use of content.

### **B = 3.0**

83-86%

- Consistently demonstrates appropriate work and practice;
- Meets expectations in academic, participation and/or appropriate standards;
- Competent research;
- Thoughtful academically, personally and/or professionally;
- Appropriate logic, presentation and methodology;
- Appropriate analysis, contrast, comparison and evaluation; and
- Competent use of content.

### **B- = 2.50**

80-82%

- Regularly demonstrates appropriate work and practice;
- Meets most expectations in academic, participation and/or appropriate standards;
- Adequate research;
- Adequately thoughtful academically, personally and/or professionally;
- Adequate logic, presentation and methodology;
- 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.

## **Graduation**

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

## **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 (Moodle). Students in a certificate or degree program are required to complete a four-week orientation class; information about this class will be sent to newly-admitted students. Students are also responsible for reviewing information found at Skype.com about use of their account.

1. Proficiency in and access to an up-to-date computer with a sound card, microphone and speakers.
2. A free account at [www.skype.com](http://www.skype.com) and a working sound card and microphone.
3. Reliable internet access (high-speed access is strongly recommended).
4. Access to and responsibility for standard office software, including a word processing program which will create .doc or .rtf files, Skype, and an internet browser.
5. Access to and responsibility for protection from viruses, etc.
6. Ability to attend and participate in online chat class sessions.
7. Ability and willingness to follow the instructions given by tech support staff when first introduced to Moodle, and to take responsibility for participating in the online Moodle tutorial.
8. 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 Skype

An effective distance education format necessitates some form of technology to enable periodic direct interaction between student and instructor. Cherry Hill Seminary uses Skype™ for online instant messaging, also called chats, and audio conferences.

Skype is a free program; its use is required for all matriculated students, and may be required for any other class. A voice-ready computer or a USB headset will be needed for Skype conference calls. Directions for downloading and using Skype are in the Moodle online classroom tutorial and should be carefully reviewed prior to class meetings.

Note that some instructors may also choose to hold a class conference call using one of many existing free web conferencing services. Depending upon their personal telephone service, students may in this case incur some long distance calling charges.

## Online Classroom

All classes have an online component. Cherry Hill Seminary uses a standard software called Moodle that is used by many high schools and universities. Once a student registers for a course, CHS tech staff sends information about how to access Moodle. This communication will include a login name and a password, which may be changed by the student once logged in. Each student is asked to review the Moodle tutorial (found in the Moodle online classroom) before the course begins.

It is very important to access Moodle as soon as login information is received so that any problems can be addressed before the start of classes. The tutorial will introduce the different Moodle functions. Instructors expect students to already understand how to use a forum, how to upload an assignment, and how to follow links to other resources. Each student is responsible for reading all material posted in the classroom.

To recover a lost password, email CHS tech support ( [chswebtech@cherryhillseminary.org](mailto:chswebtech@cherryhillseminary.org) ).

## About Class Format

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

- Moodle (classroom software) 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 chats and/or conference calls. Live chats 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 for live chat during overlapping scheduled times, unless you have discussed and made some arrangement with the instructors (not advised).
- 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 Moodle classroom, or through independent work or the use of our online library resources (in development).
- 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 continues to be developed. Questions may be addressed to [CHS@cherryhillseminary.org](mailto:CHS@cherryhillseminary.org).

## Academic Calendar

The academic year calendar at Cherry Hill Seminary is divided into three 14-week academic terms: Fall, Spring, and Summer. A current calendar may be found on the Seminary website under information for students. 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.

## 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 Dean of Students and the Registrar 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 \$10 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

## Grievances

Cherry Hill Seminary recognizes that from time to time conflict arises in any organization. People sometimes find it necessary to clear up mis-communication, to speak truth to power, to recognize injustice and seek redress, to negotiate boundaries and settle disputes.

As a matter of policy, the members of the Cherry Hill Seminary community, whether students, faculty, administration, or governors, are encouraged to begin by speaking directly to the person involved. We recommend beginning the conversation in an informal way, naming what is true for you without labeling or judging the other person.

Perhaps that will be by face-to-face or voice-to-voice communication, or perhaps by email; but let it begin with a conversation limited to those directly involved. If this first step of speaking directly is not successful in reaching resolution, or if the situation requires third-party intervention, then please take the second step of speaking with the next person up the hierarchical ladder.

For example, if a student has a dispute with another student, the second step would be to talk to an instructor whose class both students are taking. If a student has a dispute with a faculty member, the second step would be to speak with the department head. If a third step is needed, the person to contact would be the appropriate dean.

If a faculty member has a dispute with a student, the second step would be to contact the Dean of Students. For a dispute between faculty members the second step might be the department chair if they are in the same department, or the Academic Dean, if not.

Advocates can be appointed to assist and represent the parties to a dispute if needed. Senior administrators (i.e. the deans and Executive Director) will act in concert and may impose a settlement if resolution cannot be worked out among the aggrieved parties. Any appeal of an administrative decision will require a called committee composed of faculty and board members as appropriate.

# 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 e-mail 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 e-mail 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. Valerie Cole is our Harassment Officer, and may be contacted at [vcole@cherryhillseminary.org](mailto:vcole@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 e-mails, 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, fund-raising, 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.

## **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. 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.

### **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 e-mail address, change of name.

### **Absences in an on-line 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 e-mail to your instructor will often be sufficient in short-term situations.

Students who plan to be off-line 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 e-mails 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 e-mail 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.

### **Student responsibility for privacy**

Student e-mails, 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, fund-raising, 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) and 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.

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.

## **Our Values: Discussion**

Cherry Hill Seminary:

### **Honors the Sacredness of the Earth**

As we seek to be in harmony with our world, so we recognize our dependence on one another. When we acknowledge our debt, we, as part of the whole, celebrate our own sacredness. Thus, when we learn from others, or wish to honor their offerings, we gratefully refer to their contribution. It is the policy of Cherry Hill Seminary to be scrupulously careful to cite as fully and informatively as possible, in professional and appropriate ways, the sources of our own offerings. Where we cannot cite a specific contribution, we document what material is available to us. For example, if we were inspired during a private ritual, we include as much information as possible, including place, date, time and other pertinent information, so long as doing so does not violate confidentiality.

### **Values Scholarship**

We value the work, effort, and reflection that are the core of scholarship. It is the policy of Cherry Hill Seminary to be extraordinarily thoughtful in discerning the influence of the scholarship of others, and to give credit where credit is due. We use the formats approved by the academic disciplines to cite those sources, such as the American Psychological Association, Chicago Manual of Style or other appropriate guidelines for annotation and citation. We obtain written permission to use materials wherever appropriate.

