

# Cherry Hill Seminary

## 2012 Catalog

Effective February 21, 2012





## Welcome to Cherry Hill Seminary!

Welcome to the virtual halls of Cherry Hill Seminary, offering the finest education for Pagan ministry and scholarship available today.

Now more than ten years old, Cherry Hill Seminary represents quality, integrity and the forward vision of founders who recognized the need for education and training beyond one's Pagan tradition.

You may be here because you need a certificate or graduate degree in order to pursue your vocational goals. Perhaps you are looking for continuing education to support your present work. Or you may simply wish to learn about a specific topic in a Pagan-infused classroom.

Whatever your particular goals, welcome! Here you will find inspiration, education and preparation for the path that is right for you.

May the gods bless your journey,

Holli S. Emore, CFRE  
Executive Director

This catalog contains information effective February 21, 2012, and updated October 9, 2012. All information is subject to change without notice or obligation.

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## Table of Contents

Introduction to Cherry Hill Seminary. . . . .	Page 6
Our Mission. . . . .	Page 6
Our Vision. . . . .	Page 6
Our History.. . . .	Page 6
Our Values. . . . .	Page 7
Guardian Ancestor. . . . .	Page 7
Organization.. . . .	Page 7
Governance. . . . .	Page 7
2011 Board of Directors. . . . .	Page 7
Administration and Staff. . . . .	Page 8
Academic Affairs.. . . .	Page 8
Academic Departments.. . . .	Page 8
Faculty Leadership. . . . .	Page 9
Contact Information. . . . .	Page 9
Major Areas of Study. . . . .	Page 10
Ministry, Advocacy and Leadership. . . . .	Page 10
Pagan Pastoral Counseling. . . . .	Page 10
Theology and Religious History. . . . .	Page 11
Pagan Community Education. . . . .	Page 12
Foundations. . . . .	Page 12
Conferences and Lectures. . . . .	Page 12
Certificate Programs.. . . .	Page 13
Certificate of Lifelong Learning. . . . .	Page 13
Certificate of Pagan Pastoral Care for Helping Professionals. . . . .	Page 13
Degree Programs. . . . .	Page 15
Master of Divinity.. . . .	Page 16
Master of Divinity, Pagan Pastoral Counseling Major. . . . .	Page 20
Master of Pagan Pastoral Counseling.. . . .	Page 22
Master of Pagan Ministry.. . . .	Page 24
Master of Pagan Studies. . . . .	Page 27
Additional Academic Information. . . . .	Page 30
Academic Intensive.. . . .	Page 30
Junior Project. . . . .	Page 30
Internships and Field Experience.. . . .	Page 30
About Accreditation. . . . .	Page 31
Admissions. . . . .	Page 32
Application to a Degree Program. . . . .	Page 32
Transcript Policy. . . . .	Page 33
GRE or MAT Testing.. . . .	Page 33
Personal Essay. . . . .	Page 34

Letter of Professional Recommendation. . . . .	Page 34
Letter of Personal Recommendation. . . . .	Page 34
Admissions Process. . . . .	Page 34
Exceptional Situations. . . . .	Page 35
Conditional Admission. . . . .	Page 35
Postponement and Readmission. . . . .	Page 36
Transfer Credits Policy. . . . .	Page 36
Application to a Certificate Program. . . . .	Page 37
Personal Essay. . . . .	Page 37
Letter of Personal Recommendation. . . . .	Page 38
Transcript Policy. . . . .	Page 38
Enrolling in a Foundations Course. . . . .	Page 38
 Matriculation Policies. . . . .	 Page 39
Cohort. . . . .	Page 39
Orientation Course. . . . .	Page 39
Continuous Enrollment Policy. . . . .	Page 39
Leave of Absence from a Certificate or Degree Program. . . . .	Page 39
Inactive Status. . . . .	Page 40
Medical Leave of Absence from a Certificate or Degree Program. . . . .	Page 40
Withdrawal from a Certificate or Degree Program. . . . .	Page 40
Changes in Programs, Courses, or Semesters. . . . .	Page 41
 Financial Information. . . . .	 Page 42
Tuition and Fees. . . . .	Page 42
Refunds. . . . .	Page 42
 Additional Information. . . . .	 Page 43
Registration. . . . .	Page 43
Course Audit. . . . .	Page 43
Adding, Dropping, or Withdrawing from a Class. . . . .	Page 43
Past Courses Taken at Cherry Hill Seminary. . . . .	Page 44
 Grading and Evaluation. . . . .	 Page 45
Grading. . . . .	Page 45
Graduation. . . . .	Page 47
About Ordination and Licensure. . . . .	Page 47
Levels of Academic Distinction. . . . .	Page 48
Incomplete Grade Policy. . . . .	Page 48
Grade Appeal Policy. . . . .	Page 48
 Other Requirements and Resources. . . . .	 Page 50
Technical Competency and Preparedness. . . . .	Page 50
Skype Account. . . . .	Page 50
Online Classroom. . . . .	Page 51
About Class Format. . . . .	Page 51
Library Resources. . . . .	Page 52

Academic Calendar. . . . .	Page 52
Accessibility. . . . .	Page 52
Record Storage. . . . .	Page 52
Transcript Requests. . . . .	Page 53
Grievances. . . . .	Page 53
Additional Policies. . . . .	Page 54
Communications. . . . .	Page 54
Discrimination and Harassment. . . . .	Page 54
Confidentiality. . . . .	Page 54
Academic Honesty and Student Conduct. . . . .	Page 55
Progress in your program. . . . .	Page 55
Communicating with Cherry Hill Seminary. . . . .	Page 55
Absences in an on-line setting. . . . .	Page 55
Academic probation. . . . .	Page 56
Student responsibility for privacy. . . . .	Page 56
Dismissal from Cherry Hill Seminary. . . . .	Page 56
Our Values: Discussion. . . . .	Page 57
A Final Word. . . . .	Page 58
Course Codes. . . . .	Page 59
Course Listings. . . . .	Page 60
Ministry, Advocacy and Leadership Courses. . . . .	Page 62
Pagan Pastoral Counseling Courses. . . . .	Page 68
Theology and Religious History Courses. . . . .	Page 73
Pagan Community Education Courses. . . . .	Page 79
Foundations Courses. . . . .	Page 84
Organizational Chart. . . . .	Page 88

# 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 provides quality higher education and practical training in Pagan ministry.

## ☪ 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; and
- 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; and
- 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.

## ☪ 2011 Board of Directors

William C. Blumberg, President, Irvine, CA  
Ellen Friedman, M.S., Austin, TX  
Gretchen Faulk, Salt Lake City, UT  
Beth Livingston, Durham, NC  
Michael McDermott, M.D., Blue Mounds, WI  
Aline O’Brien, P&W, San Rafael, CA  
Michael Owens, J.D., Vice-President, Miami, FL  
Michael Smith, Treasurer, Georgetown, DE  
Kirk S. Thomas, M.A., ADF, Trout Lake, WA

## ☪ Administration and Staff

Holli S. Emore, CFRE, Executive Director  
Selina Rifkin, M.S., Executive Assistant to the Director, Online Classroom Technician  
Candace C. Kant, Ph.D., Dean of Students  
Scott Martin, MLIS, Librarian  
Keri Alley, Administrative Assistant and Social Networking Coordinator  
Ben Hoshour, 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. Department chairs serve as deans for the students and faculty in their departments. 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

Our original majors were represented by the following academic departments:

Nature, Deity and Inspiration  
Pagan Advocacy and Leadership  
Pagan Pastoral Counseling  
Public Ministry and Expression  
Text, Tradition and Interpretation

With this catalog, some departments have combined, so that our departments are as follows:

Theology and Religious History (formerly Nature, Deity and Inspiration and Text, Tradition and Inspiration)  
Ministry, Advocacy and Leadership (formerly Pagan Advocacy and Leadership and Public Ministry and Expression)  
Pagan Pastoral Counseling



## ☪ Faculty Leadership

Department of Pagan Pastoral Counseling, David L. Oringderff, Ph.D., Chair  
Department of Ministry, Advocacy and Leadership, open  
Department of Theology and Religious History, Christine Hoff Kraemer, Ph.D., Chair  
Chaplaincy Program Advisor, Rev. Patrick M. McCollum  
Pagan Community Education Director, Valentine McKay-Riddell, Ph.D.