### **Respects Diversity**

We delight in the many forms that the work of others can take. We delight in our own creativity. It is the policy of Cherry Hill Seminary to be deliberate in striving for the expression of individuality and uniqueness, and in openly celebrating that which we find in others. We find that our inspiration and formation often come from experience, rather than direct scholarship. For example, in witnessing a dramatic performance, we may gain insight that we wish to express. Thus, we would cite the performance (with credits as approved by the academic disciplines), date, time and place, and annotate our expression describing as appropriately as possible the original intent of the author(s) and our particular opinion or insight.

### **Encourages Individual and Spiritual Autonomy**

We are deeply committed to the inseparability of rights and responsibilities, of authority and accountability, of leadership and self-determination. It is the policy of Cherry Hill Seminary that we be acutely aware that balancing those things often requires an intentional and sustained effort. In this age of instant global communication, blogs and social networking Internet sites, it is often difficult to discern the origin of thoughts or material. We are intentional and deliberate in discerning sources of material, and use research in a scholarly fashion to determine and credit those sources as appropriate.

### **Values Community**

We find inspiration and affirmation in community, and strive to enrich our own and other's experiences. It is the policy of Cherry Hill Seminary that we affirm our own efforts, using the best practices of the communities with whom we engage. We identify those communities, and follow their own citation and annotation customs, striving for respect and accuracy before ease and consistency. For example, if a community cites a verbal source or authentication, we include that in our citations and notations, including information as will help the reader understand the impact of such sourcing.

### **Promotes Service**

We acknowledge that we grow and develop the skills of Pagan ministry within the context of service to others. It is the policy of Cherry Hill Seminary that collaboration with others requires both respect for individual privacy and informed consent regarding that collaboration. We identify our methodology, epistemology and/or other relevant topics, and where appropriate, obtain signed forms that permit the use of materials. Because of the unique circumstances faced by Pagans who may experience discrimination when known publicly as Pagans, citation of individuals may be designated by a pseudonym.

## **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.

## 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.

The third digit indicates topic, as described by department and track in the sections below. The fourth digit further refines the topical area. The fifth digit is a sequential number within that department and track.

T or TRH	Department of Text, Tradition & Interpretation
P or PCC	Department of Pastoral Counseling and Chaplaincy
M or MAL	Department of Ministry, Advocacy & Leadership
C	Core Curriculum (seminary-wide requirement)
I	Academic Intensive

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 teacher and Department Chair. These may include internships and supervision or consultation with non-Seminary personnel as appropriate.

# COURSE LISTINGS

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

**A course may not be counted for more than one category within the major .**

<b>C5101</b>  <b>Ethics and Boundaries</b>	<p>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.</p>
<b>C5121</b>  <b>Contemporary Global Paganisms</b>	<p>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.</p>
<b>C5131</b>  <b>Soul Work</b>	<p>This course 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 sentient 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. 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.</p>
<b>C5141</b>  <b>Introduction to Pagan Theology</b>	<p>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 <i>do</i>—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. <b>Prerequisite: C5101 Ethics and Boundaries OR C5121 Contemporary Global Paganisms OR permission of the instructor.</b></p>





## Ministry, Advocacy and Leadership Courses

M/A designation indicates that the course counts toward either track in this department.

Course Topic	Course Description
<b>M5000</b> <b>Holistic Healings</b>	Before the advent of western (allopathic) medicine, the practices we refer to today as complementary or alternative medicine (CAM) were the only form of healing available. Attempts to integrate mind, body and spirit have renewed interest in CAM, and today a great many people in the developed world use one or more of these healing modalities. Students in Holistic Healings study one such technique in depth, including theory, history and hand-on practice. The specific CAM will depend on who is teaching the course and will be announced before registration.
<b>M5002</b> <b>Children in Contemporary Paganism</b>	The class examines the role and participation of children in contemporary Paganism in the United States. We begin from the bias that it is necessary and desirable to provide our children with a spiritual context for their growth and development, and examine the implications of this bias for the continuity of the Pagan traditions. Using a variety of texts—written, online, and personal experience—students consider the ways individual parents and communities across various Pagan traditions perceive, teach and include their children in their spiritual practices.
<b>M5003</b> <b>Pagan Religious Education for Youth and Teens</b>	Engaging with young people and teens on a spiritual level can be daunting sometimes. This course prepares Pagan leaders to be able to develop age-appropriate activities and resources for their communities. Instructor and students will find and create programs for Pagan religious education, but will turn to other existing, effective programs for inspiration. We will consider ways 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.
<b>A5100</b> <b>Introduction to Advocacy</b>	The spirituality of engagement expresses the post-modern spiritual path for an increasing number of people of various religious traditions. Through this course, 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. The work that students accomplish in this course will inform their work in many of their other courses and may be used as the foundation for the MAL Master's Praxis and Thesis.
<b>M5021</b> <b>Dreams in Spiritual Mentoring</b>	Dreams play an important role in Pagan traditions; they are viewed as a means of direct communication with the gods, ancestors, and nature spirits, as well as for healing, prophecy and intercession. Use of dreams today is heavily influenced by Jung and other contemporaries, as well as in traditional and shamanic contexts. The course explores how dreams have been viewed, interpreted and used in disparate cultures, ancient and modern. The course also explores dreams as a modern source of divination and spiritual direction. Using current sources, personal dream material, and an interactive dream group, students will develop a framework for using dreams in spiritual mentoring and approaches relevant to contemporary Pagans.

<b>Course Topic</b>	<b>Course Description</b>
<b>M5241</b> <b>Rites of Passage</b>	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.
<b>M5301</b> <b>Introduction to Chaplaincy</b>	What is the difference between a minister and a chaplain? 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. <i>Same course as P5301.</i>
<b>A5361</b> <b>Spirit of Economics</b>	The basic economic principles and forces which govern the production and distribution of goods and services are examined in the context of spiritual reality. Topics covered will include: philosophical and historical approaches to economic choices, forms of business organizations, the role of government and policy-making in the economic system, value and price in a free enterprise system, labor-management relations and contemporary economic developments. Students will apply these concepts to Pagan spirituality and interface with the modern world, including consideration of the impact on sustainability.
<b>A5401</b> <b>Maat, Pagans and Public Policy</b>	Overview of public policy, politics, how religions function within modern society and how elements of the various religions may be reflected or adapted in contemporary Paganism. Students will apply this knowledge to issues concerning Pagans and others, both as individuals and within their religious communities. Course work includes discussion of the differences between cultural appropriation and respectful imitation within these venues.
<b>A5560</b> <b>Leadership I</b>	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.
<b>M/A5561</b> <b>Nonprofit Management</b>	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.

<b>Course Topic</b>	<b>Course Description</b>
<b>M/A5570</b> <b>Alternative Dispute and Conflict Resolution</b>	Learn the alternative resources available for resolving conflict between individuals or in small groups. This introductory class 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 learn to distinguish needs from positions, the constructive aspect of conflict, and the cross cultural, interpersonal and group differences which arise in conflict patterns. 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.
<b>M/A5620</b> <b>Introduction to Social Justice</b>	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. This course gives students the foundational skills to understand its breadth and depth; an opportunity to expand their awareness of oppression; and the chance to explore notions of social justice using a theoretical framework. It 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. Finally, it will examine various social movements that have led to changes in society and the skills needed to work for social change.
<b>M/A5705</b> <b>Spiritual Autobiography</b>	Exploration of the various processes of spiritual formation. Students will read autobiographies of Pagan and other spiritual leaders, examine their own lives to develop narratives of their own spiritual development. Class assignments will include response to and analysis of readings and creative writing exercises, culminating in the creation of a chapter from the student's own spiritual autobiography. Readings reflect a range of religious, cultural, and sexual orientations, including, for example: Carol Christ, Audre Lorde, Carl Jung, Phyllis Currott, Starhawk, Elizabeth Haisch, Henry David Thoreau, Annie Dillard, Cora Anderson, Maxine Hong Kingston, Luisah Teish, Elie Wiesel, John Neihardt, Simone Weil, Anne Lamott, Thomas Merton, Kathleen Norris, Eckhart Tolle.
<b>M5850</b> <b>Introduction to Interfaith</b>	Pagans have been involved as leaders at local, national, and international levels of interfaith, from the Parliament of World Religions to local discussion groups. This introduction to interfaith presents approaches, best practices, and organizational structures of the interfaith movement. Students will examine the core values and process for engaging at each level of interfaith activity.
<b>M/A5860</b> <b>Public Communication for Ministry &amp; Advocacy</b>	As various kinds of media become interactively connected, information flows more easily across boundaries that have become more porous. Students will develop an overview of the role of media and communication in advocacy, education, ministry and community-building, as they consider the practical, ethical, religious and philosophical considerations of Pagan spirituality in the media, learn how to create effective message and content, identify constituencies, develop an organizational communications plan, review methods and identify strategies effective for each constituency.

Course Topic	Course Description
<b>M5900 Introduction to Homiletics: The Art and Craft of Preaching</b>	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.
<b>M/A5999</b> <b>Praxis</b>	Praxis is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. Praxis is worth one credit toward the degree and, as such, must involve 45 hours of work. Praxis 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 Praxis classroom, where a contract between the student and faculty advisor outlining goals, responsibilities and meetings will be posted. <b>Prerequisite: All required core courses.</b>
<b>M/A6000</b> <b>Independent Study</b>	Guided study in a specific topic at a base graduate research or practice level. Students must have a formal agreement with a CHS faculty member and Department Chair to take this study. This agreement must detail exactly what the student wants to accomplish, what the goals are, a timeline for short-term semester goals, how the work will be assessed, and a minimum of four dates on which students will meet with the faculty advisor to review the work that is being done. An independent study course may be for 1-3 credit hours.
<b>M6121</b> <b>Earth Congregation: Nature as Classroom &amp; Sanctuary</b>	Students will take a closer look at eco-village and green village concepts, as well as transformative possibilities for existing spiritual communities. For instance, what would happen if a church, temple, synagogue or mosque chose to turn their building into a community center addressing social issues in their town and held their spiritual gatherings in a more Pagan way, near trees, waterfalls and wildlife? Each student will construct their own "earth congregation" model and show the ways in which the earth-related setting presents the organic foundation for cooperative action in a diverse community. <i>Same class as N6121.</i>
<b>M6208</b> <b>Addictions and Recovery</b>	Pagans celebrate our world, seeing the Divine in virtually everything and everyone. Addictions of any kind distort, diminish and eventually destroy relationships, moving us away from ourselves, our world, and others. Recovery from addictions can be a powerful experience, both for Pagan clergy and those they counsel. Students gain insight into the processes of addictions, the paths to recovery, and the Pagan perspective on both. We explore 12-Step programs and other traditional and non-traditional paths to recovery.

Course Topic	Course Description
<b>M6350</b>  <b>Religion and the Law</b> <b>Post 9/11</b>	<p>Despite the guarantees of the First Amendment to the U.S. Constitution, the courts are regularly challenged to interpret law both maintaining religious freedom and ensuring that government does not favor or promote one religion.</p> <p>Students will learn the framework of the American legal system, basic civil rights, the fundamentals of legal research, how to navigate the system as a citizen, and how to make the case for equal treatment under the law. Learn how the First Amendment protects us from government assault and interference, and if the Patriot Act affects this. Students will learn how to confront discrimination in housing, employment and in child custody conflicts.</p>
<b>A6360</b>  <b>Operating a Spiritually</b> <b>Centered Business</b>	<p>A minefield of rules and regulations come into play the moment one decides to start an organization or business: licenses and permits, zoning restrictions, and tax and employee regulations are enforced. Non-compliance can result in failure, or even legal consequences. Any goal-oriented organization needs to be self-sufficient financially to be able to achieve its objectives. Students in this class will learn the practical applications of business, management and finance, including primary regulatory requirements and how to develop strategies for compliance, as well as guidance on how to protect intellectual property, types of insurance, and sources and uses of funding.</p>
<b>M6431</b>  <b>Presence Ministry among</b> <b>Marginal Populations</b>	<p>Venturing to the edges of contemporary communities, this class will encounter and engage those who live on or beyond those edges. We will gain a deeper appreciation for the wisdom of the excluded, the outcast, the castaway, just outside our common perception. We will ask, What can we do? Who should we be? How can we serve? We will focus on analyzing various styles of presence ministry (chaplains and social programs) and take an honest look at the lives of real people living behind the masks of marginalization, to discover creative ways of practicing a presence of compassion.</p>
<b>M6540</b>  <b>Building Our</b> <b>Communities</b>	<p>What does the term "Pagan community" really mean, and what is the larger context of community? Goal-setting, strategies, and effective ways to strengthen the ways that we live in relationship to other Pagans, the interfaith community, and the cities in which we live. Students will share case studies and develop their own projects.</p>
<b>A6560</b>  <b>Leadership II</b>	<p>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. <b>Prerequisite : A5560 Leadership I.</b></p>