Judy Harrow, M.S., Chair Emeritus, Department of Pagan Pastoral Counseling

## ☪ Contact Information

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

Note that email is the preferred method for contacting the Cherry Hill Seminary office. If you need to call the office, keep in mind that our toll-free number (888.503.4131) is forwarded to voice mail. While the 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:

Department of Ministry, Advocacy and Leadership  
Department of Pagan Pastoral Counseling  
Department of Theology and Religious History

Students are advised to contact the chair of the department for specific program and course information. Master of Pagan Pastoral Counseling students do not select an additional major area of study. Students admitted to Master of Pagan Ministry, Master of Pagan Studies and Master of Divinity programs may not choose Pagan Pastoral Counseling as a major. Such students may pursue a Master of Pagan Pastoral Counseling or a Master of Divinity, Pagan Pastoral Counseling major, programs with requirements specific to pastoral counseling.

## ☪ 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). Students previously admitted to the former departments may optionally choose PME or PAL as a track of study within Ministry, Advocacy, and Leadership (MAL).

Studies in the Pagan Advocacy and Leadership track 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 in the Public Ministry and Expression track equip students to serve the Pagan religious community and include study of ritual, religious leadership, education and the arts.

Students admitted after the effective date of this catalog to a master's program with a major in Ministry, Advocacy and Leadership are not required to select a track unless desired.

## ☪ Pagan Pastoral Counseling

The Department of Pagan Pastoral Counseling offers courses that lead to a Master in Divinity degree (72 credit hours) or a Master in Pagan Pastoral Counseling degree (60 credit hours). Requirements for these degrees are described in the section entitled 'Degrees.'

The department educates students in counseling and care-giving techniques that integrate Pagan pastoral, spiritual and scientific dimensions. We help students explore how they, as Pagans, serve others, as well as how they serve Pagans through the counseling encounter. We offer the education needed by those who aspire to be leaders with a global outreach in the Pagan pastoral and counseling professions

Department courses give the student a foundation in professional counseling theories consistent with current standards of excellence and research. Courses from each of the other departments enable students to explore a range of topics related to advocacy, ministry, theology and history.

The Pagan Pastoral Counseling Department meets basic educational and professional standards for students who plan to work in various counseling settings. Professional licensure is granted by the state in which a clinician practices (not by Cherry Hill Seminary). In many states, minimum qualifications include a master's degree. Visit [www.counseling.org](http://www.counseling.org) under "Counselors, Licensure and Certification" for more information about licensing.

## ☪ Theology and Religious History

The Department of Theology and Religious History combines two former departments, Nature, Deity and Inspiration (NDI) and Text, Tradition and Interpretation (TTI). Students previously admitted to the former departments may optionally choose NDI or TTI as a track of study within Theology and Religious History (TRH). Students admitted after the effective date of this catalog to a master's program with a major in Theology and Religious History are not required to select a track unless desired.

Studies in the Nature, Deity and Inspiration (NDI) track of the Department of Theology and Religious History include the history and development of human interaction with the natural world and its ecosystems, spiritual formation, direct personal and community mystical experience, divination and augury, practice, devotion, meditation, and prayer.

NDI students do not simply study theology; they do theology as a spiritual practice. Students are educated in existing scholarship, then encouraged to dialogue with these materials in order to better articulate their own beliefs and find practical ways to act on them in service of their communities.

Although NDI classes include histories of land- and place-focused religious traditions, as well as artistic and literary responses to nature, the curriculum uses this material to frame students' own encounters with the divine. Exposure to scientific understandings of the natural world also encourages students' spiritual growth and formation. Finally, NDI concerns itself with the fundamentals of Pagan practice, examining the tools and paradigms that Pagans use to achieve spiritual experiences.

Studies in the Text, Tradition and Interpretation track of the Department of Theology and Religious History include the literature, language(s), traditions, arts, philosophy, theology, history, ethics, development and contemporary expressions of Pagan groups, tribes, and communities throughout the world. The Text, Tradition, and Interpretation track emphasizes training in contemporary methods of critical scholarship and the current scholarly conversations on the literature, history, traditions, languages, arts, and other traditions that form the background to contemporary Pagan communities.

Students are trained to engage in this kind of scholarship, with attention to original research as well as incorporating secondary research into Pagan ministries. Although students are encouraged to explore their own spirituality through their studies of material, emphasis in the TTI track is primarily on learning good scholarly approaches to study and understanding and communicating those secondary explorations of Pagan spirituality and the traditions that spirituality grows from. Ultimately, the TTI track concerns itself with providing students with the tools to become effective scholars who can perform scholarship in service to the Pagan community and present scholarship emerging from a Pagan context to the wider world.

# 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	Community
History and Fundamentals	Ritual
Ministry	Electives
Leadership	

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.

## Foundations

Foundations are short courses (usually four weeks) with a narrow focus on a specific topic. All Foundations 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 a Foundations course to refresh their research and writing skills. Some Foundations courses may be offered as prerequisites to another class. Some Foundations 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 Foundations course listing on our web site.

Foundations courses do not earn any credit towards a degree. Only where specifically noted do Foundations courses earn units towards a certificate.

## Conferences and Lectures

Cherry Hill Seminary occasionally presents site-based conferences, e.g., the Winter Conference offered in San Jose, California, the past several years. These conferences 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.

# 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.

Units (non-degree)	Requirement
3	Ethics and Boundaries
3	Diversity-Advocacy OR Religion-Law
3	Intro to Counseling Issues OR Ritual/Liturgy
3	Call of the Dark Mother OR Children/Family OR Interfaith
1	Any 2 Foundations courses
1	1 CHS conference OR 2 CHS online lectures
14	Total

## 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 Pagan Pastoral Counseling.

Units (non-degree)	Requirement
3	Ethics and Boundaries
3	Contemporary Global Paganisms
3	Introduction to Pagan Theology
3	From Theology and Religious History Department
3	From Ministry, Advocacy & Leadership Department
3	From Pagan Pastoral Counseling Department
3	Issues in Counseling Pagan Clients
3	Supervised practicum & final paper

Units (non-degree)	Requirement
24	Total

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.

# 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.

All degree programs require the following three 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 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 Pagan Pastoral Counseling major is a separate program (described below), with different requirements from the Master of Divinity degree.

Course Code	Course Title	Credits
Core requirements:		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5141	Introduction to Pagan Theology	3
Area of concentration I, Theology and Religious History:		
	Any course addressing Paganism and history	3
	Any course addressing Paganism and science OR Any course addressing a regional or place-based tradition	3
	Any course addressing a broad area of theology and practice OR Any course addressing spiritual formation and creativity	3
	Any other course from this department	3
Area of concentration II, Pagan Pastoral Counseling:		
	Introduction to Pastoral Counseling	3
	Survey of Chaplaincy OR Death, Dying, and Grieving: Call of the Dark Mother	3
	Systems Theory	3
Area of concentration III, Ministry, Advocacy and Leadership:		
	A course in some aspect of public ritual	3
	A course in group dynamics, leadership or nonprofit management	3
	Religion and the Law OR Introduction to Advocacy	3
	A course in inter-religious or interfaith work	3



Course Code	Course Title	Credits
Area of concentration IV, Intensives, integrative, community placement:		
	Two academic intensives	2
	Junior Project	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 or private therapy office.</li> </ul>	6
Department of Major		
	Additional credit hours in the department of the student's major, including specific major requirements (see below).	15
Electives:		
	Additional courses selected by student <p>At the student's option, 6 hours of electives may be replaced by a 6-credit thesis, O or E 7xxx (Thesis Research) and O or E 8xxx (MDiv Thesis). Student should consult with department of major chair.</p>	6

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

For those Theology and Religious History majors who have previously selected a track, or for newly-admitted students who wish to select a track (optional), please note the following track guidelines.

For students with a major in Theology and Religious History with a Nature, Deity and Inspiration track–

- a. One course on Paganism and history
- b. One course on science and religion
- c. Indigenous Religions and Cultures, as a course addressing regional or place-based tradition
- d. One course on an area of theology and/or practice
- e. One course on spiritual formation and creativity
- f. Research and Writing for Pagan Scholarship
- g. Any three additional TTI or NDI courses, at least two of which are 6000 level or above

For students with a major in Theology and Religious History with a Text, Tradition and Interpretation track–

- a. One course on Paganism and history
- b. One course on science and religion OR one course on regional or place-based traditions
- c. One course on an area of theology and/or practice OR one course on spiritual formation and creativity
- d. Indigenous Religions and Cultures

- e. History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present (in development)
- f. Research and Writing for Pagan Scholarship
- g. Any three additional TTI or NDI courses, at least two of which are at the 6000 level or above

For students with a major in Theology and Religious History, and no specialized track–

- a. A course on Paganism and history
- b. A course on science and religion OR a course on regional or place-based traditions
- c. A course on an area of theology and/or practice OR a course on spiritual formation and creativity
- d. Research and Writing for Pagan Scholarship
- e. Any 5 additional TTI or NDI courses, at least 2 of which are 6000 level or above

For students with a major in Ministry, Advocacy and Leadership with a Public Ministry and Expression track–

- a. Two courses in some aspect of public ritual
- b. Leadership I (as a course in group dynamics, leadership or nonprofit management)
- c. Religion and the Law OR Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. A course in religious education for families and/or children
- g. Leadership II: Building Our Communities OR Advanced Interfaith Seminar
- h. Any one additional PME or PAL course

All course work must include at least one course from the 6000 level or above.

For students with a major in Ministry, Advocacy and Leadership with a Pagan Advocacy and Leadership track–

- a. One course in some aspect of public ritual
- b. One course in group dynamics, leadership or nonprofit management
- c. Religion and the Law
- d. Introduction to Advocacy
- e. Introduction to Interfaith
- f. Diversity in Counseling and Advocacy
- g. Maat, Pagans and Public Policy
- h. Public Communications for Ministry and Advocacy
- i. Any one additional PME or PAL course

All course work must include at least one course from the 6000 level or above.

For students with a major in Ministry, Advocacy and Leadership, and no specialized track–

- a. One course in some aspect of public ritual
- b. One course in group dynamics, leadership or nonprofit management
- c. Religion and the Law OR Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. Any four additional PME or PAL courses

All course work must include at least one course from the 6000 level or above.

# Master of Divinity, Pagan Pastoral Counseling Major

General Requirements: 72 hours and a 3.0 GPA

The MDiv, PPC major, degree provides coursework and practice experience leading to a career as a Pagan 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 Pagan Pastoral Counseling Majors. The Master of Divinity with a Pagan Pastoral Counseling major is a distinct program, with different requirements from the Master of Divinity degree described above.

Course Code	Course Title	Credits
Core requirements:		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5141	Introduction to Pagan Theology	3
Area of concentration I, Theology and Religious History:		
	Any course from this department	3
Area of concentration II, Pagan Pastoral Counseling:		
	Diversity in Counseling and Advocacy	3
	Human Development in a Pagan Context	3
	Career Development	3
	Counseling Skills and Psychotherapeutic Interventions	3
	Counseling Theories	3
	Creativity, Madness & the Pagan Spirit (Psychopathology)	3
	Survey of Psychological Assessment	3
	Research & Program Evaluation	3
	Group Theory & Dynamics	3
	Introduction to Pastoral Counseling	3
	Addictions & Recovery	3
	Family Systems OR Systems Theory	3
	Stress, Trauma and Self-Care for Pagans	3
	Psychology of Religion as Applied to Paganism	3
Area of concentration III, Ministry, Advocacy and Leadership:		
	Any course from this department	3

Course Code	Course Title	Credits
Area of concentration IV, Intensives, integrative, community placement:		
	Senior Project Or Thesis	3
	Junior Project	1
	2 academic intensives	2
	Practicum	3
	<p>Community placement (examples below) under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement.</p> <ul style="list-style-type: none"> <li>• Clinical Pastoral Education</li> <li>• Internship in an approved clinic, hospital or private therapy office.</li> </ul>	6

# Master of Pagan Pastoral Counseling

General Requirements: 60 hours and a 3.0 GPA

Designed to meet various practice standards, the Master of Pagan 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 Pagan Pastoral Counseling majors.

Course Code	Course Title	Credits
Core requirements:		
C5101P	Ethics and Boundaries for Pagan Pastoral Counselors	3
C5121	Contemporary Global Paganisms	3
C5141	Introduction to Pagan Theology	3
Area of concentration I, Theology and Religious History		
	Any course from this department	3
Area of concentration II, Pagan Pastoral Counseling:		
	Diversity in Counseling and Advocacy	3
	Human Development Across the Life Span	3
	Career Development OR Research and Program Evaluation	3
	Counseling Skills and Therapeutic Interventions	3
	Counseling Theories	3
	Creativity, Madness, and the Pagan Spirit (Psychopathology)	3
	Survey of Psychological Assessment	3
	Group Theory and Dynamics OR Systems Theory	3
	Introduction to Pastoral Counseling	3
	Addictions and Recovery OR Stress, Trauma and Self-Care for Pagans	3
Area of concentration III, Ministry, Advocacy and Leadership:		
	Any course from this department	3
Area of concentration IV, Intensives, integrative, community placement:		
	Senior Project OR Thesis	3
	Junior Project	1
	Two academic intensives	2
	Practicum	3

Course Code	Course Title	Credits
	<p data-bbox="418 170 1255 264">Community placement (examples below) under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement.</p> <ul data-bbox="418 300 1192 394" style="list-style-type: none"><li data-bbox="418 300 821 327">• Clinical Pastoral Education</li><li data-bbox="418 327 1192 394">• Internship in an approved clinic, hospital or private therapy office.</li></ul>	<p data-bbox="1357 170 1373 197">6</p>

# Master of Pagan Ministry

General Requirements: 48 hours and a 3.0 GPA

An in-depth development of professional ministry specialization, the Master of Pagan Ministry requires 48 credit hours, the equivalent of two years of full-time study. 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. Studies include courses from each department, plus a project, attendance at academic intensives and community placement. Available majors include Ministry, Advocacy and Leadership or Theology and Religious History. Students interested in a major in Pagan Pastoral Counseling may consider the Master of Pagan Pastoral Counseling, described above.

Course Code	Course Title	Credits
Core requirements:		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5141	Introduction to Pagan Theology	3
Area of concentration I, Theology and Religious History:		
	Any course addressing Paganism and history	3
	Any course addressing Paganism and science OR Any course addressing a regional or place-based tradition	3
	Any course addressing a broad area of theology and practice OR Any course addressing spiritual formation and creativity	3
Area of concentration II, Pagan Pastoral Counseling:		
	Introduction to Pastoral Counseling OR Stress, Trauma and Self-Care OR A course which addresses working in an institutional framework	3
Area of concentration III, Ministry, Advocacy and Leadership:		
	A course in some aspect of public ritual OR A course in group dynamics, leadership or nonprofit management	3
	Pagans and the Law OR Introduction to Advocacy OR A course in inter-religious or interfaith work	3



Course Code	Course Title	Credits
Area of concentration IV, Intensives, integrative, community placement:		
	Junior Project	1
	Two academic intensives	2
	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 or private therapy office.</li> </ul>	6
Department of Major:		
	Additional credit hours in the department of the student's major, including specific major requirements (see below).	12

Theology and Religious History majors will take a total of 21 hours in their chosen department, 9 to fulfill department requirements and 12 additional for the major. Ministry, Advocacy, and Leadership majors will take a total of 18 hours in their chosen department, 6 to fulfill department requirements and 12 additional for the major.

For those Theology and Religious History majors who have previously selected a track, or for newly-admitted students who wish to select a track (optional), please note the following track guidelines.