Course Topic	Course Description
<b>M/A6570</b> <b>Mediation for Peace</b>	This is an advanced course that provides additional practical and scholarly studies in mediation, conflict and peace. Specifically, students will consider the advanced aspects of administration, service and the application of alternative means for effective dispute resolution both within and outside of the judicial process, and how such alternatives both challenge and harmonize with contemporary Pagan spirituality. <b>Prerequisite: M5570/A5570, Alternative Dispute and Conflict Resolution</b>
<b>M6650</b> <b>Paganism &amp; the Body</b>	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. <b>Prerequisite: None; C 5141: Introduction to Pagan Theology recommended. Same course as N6650.</b>
<b>A6655</b> <b>Earth Advocacy</b>	Students will gain the background necessary to be an effective advocate for sound environmental policies and for green living strategies. Studies will include the basics of ecology and related disciplines, rehabilitative methods such as permaculture, the social, emotional and spiritual cost of habitat destruction, and the fundamentals of community action. <i>Same course as N6210.</i>
<b>M6860</b> <b>Advanced Interfaith Seminar</b>	An advanced seminar for students involved in specific interfaith projects to share their work. Students and instructor will advise the other students on self- projects. <b>Prerequisite: M5850, Introduction to Interfaith or permission from instructor.</b>
<b>M/A 6900 Ministry Portfolio Preparation</b>	Master of Pagan Ministry student works with department chair or designee to identify his/her theory of ministry, major themes of specific coursework, and experiences in both the praxis and ministry intensives toward personalized Pagan ministry in the world. This preparation culminates in a proposal for the creation of the final Ministry Portfolio to the department chair and one other identify faculty reader. Upon approval of the proposal by the two readers, student proceeds to Ministry Portfolio.
<b>M/A 6950 Ministry Portfolio</b>	Working in consultation with a faculty member of the Ministry, Advocacy & Leadership Department who served as one of the readers of the Portfolio proposal, the Master of Pagan Ministry student creates a dynamic, digital portolio which seeks to integrate his/her understanding and experiences of ministry with ministry themes that inform the student's self-understanding. This integration should indicate the area/areas of ministry in which the degree candidate intends to work. The approval of the final Portfolio by the department member and one other faculty member of any department completes this degree.

Course Topic	Course Description
<b>M/A6999 Practicum</b>	This 3 unit, one semester course is for majors in the Master of Arts in Pagan Ministry. 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 practicum on site. The student will be on the placement site for at least 135 hours, and the Practicum should be completed in one academic semester.
<b>M/A7201 Internship I</b>	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. <b>Prerequisite: 5999 Praxis</b>
<b>M/A7202 Internship II</b>	Continuation of M7201 or A7202 and should, if at all possible, be at the same site where the former was completed.
<b>M/A7900 Thesis</b>	The 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 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.



## Pastoral Counseling and Chaplaincy Courses

Course Topic	Course Description
<b>P5102</b> <b>Introduction to Pastoral Counseling</b>	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.
<b>P5104</b> <b>Psychopathology: Creativity, Madness and the Pagan Spirit</b>	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. <b>Required for Pastoral Counseling and Chaplaincy students.</b>
<b>P5105</b> <b>Human Development Across the Life Span in a Pagan Context</b>	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.
<b>P5106</b> <b>Personality Theories</b>	This is an in-depth survey of the theories of personality, presenting major theorists who represent the psychoanalytic, neopsychanalytic, 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.

<p><b>P5107</b> <b>Family Systems/Systems Theory</b></p>	<p>One of the ways we can help our counselees uncover more of their own sacred stories is to provide a different, or more inclusive, perspective. Using a Systems Theory model, this course explores how our formal, or informal, chosen or given, families and relationships cast both light and shadow to make a whole icon of being. We experiment with a series of lenses and structures to expand our perceptions in societal, social and personal contexts. Students examine the ethics, theology, theory and practice of interactions with individuals, groups and systems.</p>
<p><b>P5108</b> <b>Diversity in Counseling and Advocacy</b></p>	<p>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.</p>
<p><b>P5203</b> <b>Death, Dying and Grieving: Call of the Dark Mother</b></p>	<p>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.</p>
<p><b>P5204</b> <b>Stress, Trauma and Self-Care for Pagans</b></p>	<p>Students will explore the issues of stress, trauma and self-care as they relate to pastoral counseling and chaplaincy. Stress and trauma arise in many different settings, including disasters, combat situations and military family life. Counselors and chaplains need to understand the normative responses to stress and trauma in order to recognize problematic responses, including post-traumatic stress disorder. We will look at burnout, compassion fatigue, vicarious trauma, secondary traumatic stress syndrome and the self-care that will prevent or alleviate the symptoms of these conditions. Students are expected to create their own self-care plan as they prepare to care for clients who have experienced stress and trauma.</p>

<p><b>P5301</b> <b>Introduction to Chaplaincy</b></p>	<p>What is the difference between a minister and a chaplain? 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. <i>Same course as M5301.</i></p>
<p><b>P5302</b> <b>Practical Chaplaincy: Three Concentric Circles of Ministry</b></p>	<p>Practical Chaplaincy explores the unique role of the Chaplain in the three concentric circle of ministry: Family, Faith Formation and Ecumenical Community. First and foremost, the chaplain must be the spiritual minister and advisor of both his/her own biological family and local faith family. Second, the chaplain must function in and minister to her/his faith formation. Third, the chaplain must function in and minister to the Ecumenical communities of faith, thus ringing spiritual relevance to the greater society. The Three Concentric Circles of a chaplain's ministry and interrelated and interdependent; this course provides the tools to function effectively in and move among all three circles.</p>
<p><b>P5999</b> <b>Praxis</b></p>	<p>Praxis is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. Praxis is worth one credit toward the degree and, as such, must involve 45 hours of work. Praxis 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 Praxis classroom, where a contract between the student and faculty advisor outlining goals, responsibilities and meetings will be posted.</p>
<p><b>P6000</b> <b>Independent Study</b></p>	<p>Guided study in a specific topic at a base graduate research or practice level. Students must have a formal agreement with a CHS faculty member and department chair to take this study. This agreement must detail exactly what the student wants to accomplish, what the goals are, a timeline for short-term semester goals, how the work will be assessed, and a minimum of four dates on which students will meet with the faculty advisor to review the work that is being done. An independent study course may be for 1-3 credit hours.</p>

<p><b>P6101</b> <b>Survey of Counseling Theories</b></p>	<p>Survey of 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.</p> <p><b>Prerequisite: P5106, Personality Theories, or permission of instructor.</b></p>
<p><b>P6201</b> <b>Counseling Skills and Therapeutic Interventions</b></p>	<p>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.</p> <p><b>Prerequisite: P6101, Survey of Counseling Theories, or permission of instructor.</b></p>
<p><b>P6202</b> <b>Group Theory and Dynamics</b></p>	<p>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.</p>
<p><b>P6203</b> <b>Ministry to and for Older People: Crones and Sages</b></p>	<p>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. <b>Same course as M6020.</b></p>
<p><b>P6204</b> <b>Introduction to Transpersonal Psychology</b></p>	<p>Transpersonal psychology is the bridge between the science of psychology and the art of psychology, and embraces the full range of human experiences. This course will provide a foundational introduction to this discipline from William James to current practices. Emphasis will be on spiritual practices and transcendent integration.</p>

<b>P6205</b> <b>Crisis Intervention and Conflict Resolution</b>	<p>Pastoral Counselors and Chaplains will inevitably encounter crisis or emergency situations and 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.</p>
<b>P6206</b> <b>Survey of Psychological Assessment</b>	<p>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.</p>
<b>P6207</b> <b>Psychology of Religion and Paganism</b>	<p>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.</p>
<b>P6209</b> <b>Research Design and Methodology</b>	<p>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.</p>
<b>P6210</b> <b>Master's Research Thesis or Project Thesis</b>	<p>The 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 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. APA style is required in papers.</p> <p><b>Prerequisite: P6209, Research Design &amp; Methodology.</b></p>

<b>P6302</b> <b>Survey of Professional Chaplaincies</b>	<p>This course will explore venues of professional Interfaith Chaplaincies, including military, institutional, hospital and emergency response settings. It will also introduce the student to the opportunities, professional associations, and specializations of professional chaplains.</p> <p><b>Prerequisite: P5301, Introduction to Chaplaincy</b></p>
<b>P6810</b> <b>Psychology of Gender and Pagan Identities</b>	<p>An exploration of the topics of biological development and sexuality, emotional development, cognitive abilities and educational systems, social environments (including family, school, and work environments), gay and straight love relationships and lifestyle choices (including cohabiting, marriage/union, parenting, and ending relationships) religious, moral, political, and ethical issues, and mental and physical health issues. All discussions include respect for differing points of view, sensitivity to the diversity of expression of gender and related areas, and the application of information to Pagan lifestyles and Pagan clergy. Course provides clergy with gender-relevant information that can be applied to age-related ritual design, curriculum development, and counseling both within and outside of the Pagan community.</p>
<b>P6830</b> <b>Neuropsychology</b>	<p>This elective is an introduction to the anatomy and physiology of the brain, including what happens during alternate states of consciousness, visions, near death experiences, possessory trance and other trance work, dreams, nightmares, magic working, meditation, and more. Pagan special interests are discussed from a biological perspective. Students learn basic nervous system anatomy and processes.</p>
<b>P6999</b> <b>Practicum</b>	<p>Three- unit, one semester course for majors in the Master of Arts in Pastoral Counseling. 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 practicum on site. The student will be on the placement site for at least 135 hours, and the Practicum should be completed in one academic semester.</p>

<p><b>P7201</b> <b>Internship I</b></p>	<p>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.</p> <p><b>Prerequisite: P6201, Counseling Skills &amp; Therapeutic Intervention.</b></p>
<p><b>P7202</b> <b>Internship II</b></p>	<p>Continuation of P7201 and should, if at all possible, be at the same site where P7201 was completed. <b>MDiv Chaplaincy students are required to have 1 unit of Clinical Pastoral Education as part of their Internship requirement.</b></p>
<p><b>P7301</b> <b>Pagan Apologetics</b></p>	<p>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.</p> <p><b>Prerequisite: P/T5090, World Religions from a Pagan Perspective, or permission of instructor.</b></p>
<p><b>P7302</b> <b>Pagan Apologetics II</b></p>	<p>Continuation of P7301 with concentration on the Medieval to the Modern eras.</p> <p><b>Prerequisite: P7301, Pagan Apologetics I, or permission of instructor.</b></p>

# Theology and Religious History Courses

T/N designation indicates the course counts toward all tracks (Theology and Religious History, Text, Tradition & Interpretation or Nature, Deity & Inspiration) in this department

Course Topic	Course Description
<b>T5090</b> <b>World Religions from a Pagan Perspective</b>	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?
<b>T5091</b> <b>The Pagan Soul &amp; the Spiritual Quest</b>	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.
<b>T5240</b> <b>The Poetry &amp; Politics of Nature: A Saunter with John Muir and Walt Whitman</b>	Using selected passages from both the reverent activist prose of Muir and the earthy universalist poetry of Whitman, this course will trek the wilderness of radical ideas from Muir's preservation of national parks to Whitman's celebration of humanity even in the midst of the Civil War. Students will unfold new maps for thinking about the environment as the class explores the gritty edges of human society (from the 19th Century to the present) through a "saunter" into the wilds of which humans are only a part, in the process uncovering pragmatic options for a contemporary, creative interface with both the poetic and political dimensions of the natural cosmos.
<b>T5280</b> <b>American Spiritualities</b>	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.



Course Topic	Course Description
<b>T5290</b> <b>American Religions Today</b>	<p>In this course we will place Paganism within the context of the diversity of religions in America today, surveying Native American, Asian, African-American, Jewish, Catholic, Protestant, and new religious movements. While surveying the variety of traditions, we'll also attend to theoretical understandings of religious pluralism and its consequences. We'll consider what is uniquely American about religions as practiced in America as well as what is religious about broader American culture.</p>
<b>T5301 Understanding Ritual Experience</b>	<p>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 indepth 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.</p>
<b>T5325</b> <b>Liturgical Design: Beyond the Wheel of the Year</b>	<p>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.</p>
<b>T5540</b> <b>Introduction to Pagan Practice</b>	<p>Broad survey of Pagan religious practices, including historical context, origins and basic techniques. Topics may include: creation of sacred space, use of the Neoplatonic elements, meditation, invocation/evocation of deities and spirits, altars and shrines, prayer, chanting and drumming, offerings and sacrifice, divination, mediumship and possession, energy body manipulation, energy healing, initiation/baptism, trance journeys/astral travel, spell work/sympathetic magick, sacred sex/sex magick, spiritual cleansing of self and space. Students will be asked to more deeply research the history and/or technique of several practices in a Pagan tradition or culture not their own, to observe a group engaging in a practice that is unfamiliar, and to experiment with learning a new practice.</p>