For Nature, Deity and Inspiration track–

- a. One course on Paganism and history
- b. Research and Writing for Pagan Scholarship
- c. One course on science and religion
- d. Indigenous Religions and Cultures, as a course addressing regional or place-based tradition
- e. One course on an area of theology and/or practice
- f. One course on spiritual formation and creativity
- g. Any one additional TTI or NDI courses, at least two of which are 6000 level or above

For Text, Tradition and Interpretation track–

- a. One course on Paganism and history
- b. Research and Writing for Pagan Scholarship
- c. One course on science and religion OR one course on regional or place-based traditions.
- d. One course on an area of theology and/or practice OR one course on spiritual formation and creativity
- e. Indigenous Religions and Cultures
- f. History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present (in development)
- g. Any one additional TTI or NDI course at the 6000 level or above

For students with a major in Theology and Religious History, and no specialized track–

- a. A course on Paganism and history
- b. A course on science and religion OR a course on regional or place-based traditions
- c. A course on an area of theology and/or practice OR a course on spiritual formation and creativity
- d. Research and Writing for Pagan Scholarship
- e. Any three additional TTI or NDI courses, at least two of which are 6000 level or above

For students with a major in Ministry, Advocacy and Leadership with a Public Ministry and Expression track–

- a. One course in some aspect of public ritual
- b. Leadership I (as a course in group dynamics, leadership or nonprofit management)
- c. Religion and the Law OR Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. A course in religious education for families and/or children

All course work must include at least one course from the 6000 level or above.

For students with a major in Ministry, Advocacy and Leadership with a Pagan Advocacy and Leadership track–

- a. One course in some aspect of public ritual OR one course in group dynamics, leadership or nonprofit management
- b. Religion and the Law
- c. Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. Maat, Pagans and Public Policy OR Public Communications for Ministry and Advocacy

All course work must include at least one course from the 6000 level or above.

For students with a major in Ministry, Advocacy and Leadership, and no specialized track–

- a. One course in some aspect of public ritual
- b. One course in group dynamics, leadership or nonprofit management
- c. Religion and the Law OR Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. Any one additional PME or PAL course

All course work must include at least one course from the 6000 level or above.

# 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 one area of concentration. To earn the degree requires 48 credit hours, the equivalent of two years of full-time study. 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. Studies include courses from each department, plus a project, intensives attendance and a thesis. Available majors include Ministry, Advocacy and Leadership or Theology and Religious History. Students interested in a major in Pagan Pastoral Counseling may consider the Master of Pagan Pastoral Counseling, described above.

Course Code	Course Title	Credits
Core requirements:		
C5101	Ethics and Boundaries	3
C5121	Contemporary Global Paganisms	3
C5141	Introduction to Pagan Theology	3
Area of concentration I, Theology and Religious History:		
	Any two courses in this department	6
Area of concentration II, Pagan Pastoral Counseling:		
	Any course in this department	3
Area of concentration III, Ministry, Advocacy and Leadership:		
	Any two courses in this department	6
Area of concentration IV, Intensives, integrative, community placement:		
	Junior Project	1
	Two academic intensives	2
	Thesis development	3
	Thesis research	3
	Master of Pagan Studies Thesis	3
Department of Major:		
	Additional credit hours in the department of the student's major, including specific major requirements (see below).	12

Theology and Religious History majors will take a total of 21 hours in their chosen department, 9 to fulfill department requirements and 12 additional for the major. Ministry, Advocacy, and Leadership majors will take a total of 18 hours in their chosen department, 6 to fulfill department requirements and 12 additional for the major.

For those Theology and Religious History majors who have previously selected a track, or for newly-admitted students who wish to select a track (optional), please note the following track guidelines.

For Nature, Deity and Inspiration track–

- a. One course on Paganism and history
- b. Research and Writing for Pagan Scholarship
- c. One course on science and religion
- d. Indigenous Religions and Cultures, as a course addressing regional or place-based tradition
- e. One course on an area of theology and/or practice
- f. One course on spiritual formation and creativity
- g. Any one additional TTI or NDI courses, at least two of which are 6000 level or above

For Text, Tradition and Interpretation track–

- a. One course on Paganism and history
- b. Research and Writing for Pagan Scholarship
- c. One course on science and religion OR one course on regional or place-based traditions
- d. One course on an area of theology and/or practice OR one course on spiritual formation and creativity
- e. Indigenous Religions and Cultures
- f. History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present (in development)
- g. Any one additional TTI or NDI course at the 6000 level or above

For students with a major in Theology and Religious History, and no specialized track–

- a. A course on Paganism and history
- b. A course on science and religion OR a course on regional or place-based traditions
- c. A course on an area of theology and/or practice OR a course on spiritual formation and creativity
- d. Research and Writing for Pagan Scholarship
- e. Any three additional TTI or NDI courses, at least two of which are 6000 level or above

For students with a major in Ministry, Advocacy and Leadership with a Public Ministry and Expression track–

- a. One course in some aspect of public ritual
- b. Leadership I (as a course in group dynamics, leadership or nonprofit management)
- c. Religion and the Law OR Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. A course in religious education for families and/or children

All course work must include at least one course from the 6000 level or above.

For students with a major in Ministry, Advocacy and Leadership with a Pagan Advocacy and Leadership track–

- a. One course in some aspect of public ritual OR one course in group dynamics, leadership or nonprofit management
- b. Religion and the Law

- c. Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. Maat, Pagans and Public Policy OR Public Communications for Ministry and Advocacy

All course work must include at least one course from the 6000 level or above.

For students with a major in Ministry, Advocacy and Leadership, and no specialized track–

- a. One course in some aspect of public ritual
- b. One course in group dynamics, leadership or nonprofit management
- c. Religion and the Law OR Introduction to Advocacy
- d. Introduction to Interfaith
- e. Diversity in Counseling and Advocacy
- f. Any one additional PME or PAL course

All course work must include at least one course from the 6000 level or above.

# 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.

## 🌿 Junior Project

The Junior Project is required for all master's students and should be undertaken promptly after half the credits toward the degree have been completed. The project 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 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 service, 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 produce a written, visual, or audio summary of the project that can be shared with other students and faculty in the Junior Project classroom. Students will be encouraged to use the Junior Project online classrooms (in which all students engaged in Junior Projects, as well as those who have completed Junior Projects, are enrolled) as a source of support and inspiration in the project development process.

## 🌿 Internships and Field Experience

Most Cherry Hill degrees will require some component of community placement, along with concurrent participation in a supervision group with other students doing community placement work. This requirement 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. All Pagan Pastoral Counseling students will be required to complete practica and internships if they are working toward a counseling or Master of Divinity degree.

## 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.

Foundations 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.

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.

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

## 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

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.

If you have relevant graduate level work you wish to have considered for advanced standing, you must submit the syllabi for those classes. All previous classes, from Cherry Hill Seminary or any other school, will be evaluated individually for alignment with our specific degree criteria.

As is best practice for a degree-granting institution, all prior work must be evaluated during the admission process. The maximum allowable transfer credit available to a student is approximately 10% of the required credits for the degree program to which the student is applying.

No more than nine credit hours may be transferred toward a master's degree from Cherry Hill Seminary. 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.

## ☪ 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 a Foundations Course

The general public is invited to enroll in a Foundations 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. A student who does not enroll in and successfully complete a minimum of six credit hours per academic year will be placed on inactive status and must apply for readmission. Students who have been approved for a leave of absence, and whose leave of absence has expired and who have not yet notified the Dean of Students of their intent to resume studies and who have not yet registered for the following term will be placed on inactive status. Students who are placed on inactive status must apply for readmission.

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

A leave of absence will be granted only for good cause such as serious medical and health related issues, major financial and/or employment issues, pregnancy, childbirth, childcare, eldercare or other significant family issues, military or other emergency service and other major personal circumstances that interfere with the ability to continue studies at Cherry Hill Seminary.

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 of the request, 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.

Students who do not obtain an approved leave of absence prior to interrupting their enrollment may be terminated from their degree or certificate program or held to new requirements if they are subsequently readmitted.

Students whose leave of absence has expired and who have not yet notified the Dean of Students of their intent to resume studies and who have not yet registered for the following term will be placed on inactive status. Students who are placed on inactive status must apply for readmission.

A student is eligible to request a leave of absence from a degree or certificate program only after having completed at least one semester of study at Cherry Hill Seminary.

Upon expiration of the leave of absence, a student must notify the Dean of Students in writing of his or her intent to resume their studies at CHS no later than two weeks prior to the start of the next semester.

Submitting this form will serve as a written request. If for any reason you do not receive a response by the Dean of Students within ten (10) days, please contact the office at [CHS@cherryhillseminary.org](mailto:CHS@cherryhillseminary.org).

To contact the Dean of Students with questions or confidential information, write [ckant@cherryhillseminary.org](mailto:ckant@cherryhillseminary.org).