Course Topic	Course Description
<b>T5560</b> <b>History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present</b>	<p>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 the defining characteristics of esotericism, historical influences on the development of contemporary Pagan traditions, and current controversies in historical interpretation.</p>
<b>T5570</b> <b>American Religious History</b>	<p>In this course we will learn how religion in America has changed over time from the arrival of European immigrants to the present. Throughout, we will ask how religion has impacted the history of the United States, and, conversely, how religious traditions have been transformed by American culture. Key topics and themes include encounter and colonization; revivalism and reform; church and state; gender and women's history; spirituality and devotional life; slavery and race relations; immigration and ethnicity; innovation and secularization; and pluralism and diversity.</p>
<b>T5700</b> <b>Myths of Creation &amp; Destruction</b>	<p>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.</p>
<b>T5705</b> <b>Spiritual Autobiography</b>	<p>Exploration of the various processes of spiritual formation. Students will read autobiographies of Pagan and other spiritual leaders, examine their own lives to develop narratives of their own spiritual development. Class assignments will include response to and analysis of readings and creative writing exercises, culminating in the creation of a chapter from the student's own spiritual autobiography. Readings reflect a range of religious, cultural, and sexual orientations, including, for example: Carol Christ, Audre Lorde, Carl Jung, Phyllis Currott, Starhawk, Elizabeth Haisch, Henry David Thoreau, Annie Dillard, Cora Anderson, Maxine Hong Kingston, Luisah Teish, Elie Wiesel, John Neihardt, Simone Weil, Anne Lamott, Thomas Merton, Kathleen Norris, Eckhart Tolle.</p>
<b>T5800</b> <b>Survey of Sacred Texts</b>	<p>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.</p>

Course Topic	Course Description
<b>T5910</b> <b>Science &amp; Paganism</b>	<p>Survey course introducing scientific method, an understanding of statistics and the benefits of empirical investigation as a way of understanding the world around us. Students will learn: big bang theory and evolutionary theory (tools for understanding religious debates around science); how to evaluate evidence both for and against a given theory; about science as an evolving set of hypotheses. Selected topics in science and religion may include, for example, brain function during meditation, positive thinking, prayer and health, the Gaia hypothesis, quantum physics and new cosmological frameworks for magickal thinking.</p>
<b>T5940</b> <b>Research &amp; Writing for Pagan Scholarship</b>	<p>In order to succeed at graduate-level work, students must be able to effectively analyze texts, make rational arguments about them using textual and other evidence, differentiate between personal and academic voice, use proper citation practices, and be familiar with academic standards of evidence. Students will gain an introduction to Pagan Studies, and questions confronting that field, and will learn tools for conducting research. Additionally, the course covers conventions of academic essay-writing and prepares students to engage in a mature and sophisticated fashion with theological and religious studies texts which will guide them in a research project ending with a final paper.</p>
<b>T5999</b> <b>Praxis</b>	<p>Praxis is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. Praxis is worth one credit toward the degree and, as such, must involve 45 hours of work. Praxis 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 Praxis classroom, where a contract between the student and faculty advisor outlining goals, responsibilities and meetings will be posted. <b>Prerequisite: All required core courses.</b></p>
<b>T6100</b> <b>Building Models of Pagan Religious History</b>	<p>Being able to explain the origins of contemporary Pagan thought and practice is a requirement of a properly educated Pagan cleric. It is even more important that we learn to read history than merely know it. Using the concept of developing a working model of Pagan history (what we know now), and subject to perpetual revision, each student will explore the historical origins of ideas like the Many and the One, reincarnation, and the elements, critically examining them (the data itself), how we know them (historical methodology), how they fit in contemporary Paganism (systematic theology) and how we will attempt to explain them to our co-religionists (ministry and religious education).</p>
<b>T6210</b> <b>Earth Advocacy</b>	<p>Students will gain the background necessary to be an effective advocate for sound environmental policies and for green living strategies. Studies will include the basics of ecology and related disciplines, rehabilitative methods such as permaculture, the social, emotional and spiritual cost of habitat destruction, and the fundamentals of community action.</p>

Course Topic	Course Description
<b>T6121</b> <b>Earth Congregation:</b> <b>Nature as Classroom &amp; Sanctuary</b>	<p>Students will take a closer look at eco-village and green village concepts, as well as transformative possibilities for existing spiritual communities. For instance, what would happen if a church, temple, synagogue or mosque chose to turn their building into a community center addressing social issues in their town and held their spiritual gatherings in a more Pagan way, near trees, waterfalls and wildlife? Each student will construct their own "earth congregation" model and show the ways in which the earth-related setting presents the organic foundation for cooperative action in a diverse community. <i>Same class as M6121.</i></p>
<b>T6281</b> <b>History of Alternative Healing in America</b>	<p>Many contemporary Pagans engage in alternative healing practices with diverse cultural, historical and theological roots. An interdisciplinary approach will consider such questions as: How did the dominant medical system gain supremacy in the US? Why do people continue to choose alternative therapies? Which forms of alternative healing have overtly religious components? What do alternative healing systems teach about the relationship between mind, body, and spirit? What do they teach about sickness and healing? The course will consider diverse healing modalities such as New Thought, chiropractic, psychic healing, Christian prayer, acupuncture, and massage. <b>Prerequisites: None; T5280: American Spiritualities recommended.</b></p>
<b>T6270</b> <b>Nature &amp; Pagan Spirituality</b>	<p>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. <b>Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.</b></p>
<b>T6475</b> <b>Indigenous Religion &amp; Culture</b>	<p>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.</p>

Course Topic	Course Description
<b>T6545</b> <b>Mysticism &amp; Trance</b>	<p>Using a comparative, cross-cultural approach, students will investigate the phenomena associated with mysticism, trance and altered states of consciousness from different religious/spiritual perspectives and if pre-existing beliefs, mythology, ritual and context influence experiences. Topics include if there are commonalities in experiences that people have during trance experience; how experiences reflect beliefs and cultural backgrounds; tools or techniques people use to enter a trance state; how religious/spiritual experiences might be a means of gaining knowledge; can Paganism make comparisons with trance states in other cultures and spiritual practices? Researching major trance-inducing techniques employing various physical senses may involve student participation.</p> <p><b>Prerequisites: None; N5540 Introduction to Pagan Practice recommended.</b></p>
<b>T6650</b> <b>Paganism &amp; the Body</b>	<p>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.</p> <p><b>Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.</b></p>
<b>T6805</b> <b>Goddess Traditions</b>	<p>A study of Goddess traditions in a variety of cultures from prehistory to early Christianity, including contemporary uses of ancient Goddess traditions as well as reactions to them. Students will also study and evaluate popular and scholarly debates surrounding Goddess religions and prehistory.</p>
<b>T6810</b> <b>Deity and Devotion</b>	<p>Overview of devotional practices in a variety of contemporary Pagan and related traditions. Students will study prayer, altar- and shrine-building, possessory work, invocation, evocation, inspired artistic creation, and other techniques used around the world to deepen relationship with deity. Academic approach will be used to contextualize and deepen one's own practice, as well as expand students' ability to speak knowledgeably with other practitioners and represent such practices in an interfaith context. <b>Prerequisites: None; N5540 Introduction to Pagan Practice recommended.</b></p>
<b>T6855</b> <b>Foundations of the Celtic World View</b>	<p>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.</p>

Course Topic	Course Description
<b>T6090</b> <b>Jung, Campbell &amp; Archetypal Theology</b>	<p>Critical introduction to the theories of Carl Jung and Joseph Campbell covering key terms and theories and biographical background, key texts (Archetypes and the Collective Unconscious, Hero with a Thousand Faces), key differences between Jung and Campbell. Students will examine the influence of the notion of archetype and related approaches to myth on Pagan theology, "hard" polytheism, increasing emphasis on cultural situatedness and the influence on other scholarly fields and theorists. Students will discuss scholarly critiques of sexism/gender essentialism, ethnocentrism, and the practice of altering data to fit a theory. Finally, the course will view the use of Jung and Campbell in individual spiritual formation. <b>Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.</b></p>
<b>T6990</b> <b>Independent Study</b>	<p>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. <b>Prerequisites: All four Core courses must be completed.</b></p>
<b>T6995</b> <b>Thesis Research</b>	<p>Master of Divinity and Master of Pagan Studies students work with a Thesis chair and committee to develop and implement an original academic research project as a culmination of their learning at Cherry Hill Seminary.</p>
<b>T6998</b> <b>Master of Pagan Studies Thesis</b>	<p>Master of Pagan Studies students work with a Thesis chair and committee to complete the writing of an original academic research project as a culmination of their learning at Cherry Hill Seminary.</p>
<b>T7900</b> <b>Thesis</b>	<p>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. <b>Prerequisite: T5940/N5940, Research &amp; Writing for Pagan Scholarship.</b></p>
<b>T7002</b> <b>MDiv TRH Thesis</b>	<p>Master of Divinity students work with a Thesis chair and committee to complete the writing of an original academic research project as a culmination of their learning at Cherry Hill Seminary.</p>

## Pagan Community Education Courses

Course Topic	Course Description
<b>Ethics and Boundaries</b>	An exploration of the ethical limits and responsibilities of Pagan ministry and pastoral counseling. By the end of the course, students will be required to articulate their own personal ethical code in regards to their work with others. Note: This class is a Cherry Hill Seminary core requirement.
<b>History and Fundamentals</b>	
<b>Survey of Contemporary Pagan Traditions</b>	Introduction to the various traditions subsumed under the umbrella term "NeoPagan," including Wicca, Druidry, Heathenry, ethnic reconstructions, innovations, and syncretisms.
<b>Earth Congregation: Nature as Classroom and Sanctuary</b>	Starting "from the ground up" this class takes students deeper into the open doorways of the natural cosmos led by the wonders, the beauty and the wisdom accessible to each of us. We will take a closer look at the "eco-village," "wellness circle" and "green village" concepts as well as transformative possibilities for existing spiritual communities. For instance, what would happen if a church, temple, synagogue, mosque or coven chose to turn their building into a community center addressing social issues in their town and held their spiritual gatherings in a more Pagan way, near to trees, waterfalls and wildlife? What if people of many faiths and no faiths met in these natural environments to learn, honor and respect diverse perspectives with the purpose of widening the root structure for active compassion and justice? Each student will construct their own "earth congregation" model and show the ways in which the earth-related setting presents the organic foundation for cooperative action in a diverse community.
<b>History of the Western Esoteric Tradition</b>	Modern Pagan roots run deep and go back in history for several millennia. Mystery cults, Hermetic thought, mystical Judaism (kabbalah), alchemy, Rosicrucianism, Freemasonry and Theosophy are among the influences of today's occult traditions and practices.
<b>Myths of World Cultures: Creation and Destruction</b>	How do our myths tell us who we are? How do we tell who we are through the stories we choose? This class will undertake the scholarly study of myths of creation and destruction in a variety of ways. First, we will examine formative myths from a variety of cultures, including Mesopotamia, Europe, Africa, and the Americas. Next, students will analyze the modern use of mythic themes by choosing individual projects from an array of areas such as science (i.e., the Big Bang Theory; global ecological catastrophe), social movements (i.e., apocalyptic groups such as the Branch Davidians; the use of biblical myth in the civil rights or white power movements), and film (i.e., "Avatar"; "Planet of the Apes"; "28 Days Later"). Finally, students will consider how mythic themes of Creation and Destruction inform some aspect of their personal spiritual practice or belief.

Course Topic	Course Description
<b>Ministry</b>	
<b>Children in Contemporary Paganism</b>	Role and participation of children in contemporary paganism in the United States. Begins from the bias that it is necessary and desirable to provide our children a spiritual context for their growth and development, and examines the implications of this bias for the continuity of the pagan traditions. Using a variety of texts—written, online, and personal experience—students consider the ways individual parents and communities across various Pagan traditions perceive, teach and include their children in their spiritual practices.
<b>Addictions and Recovery</b>	Pagans celebrate our world, seeing the Divine in virtually everything and everyone. Addictions of any kind distort, diminish and eventually destroy relationships, moving us away from ourselves, our world, and others. Recovery from addictions can be a powerful experience, both for Pagan clergy and those they counsel. Students gain insight into the processes of addictions, the paths to recovery, and the Pagan perspective on both. We explore 12-Step programs and other traditional and non-traditional paths to recovery.
<b>Cultural Awareness</b>	Explore and develop multicultural awareness of the meaning of diversity among races, ethnic groups, genders, social class, roles in societal subgroups, physical/mental abilities, value systems, access to services, spirituality, and differing lifestyles. 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 will examine their own attitudes, belief systems, behaviors, social and cultural assumptions and biases as part of developing cultural competence. Particular focus will be made on the impact for Pagan Clergy and their increasingly diverse communities.
<b>Stress, Trauma &amp; Self-Care for Pagans</b>	Exploration of the issues of stress, trauma and self-care as they relate to pastoral counseling and chaplaincy. Stress and trauma arise in many different settings, including disasters, combat situations and military family life. Counselors and chaplains need to understand the normative responses to stress and trauma in order to recognize problematic responses, including post-traumatic stress disorder. It is also essential for caregivers and helping professionals of all kinds to be aware of and to respond to their own levels of stress, in order to maintain their capacity to help others. Studies explore burnout, compassion fatigue, vicarious trauma, secondary traumatic stress syndrome and the self-care that will prevent or alleviate the symptoms of these conditions. Students are expected to create their own self-care plan as they prepare to care for clients who have experienced stress and trauma.