## Inactive Status

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 will be placed on inactive status. The student may reapply for admission by following the guidelines for new applicants. The admissions committee may give consideration of any 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 Foundations Courses: Unit hours are awarded at the successful completion of Pagan Community Education courses, and, for some certificates (check requirements) a limited number of Foundations 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.

Foundations 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 Foundations 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, 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 graduate classes require 45 hours of effort per credit in a semester. Therefore, a 3-credit class will require at least 135 hours of effort per semester. 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.

## 🍷 Levels of Academic Distinction

Honors are given to students in degree programs as follows:

Grade Point Average:	Honors Level:
4.00 +	Summa Cum Laude
3.75-3.99	Magna Cum Laude
3.50-3.74	Cum Laude

## 🍷 Incomplete Grade Policy

A grade of “incomplete” (I) may be recorded at the end of a semester by permission of the instructor. An “Incomplete” (I) allows the student to complete only those requirements that remain outstanding. The student receiving an incomplete grade must: a) have successfully completed at least 60% of coursework during the semester; and b) finish any required work by the end of the following semester or sooner.

“Incompletes” are assigned only for legitimate reasons (e.g. serious illness, death in the family, change of employment, financial reasons, pregnancy, childbirth, childcare, eldercare or other significant family issues, military or other emergency leave, or other major personal circumstances that interfere with the ability to complete the coursework). Under extraordinary circumstances a second extension of one more semester may be granted by the instructor.

If course requirements are not completed by the end of the following semester or, in the case of an extension, the end of the second semester after the “Incomplete” (I) was given, a failing grade will be recorded. The instructor maintains a record of the necessary requirements for the removal of the “Incomplete” (I) grade.

It is the responsibility of the student to make the necessary arrangements with the instructor to finish the course and to remove the “Incomplete” (I) grade. A student with three current “I” grades may not register for additional coursework until the “Incompletes” have been resolved.

## 🍷 Grade Appeal Policy

A student may appeal a course grade subject to the following process. Only course grades may be appealed. Grades on specific assignments may not be appealed.

- A. A student may request a change of a semester grade for any of three reasons:
  1. A clerical or computational error was made by the faculty member in assigning the grade.
  2. The faculty member lost or damaged student work that had been completed and submitted as assigned.
  3. The faculty member evaluated the student’s work on the basis of different factors than were used to evaluate the work of the other students in the class.
- B. The student will first discuss the request for change of grade with the instructor.



- C. If the matter cannot be resolved, the student may appeal in writing to the department chair. This appeal must contain a signed statement of the reasons for a change in grade and supporting documentation including course syllabi and copies of any disputed work, etc. This appeal must be submitted within one month of the end of the course in which the grade is being disputed. As all matriculated students have access to their grades through Thinkwave (online gradebook), it is the responsibility of the student to be aware of the course grade.
- D. If resolution is still not reached after 30 days after the appeal to the department chair, the student may appeal to the Academic Dean. The Academic Dean will refer the appeal to the Grade Appeal Committee, notifying both the student and the faculty member of the Grade Appeal. The Grade Appeal Committee will rule on the matter within 30 days of the date of the appeal to the Dean.
- C. The Grade Appeal Committee shall be appointed by the Academic Dean. The committee will consist of three (3) members of the faculty of CHS:
1. One department chair selected by the Academic Dean. The department chair shall not be the chair of the department in which the appeal originated.
  2. One CHS faculty member selected by the Academic Dean.
  3. One CHS faculty member selected by the student. If the student declines to suggest a committee member, the Academic Dean will select the third member from the discipline involved in the appeal.
  4. No member of the Grade Appeal Committee shall be directly involved in a particular case.
  5. If a member of the Grade Appeal Committee is unavailable, the Academic Dean will replace the member for that individual appeal.
- D. The Grade Appeal Committee shall review the documentation provided and shall appoint a member to interview the student and another member to interview the faculty member.
- E. The Grade Appeal Committee may decide:
1. No action;
  2. The grade will be changed;
  3. The student may replace lost or damaged work.
- F. The decision of the Grade Appeal Committee shall be binding on all parties. If a change of grade is recommended, the Academic Dean will sign and file the grade change. If replacement work is recommended, the Grade Appeal Committee will establish a reasonable time line for completion of the replacement work and the Academic Dean will appoint a faculty member from the same or related discipline to evaluate the replacement work and decide the student's final grade.
- G. The Grade Appeal Committee shall prepare a summary of the appeal and the reasons for their decision. The summary will be sent to the student, the faculty member, and the department chair.

# 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](http://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.

## ☞ Skype Account

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 [smartin@cherryhillseminary.org](mailto:smartin@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. It reflects several departments which have merged, effective January 1, 2011. Note that 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	Text, Tradition & Interpretation
N	Nature, Deity & Inspiration
P	Pagan Pastoral Counseling
M	Public Ministry & Expression
A	Pagan Advocacy & Leadership
C	Core Curriculum (seminary-wide requirement)
O	Synthesis and Integration project, class or thesis that leads to original contribution in a specific field
E	Collaborative and Interdisciplinary project, class or thesis that leads to enhanced service to and/or through Pagan communities
I	Academic Intensive
S	Denotes Supervised Placement for Active Ministry. May include placements in educational institutions, not for profit organizations, clinical and counseling settings, and/or interfaith situations, or by special arrangement. Requires on-site, peer, and seminary supervision.

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 either require original research and conclusions or are internships or practicum. They require approval by teacher and Department Chair. These classes are taught by senior faculty, often in conjunction with other Seminary personnel, and may include supervision or consultation with non-Seminary personnel as appropriate.

8000 Level Courses are thesis or integrative projects. They all have prerequisites and are available only in the final year of graduate studies. There is a faculty committee who directs, reviews, and orally examines the work.

# COURSE LISTINGS

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

<p>Ethics and Boundaries</p>	<p>C5101            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. We are scrutinized very carefully by those who are gatekeepers, who have a primary responsibility to protect and serve their constituencies. 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>
<p>Contemporary Global Paganisms</p>	<p>C5121            A survey course introducing students to the wide variety of Paganisms being practiced around the world. We will challenge scholarly as well as personal definitions of Paganism by tracing common threads among disparate traditions. Students will familiarize themselves with both popular and scholarly descriptions of contemporary Paganisms, then explore the Internet and their local communities to gain first-hand experience with traditions not their own. In these encounters, 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>
<p>Introduction to Pagan Theology</p>	<p>C5141            Theology—the study of Deity—calls us to make connections between reason and experience, between history and contemporary life, between our own traditions and practices and those of others. It is something we do—a practice by which we grow in deep 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 leave prepared, as Pagan ministers, to engage in informed and intelligent theological discussions with clergy from other religious traditions.</p>

Introduction to Spiritual Formation

Students in this course will work at linking theory and practice in ongoing personal spiritual formation, integrating philosophy of formation and Pagan ministry in a way that is academically informed, honors the Earth and sentient life, and is relevant to the community. 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 needs and concerns of ministry. The course recognizes that all spiritual formation is the work of the human person engaging the life force and the soul that enlivens his/her life in a deeply ecumenical context. This course places creativity at the center of what spiritual formation means for each student, and creativity becomes our means of investigation, practice and reflection.