Course Topic	Course Description
<b>Call of the Dark Mother</b>	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.
<b>Pagan Religious Education for Youth and Children</b>	Prepares Pagan leaders to engage with young people on a spiritual level. It is important that Pagan communities include age-appropriate activities and resources for all involved. Youth ministry speaks to the youngest in our communities. In this course, the instructor will draw from Unitarian Universalist models to define the differences between children, youth, and young adults and investigate their religious education curricula. Instructor and students will find and create programs for Pagan religious education, but will turn to other existing, effective programs for inspiration. We will consider ways to serve children, youth, and young adults by successful, thoughtful ministry, including appropriate bridging ceremonies and programs. Areas of Pagan youth ministry will include raising children Pagan, youth programming at Pagan festivals, coming of age ceremonies, and campus ministry.
<b>Leadership</b>	
<b>Pagan Leadership I</b>	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. Learn to set goals, inspire and involve others, develop collaboration, and serve as a positive role model.
<b>Pagan Leadership II</b>	What does the term “Pagan community” really mean, and what is the larger context of community? Goal-setting, strategies, and effective ways to strengthen the ways that we live in relationship to other Pagans, the interfaith community, and the cities in which we live. Understand stages of group development, dynamics of member interactions and factors in group failure or success. Learn to put communication techniques to practical use in groups to which you already belong, or plan to organize. Develop skills which better prepare a group leader to deal with group issues and lead more effective, cohesive and productive groups. Students will share case studies and develop their own projects.
<b>Alternative Dispute and Conflict Resolution</b>	Introduction to the alternative resources available for resolving conflict between individuals or in small groups. 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 learn to distinguish

<b>Course Topic</b>	<b>Course Description</b>
	needs from positions, the constructive aspect of conflict, and the cross cultural, interpersonal and group differences which arise in conflict patterns. 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.
<b>Pagan Spiritual Autobiography</b>	Exploration of the various processes of spiritual formation. Students will read autobiographies of Pagan and other spiritual leaders and examine their own lives to develop narratives of their own spiritual development. Class assignments will include response to and analysis of readings as well as creative writing exercises, culminating in the creation of a chapter from the student's own spiritual autobiography.
<b>Community</b>	
<b>Introduction to Interfaith</b>	Introduction to interfaith approaches, best practices, and organizational structures of the interfaith movement. Pagans have been involved as leaders at local, national, and international levels of interfaith. Examines the core values and process for engaging at each level.
<b>Nonprofit Management</b>	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. Covers basics of forming a Pagan nonprofit, board governance, basics of management, legal and ethical issues, basics of fundraising and how to create a fundraising plan, and basics of branding and communication.
<b>Religion and the Law</b>	Religion and the Law is an overview of our legal structure. You will learn how the First Amendment protects us from government assault and interference. You will understand what freedom of speech and assembly means. You will know how to confront discrimination in housing, employment and in child custody conflicts. Students will be trained to counsel Conscientious Objectors and how to find the law you need online. Our free public access, right to television will be explored. With this knowledge, you can become a sword and a shield for our community.
<b>The Sacred Path of Social Justice</b>	Access to justice, assistance and resources can seem like a labyrinth to those unfamiliar with the judicial system and many community resources. Learn the basic components of the judicial system, key legal terms, the rules which govern civil and criminal procedure, and define the role of Pagan clergy in bridging the gaps to access. Students discover how to navigate the system as generalists; how to identify a need or a justice denied, how to access appropriate resources, and how to determine when to turn to a professional.

<b>Course Topic</b>	<b>Course Description</b>
<b>Public Communications for Ministry and Advocacy</b>	Overview of the role of media and communication in advocacy, education, ministry and community-building. Students consider the practical, ethical, religious and philosophical considerations of Pagan spirituality in the media, learn how to create effective message and content, identify constituencies, develop an organizational communications plan, review methods and identify strategies effective for each constituency.
<b>Ritual</b>	
<b>Rites of Passage</b>	Birth, death, wedding-handfasting, coming of age – understanding these life cycles 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 and abiding.
<b>Theory &amp; History of Ritual</b>	What is the meaning of ritual and why do humans do it? From indigenous practices to the mystery cults of antiquity to today's ceremonial magic, an overview of the philosophy and development of a practice that predates history.
<b>Art &amp; Craft of Group Ritual</b>	The practical aspects of crafting effective ritual: purpose, planning, interactive elements, logistics and safety, arts infusion, altars, and roles. Learn to develop your ritual purpose into a meaningful and transformative occasion, either public or private.
<b>Beyond the Wheel of the Year</b>	Study of extant liturgical practice in contemporary Paganism and development of seasonal celebrations and rites of passage. Liturgical terminology from theological discourse will be defined and applied to Paganism, to broaden the student's ability for interfaith engagement. Within the Pagan context, this course will explore mythos cycles upon which many traditions build their liturgical year, as well as the structure of ritual itself. In critically analyzing ritual structure, the student will develop theories about what makes 'good ritual', with the intent of applying those theories to rituals created for this course. The final project will be a collection of original rituals -- devotional, petitionary, and benedictory -- created by the student.
<b>Electives</b>  <b>Most master's level courses may be taken as PCE electives. Additional PCE courses will be added to this catalog as they are developed or become available.</b>	

# Insights Courses

Our four-week Insights courses are created and offered for personal enrichment. Topics change frequently to address current issues facing the Pagan community, provide skills and techniques to enhance spiritual experience, and deliver introductory class on traditions, people, and other subjects. As many as three to nine courses may be offered in a single semester. Students are advised to check the class listings every semester to see which scheduled Insights class best fit your needs and interests.

## ORGANIZATIONAL CHART