## Ministry, Advocacy and Leadership Courses

Course Topic	Course Description
Addictions and Recovery	<p>Mxxxx/Pxxxx</p> <p>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.</p>
Advanced Interfaith Seminar	<p>Mxxxx</p> <p>An advanced seminar for students involved in specific interfaith projects to share their work. Students and instructor will advise the other students on self-directed projects.</p> <p>Prerequisite: Intro to Interfaith or permission from instructor.</p>
Alternative Dispute and Conflict Resolution	<p>A5601</p> <p>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 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.</p>
Building Our Communities	<p>Mxxxx</p> <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>
Children in Contemporary Paganism	<p>Mxxxx</p> <p>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.</p>

Course Topic	Course Description
Death, Dying & Grieving: Call of the Dark Mother	<p>M5040/P5000</p> <p>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>
Diversity in Counseling and Advocacy	<p>A5801/P5801</p> <p>Overview of the issues raised for Pagans when working in the roles of counselor and advocate while working with socially and culturally diverse populations in secular and interfaith venues. A theoretical and skills development course designed to strengthen multicultural awareness regarding race, gender, social class, societal subgroups, and physical/mental abilities. Examines the impact of various cultural factors on personality, value systems, access to services, spirituality, in order to understand societal changes, trends, 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, behaviors, social and cultural assumptions and biases with the goal of developing cultural competence. Particular focus on the impact for Pagan clergy, counselors and their communities, particularly given the nature of Pagans as a diverse population.</p>
Dreams in Spiritual Mentoring	<p>M5009/P5009</p> <p>Dreams have historically played an important role in Pagan traditions: as a reliable means of direct communication with the gods, ancestors, and nature spirits; for healing; as prophecy; and as a means of intercession. Our use of dreams today is heavily influenced by Jung and other modern thinkers, as well as traditional and shamanic ideas about dreams. The first part of the course highlights some of the ways human cultures have viewed and interpreted their dreams, using them in a ritual or sacred context. The second part concerns dreams as a modern source of divination and spiritual direction. Using current Pagan sources, students' own dream material, and an interactive class dream group, students will develop a framework for using dreams in spiritual mentoring, and identify approaches to dreams relevant to contemporary Pagans. Students participate in regular discussion forums, and submit reflective writing.</p>
Earth Advocacy	<p>A6590/N6210</p> <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
<p><b>Earth Congregation: Nature as Classroom and Sanctuary</b></p>	<p><b>M6241/N6121</b> The open doorways of the natural cosmos reveal beauty and wisdom accessible to each person. 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? 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.</p>
<p><b>Independent Study</b></p>	<p><b>A5901/M5xxx</b> Guided study in a specific topic at a base graduate knowledge level. Outcomes will be designated by agreement between the instructor and the student in cooperation with the department head and/or Academic Dean. 1, 2 or 3 credit hours.</p>
<p><b>Introduction to Advocacy</b></p>	<p><b>Axxxx</b> Approaching the judicial system a labyrinth, students will learn its legal, historical, ethical and theological underpinnings, the basic components of the judicial system (players, forums and sources of law), define legal terms, vocabulary and jargon of the system, consider the rules which govern civil and criminal procedure, and define the role of spirituality, ritual and magic. Offers students information to navigate the system as generalists, identify and isolate a vulnerability or a justice denied, access appropriate resources, and determine when a given task is beyond the expertise or role of Pagan clergy.</p>
<p><b>Introduction to Interfaith</b></p>	<p><b>M5050</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.</p>
<p><b>Leadership I</b></p>	<p><b>M5620</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.</p>
<p><b>Leadership II</b></p>	<p><b>M6520</b> 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.</p>



Course Topic	Course Description
Liturgical Design: Beyond the Wheel of the Year	<p>M5245/N5325</p> <p>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.</p>
Maat, Pagans and Public Policy	<p>A5401</p> <p>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.</p>
Mediation For Peace	<p>A6690</p> <p>Additional practical and scholarly studies in mediation, conflict and peace. Specifically considers the advanced aspects of administration, service and 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.</p> <p>Prerequisite: Alternative Dispute and Conflict Resolution</p>
Nonprofit Management	<p>M5590</p> <p>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.</p>
Operating a Spiritually Centered Business	<p>A6310</p> <p>Practical applications of business, management and finance. A minefield of rules and regulations come into play the moment one decides to start a organization or business: licenses and permits, zoning restrictions, and tax and employee regulations are perhaps the most strictly 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 learn 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. Students articulate the structure and function of these themes, including the impact on sustainability and contemporary Pagan communities.</p>

Course Topic	Course Description
Pagan Religious Education for Youth and Children	<p>M5400</p> <p>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.</p>
Paganism and the Body	<p>A6401/N6650</p> <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, such as Christian and post-Christian feminist and queer theologies. Special attention will be given to Pagan understandings of 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 in a context that takes both personal liberation and social justice into account. Students will also consider the challenges and joys of ministering to a sexually diverse Pagan community and emerge better equipped to counsel their communities in ethical responsibilities around eroticism and touch. Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.</p>
Public Communications for Ministry and Advocacy	<p>A5790</p> <p>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.</p>
Religion and the Law	<p>A5101</p> <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. 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.</p>
Research, Internship or Practicum	<p>A7XXX</p> <p>Original research, internship or practicum.</p>

Course Topic	Course Description
Rites of Passage	<p>M5242            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.</p>
Sheltering the Homeless	<p>A6801            In depth study of the homeless as a specific vulnerable population, how these individuals and communities are defined as vulnerable, the impact to the individual and community of being so defined, and appropriate, ethical responses to that vulnerability. In depth consideration the relationship of the homeless and their communities, and how Pagans may apply these concepts in the course of ministry.</p>
Spirit of Economics	<p>A5310            Basic economic principles and forces which govern the production and distribution of goods and services examined in the context of spiritual reality. Topics 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 apply these concepts to Pagan spirituality and interface with the modern world, including consideration of the impact on sustainability.</p>
Spiritual Autobiography	<p>M6340/N6705            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.</p>
Survey of Chaplaincy	<p>M5790/P5075            Overview of the range of venues for ministry, and the unique interfaith role of the chaplain. Students become familiar with the global and historical context for chaplaincy, the community circle of chaplaincy, interfaith dialogue and its meaning for modern Pagans, how to minister by sharing knowledge, understanding, acceptance and respect, as well as working to secure religious and other minority rights.</p>
Thesis	<p>A8XX            Similar to A7XX, but performed as a thesis or integrative project in the student's final year of graduate study</p>

## Pagan Pastoral Counseling Courses

Course Topic	Course Description
Addictions & Recovery	<p>Pxxxx/Mxxxx</p> <p>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.</p>
Counseling Theories	<p>Pxxxx</p> <p>Introduction to counseling theories providing models to conceptualize client presentation, and helping the student select appropriate counseling interventions. Students are exposed to models of counseling consistent with current professional research and practice in the field in order to begin developing a personal model of counseling.</p>
Counseling Skills and Psychotherapeutic Interventions	<p>Pxxxx</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>
Creativity, Madness and the Pagan Spirit	<p>P6510</p> <p>Psychopathology explored from a spiritual/Pagan perspective. Students learn diagnosis as it is currently applied and spiritual/Pagan approaches to diagnosis and alternative states of consciousness. Required for Pagan Pastoral Counseling students.</p>
Death, Dying & Grieving: Call of the Dark Mother	<p>P5000 / M5040</p> <p>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>

Course Topic	Course Description
<p>Dreams in Spiritual Mentoring</p>	<p>Pxxxx            Dreams have played an important role in Pagan traditions historically, as a reliable means of direct communication with the Gods, ancestors, and nature spirits, for healing, prophecy, and intercession. Our use of dreams today is heavily influenced by Jung and other modern thinkers, as well as traditional and shamanic ideas about dreams. The first part of this course highlights some of the ways human cultures have viewed and interpreted their dreams, and used them in a ritual or sacred context. The second part of the class concerns dreams as a modern source of divination and spiritual direction. Using current Pagan sources, their own dream material, and an interactive class dream group, students will develop a framework for using dreams in spiritual mentoring, and identify approaches to dreams that make the most sense for contemporary Pagans. Students will be expected to participate in regular discussion forums, as well as submit periodic reflective writing.</p>
<p>Diversity in Counseling &amp; Advocacy</p>	<p>P5801            Overview of the issues raised for Pagans when working in the roles of counselor and advocate while working with socially and culturally diverse populations in secular and interfaith venues. A theoretical and skills development course designed to strengthen multicultural awareness regarding race, gender, social class, societal subgroups, and physical/mental abilities. Examines the impact of various cultural factors on personality, value systems, access to services, spirituality, in order to understand societal changes, trends, 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, behaviors, social and cultural assumptions and biases with the goal of developing cultural competence. Particular focus on the impact for Pagan clergy, counselors and their communities, particularly given the nature of Pagans as a diverse population.</p>
<p>Family Systems/Systems Theory</p>	<p>Pxxxx            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>Group Theory &amp; Dynamics</p>	<p>Pxxxx            Group leaders gain an understanding of 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 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>

Course Topic	Course Description
Human Development in a Pagan Context	<p>P6330            Psychological development throughout the human lifespan. For each stage of development students consider the ways in which a Pagan lifestyle and a Pagan worldview may affect an individual's physical, cognitive, social, and personality development. Provides clergy with developmental information that can be applied to age-related ritual design, curriculum, and counseling.</p>
Internship	<p>Pxxxx            Community placement under local supervision in cooperation with CHS faculty and concurrent participation in CHS-based supervision group. Examples include Clinical Pastoral Education programs and internship positions in approved clinic, hospital or private therapy offices.</p>
Independent Study	<p>Pxxxx            Guided study in a specific topic at a base graduate research or practice level. Outcomes will be designated by agreement between the instructor and the student in cooperation with the department chair. 1, 2 or 3 credit hours</p>
Internship Supervision	<p>P6915</p>
Introduction to Pagan Pastoral Counseling	<p>P5130            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.</p>
Life/Work: Career Development	<p>Pxxxx            Introduction to career and life work in a Pagan counseling context. Students explore current research into the role of work in people's lives and the basics of career development, and learn techniques for working with Pagans around career issues.</p>
Neurophysiology	<p>P6xxx            Introduces students to anatomy and physiology of the brain. 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. Department elective.</p>

Course Topic	Course Description
Practicum	<p>Pxxxx</p> <p>A community placement in which the student has an opportunity to practice specific skill sets in accordance with his or her level in the program.</p>
Psychology of Gender and Pagan Identities	<p>P6810</p> <p>Following a brief introduction to the field of psychology, both theory and research, 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. 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>
Psychology of Religion as Applied to Paganism	<p>Pxxxx</p> <p>Application of psychological principles and research to religion in general, and Paganism in particular. Studies provide clergy with a basic understanding of psychology, which enhances later study in counseling and curriculum development.</p>
Research & Program Evaluation	<p>Pxxxx</p> <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.</p>
Senior Project	<p>Pxxxx</p> <p>Academic or professional project in an area of Pagan Pastoral Counseling approved by advisor and department chair. Senior Project is intended to be evidence of integration of previous coursework in the department. Either Senior Project or Senior Thesis needed to fulfill requirements for graduation.</p>
Senior Thesis	<p>Pxxxx</p> <p>Original academic research and evaluation on a topic related to Pagan Pastoral Counseling and approved by advisor and department chair. Senior Thesis is intended to be evidence of integration and mastery of previous coursework in the department. Either Senior Project or Senior Thesis needed to fulfill requirements for graduation.</p>

Course Topic	Course Description
Stress, Trauma & Self-Care for Pagans	<p>Pxxxx</p> <p>Exploration of the issues of stress, trauma and self-care as they relate to Pagan 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.</p>
Survey of Chaplaincy	<p>P5075/M5790</p> <p>Overview of the range of venues for ministry, and the unique interfaith role of the chaplain. Students become familiar with the global and historical context for chaplaincy, the community circle of chaplaincy, interfaith dialogue and its meaning for modern Pagans, how to minister by sharing knowledge, understanding, acceptance and respect, as well as working to secure religious and other minority rights.</p>
Survey of Psychological Assessment	<p>P5832</p> <p>Introduction to tests, measurement, and research as tools for the Pagan pastoral counselor. Students learn the possibilities and limitations of various testing instruments, gain an understanding of academic research findings derived from those instruments, then explore the application of these tools for their Pagan constituencies.</p>
What do you mean I need outcomes? Research and evaluation basics for understanding why what you do “works”	<p>P6805</p> <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 affect 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.</p>



## Theology and Religious History Courses

Course Topic	Course Description
American Spiritualities	<p>N5120 / T5280</p> <p>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.</p>
Building Models of Pagan Religious History	<p>T6100</p> <p>Knowing and being able to explain the origins of contemporary Pagan thought and practice is a requirement of a properly educated Pagan cleric. Yet, as advancing scholarship makes this a continually moving target, it is far 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>
Deity and Devotion	<p>N6xxx</p> <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.</p> <p>Prerequisites: None; N5540 Introduction to Pagan Practice recommended</p>
Directed Study	<p>T7xxx/N7xxx</p> <p>Registration for directed study in a special area of interest is by instructor permission only. Student collaboration with instructor to create a reading list on a particular topic. Work may include weekly writing in response to readings; discussion of material with instructor via phone, text, or Skype; field research; creation and presentation of rituals, speeches, classes, etc.; or other activities as appropriate to the topic. Culminates in a project or research paper. Students may contact available instructors with a study proposal, including a suggested reading list, a project idea, and a reference from a past CHS instructor indicating the 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. As with all master's classes, the directed study should involve approximately 135 hours of work.</p> <p>Prerequisites: Ethics and Boundaries; Contemporary Global Paganisms; any 6 additional master's-level hours</p>

Course Topic	Course Description
Earth Advocacy	<p>N6210/A6590</p> <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>
Earth Congregation: Nature as Classroom and Sanctuary	<p>M6241/N6121</p> <p>The open doorways of the natural cosmos reveal beauty and wisdom accessible to each person. 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? 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.</p>
Foundations of the Celtic World View	<p>T6855</p> <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>
Goddess Traditions	<p>N6435/T6805</p> <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>
History of Alternative Healing in America	<p>N6841/T6281</p> <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.</p> <p>Prerequisites: None; N5120 / T5280: American Spiritualities recommended</p>

Course Topic	Course Description
History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present	T5560 TBA
Indigenous Religions and Cultures	T6475/N6125 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.
Introduction to Ancient Philosophy	T5141 TBA
Introduction to Pagan Practice	N5540 Broad survey of Pagan religious practices, including historical context, origins and basic techniques. What do we do, where might that practice have come from, and what other cultures have similar practices by which we may have been influenced? 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 and chakra 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.
Jung, Campbell, and Archetypal Theology	N6xxx/T6xxx 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. Prerequisite: None; C 5141: Introduction to Pagan Theology recommended

Course Topic	Course Description
Liturgical Design: Beyond the Wheel of the Year	<p>M5245/N5325</p> <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>
Myths of Creation and Destruction	<p>T5700/N5020</p> <p>How do our myths tell us who we are? 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>
Mysticism and Trance	<p>N6545</p> <p>Cross-cultural comparison of the mystical tradition of trance and its widely-varying techniques for altering consciousness, including meditation, substance use, fasting, dance, chant, song, drumming, physical exertion and sacred sexuality.</p> <p>Prerequisites: None; N5540 Introduction to Pagan Practice recommended</p>
Nature and Pagan Spirituality	<p>N6270</p> <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.</p> <p>Prerequisite: None; C 5141: Introduction to Pagan Theology recommended</p>
Nietzsche and Paganism	<p>T5145</p> <p>TBA</p>

Course Topic	Course Description
The Pagan Soul and the Spiritual Quest	<p>T5091</p> <p>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. Taking as a thesis that the modern Pagan must understand this journey in the context of an ancient concept of the 'soul' and a modern concept of the 'self,' 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 on their own spiritual work and that of their own tradition or community. Chat sessions will be every other week, with downloadable .mp3 lectures on the weeks that there is no chat. Students will be expected to engage in discussion forums regularly, as well as submit periodic reflective writing.</p>
Paganism and the Body	<p>N6650/A6401</p> <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, such as Christian and post-Christian feminist and queer theologies. Special attention will be given to Pagan understandings of 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 in a context that takes both personal liberation and social justice into account. Students will also consider the challenges and joys of ministering to a sexually diverse Pagan community and emerge better equipped to counsel their communities in ethical responsibilities around eroticism and touch.</p> <p>Prerequisite: None; C 5141: Introduction to Pagan Theology recommended.</p>
Poetry and Politics of Nature: A Saunter with John Muir and Walt Whitman	<p>N5110 / T5240</p> <p>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.</p>

Course Topic	Course Description
Science and Paganism	<p>N5910            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>
Spiritual Autobiography	<p>N6705            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>
Understanding the Ritual Experience	<p>T5301            Because Pagans attend, observe, think about, and read and write about a lot of rituals, an examination of ritual and the ritual experience provides a more in-depth understanding of Pagan religion and spirituality. Students will encounter a robust field of discourse, open to the particular insights of ritual practitioners, exists in the academic fields of ritual studies and liturgical studies, review key ideas about ritual, explore writing by scholars in the social sciences, humanities, and theology. Through a substantial encounter with contemporary thought about ritual, students are challenged to use that thought to examine their own tradition, comparing their own understandings of ritual experience with those of other religious traditions.</p>
World Religions From a Pagan Perspective	<p>T5090            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?</p>

## Pagan Community Education Courses

Course Topic	Course Description
Ethics and Boundaries	
Ethics and Boundaries	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.
History and Fundamentals	
Survey of Contemporary Pagan Traditions	Introduction to the various traditions subsumed under the umbrella term "NeoPagan," including Wicca, Druidry, Heathenry, ethnic reconstructions, innovations, and syncretisms.
Earth Congregation: Nature as Classroom and Sanctuary	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.
History of the Western Esoteric Tradition	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.
Myths of World Cultures: Creation and Destruction	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
Ministry	
Children in Contemporary Paganism	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.
Addictions and Recovery	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.
Cultural Awareness	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.
Stress, Trauma & Self-Care for Pagans	Exploration of the issues of stress, trauma and self-care as they relate to Pagan 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.
Call of the Dark Mother	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.



Course Topic	Course Description
Pagan Religious Education for Youth and Children	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.
Leadership	
Pagan Leadership I	Some choose the role of leader and some lead out of necessity. Moving beyond “being in charge” to real leadership requires personal reflection and development, strong communications skills, knowledge of advocacy, problem-solving and bridge-building, and the willingness and ability to develop the leadership potential in others. Learn to set goals, inspire and involve others, develop collaboration, and serve as a positive role model.
Pagan Leadership II	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.
Alternative Dispute and Conflict Resolution	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 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.
Pagan Spiritual Autobiography	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.
Community	

Course Topic	Course Description
Introduction to Interfaith	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.
Nonprofit Management	Pagans throughout the U.S. and beyond are finding that one effective way to achieve their ministry goals is through a nonprofit organization. Pagans are also entitled to the same organizational benefits enjoyed by churches and synagogues. A nonprofit is much like a business, but with a different bottom line – rather than a financial profit, nonprofits work for changed lives and strengthened communities. 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.
Religion and the Law	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.
The Sacred Path of Social Justice	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.
Public Communications for Ministry and Advocacy	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.
Ritual	
Rites of Passage	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.
Theory & History of Ritual	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.

Course Topic	Course Description
Art & Craft of Group Ritual	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.
Beyond the Wheel of the Year	Study of extant liturgical practice in contemporary Paganism and development of seasonal celebrations and rites of passage. Liturgical terminology from theological discourse 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.
<p>Electives</p> <p>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.</p>	

## Foundations Courses

Course Topic	Course Description
Pagan Elders and Ancestors	
Pagan Elders and Ancestors: Aleister Crowley	Aleister Crowley is often attributed with revitalizing Occultism in the English speaking world and shifting it's focus away from specifically Christian spirituality, laying the groundwork for the mid-20th century Pagan revival. Many Pagan traditions borrow explicitly or implicitly from his writings on magic and the traditions he help directly shape. This class provides a brief introduction to the work of Aleister Crowley, providing an overview of his life and work, and emphasizing his writings on magical practice and ritual construction.
Pagan Elders and Ancestors: Dion Fortune	Dion Fortune was a leading figure within the British esoteric community of the early 20th century who is unique for her use of fiction and non-fiction writings to create a magical community (The Society of the Inner Light) and philosophy. Fortune would probably not embrace the idea of being an elder within contemporary Paganism; however, she unwittingly contributed major concepts to contemporary Paganism. Her overall philosophy was a blend of unorthodox Christianity and earth-centered polytheism and psychotherapy. This course will trace the facets of Fortune's evolving theology. In addition, students will study Fortune's influence on the role of gender within Paganism. By the end of this course, students will have an understanding of Fortune as a historical figure and be able to draw informed conclusions on Fortune's impact on contemporary Paganism.
Pagan Elders and Ancestors: Doreen Valiente	Doreen Valiente is the writer behind the widely known Craft liturgy "The Charge of the Goddess." As Gerald Gardner's most influential High Priestess and an important writer in her own right, Valiente has had a deep and lasting impact on Wicca. In this four-week class, we will study Valiente's life and historical context and read excerpts from her books and poetry.
Pagan Elders and Ancestors: Starhawk	Starhawk is best known for writing The Spiral Dance and co-founding the Reclaiming tradition of Witchcraft, but what don't you know about Starhawk? Her contributions run the gamut from composing ritual chants that have come to be known as traditional, to blending magical practice with anti-globalization activism, to teaching the practical skills of permaculture. Her theology – about gender, about politics, about the purpose of magic – has shifted substantially along the way. In this course, we'll sample Starhawk's writing from the 1970s to the 21st century, asking what changes her work has wrought in herself and in Pagan communities.

Course Topic	Course Description
Devotion, Tradition and History	
Foundations of Paganism	You may have heard of Wicca, but do you know what Druids do? How about Asatru? And what the heck is Discordianism? Foundations of Paganism will give you an overview of different ways of being Pagan, and help you avoid some of the controversies and pitfalls of this young/ancient religion. This class is appropriate for the non-pagan, the beginner, or simply the curious.
Introduction to Druidry	A discussion of modern Druidry balancing information with personal experience. The course introduces participants to what we know about historical Druids, surveys the variety of modern Druid approaches, and invites them into the development of a Druid ethic and the use of a form of Druid divination. Through the four weeks, participants will read and reflect on several resources including the websites of a variety of modern Druid groups; mythological stories that are central to Celtic cultures and Druid spirituality; and select writings of modern Druids about their path
Introduction to the Heathenism, & Northern European Pagan Traditions	Individuals labeling themselves "Heathens" have largely separated themselves from the rest of the pagan community and have established their own religious and social practices. This course provides an introduction to the ethics and philosophy of those following the Northern European paths commonly referred to as Heathenism. Students will learn about why this has occurred, study the unique values of the Heathen community, and emerge better prepared to handle diversity in a ministerial context.
Sacred Egypt, Sacred Science	Overview of the religious foundations and spiritual practices of ancient Egypt, drawn from its language and literature – textual and monumental, its unique geography, art and architectural canons. Students will learn how ancient Egypt's enigmatic approaches to life, death, and the afterlife were profoundly expressed in these forms and formed the basis of what we know as Sacred Science.
Introduction to the Afro-Caribbean Diaspora Traditions	TBA
Introduction to Witchcraft Traditions	TBA
Introduction to Goddessing	An interdisciplinary approach to examine why and how women in a variety of religions have turned from God to Goddess, and what this means for Pagan women in particular. We will practice Goddessing, the process of discovering, recovering and creating the Feminine Divine and Her celebration, as we explore women's spiritual experience through theology, sociology, ritual studies, story-telling and journaling. Students will develop new insights to better serve their communities

Course Topic	Course Description
Introduction to the Goddess Path	An introduction to the contemporary Goddess Path for women and men, this course includes a brief look at ancient and modern history to set the context and an overview of the Goddess community, then moves to consideration of cosmology and theology, ritual cycles and practices, life and path passages and concludes with magic, values and ethics. Students will investigate Goddess focused groups in their geographical area, research a Goddess of their choice and create an altar to honor Her, develop a ritual that celebrates Goddess, and craft a statement of personal ethics and a statement of personal values.
Dream Oracles: Ancient and Modern	Dream oracles in the ancient world were dedicated to several deities, most prominently Apollo, Asklepius, Persephone, and Serapis. The practices in these temples are acknowledged to be at the root of our current fields of psychotherapy and medicine (not to mention their carryovers into early Christianity). In this course we will delve into this fascinating history and learn about ancient modes of dream healing. We will also explore modern dream oracles, how the practices of the past are being adapted today, and how we can make use of the healing and oracular power of dreams.
Pagan Living	
A Sacred Feast	Animism is the oldest world view known to human kind but few are familiar with this ancient concept. By gaining a better understanding of the forms life can take, we can make a deeper connection to our food sources, the natural patterns of nature, the divine, one another and ourselves. Animism is the belief that all things (plants, animals, rocks etc) have spirit, that the Divine is immanent and everything that exists is a result and reflection of the Divine. By acknowledging that all sources of food are alive, have energy and spirit, we can begin to honor the sacrifice that allows us to thrive and live. Through animism we understand that there is no way to "do no harm." Instead we strive to do the least harm and to live within the natural patterns that have been set into place with respect. We also learn that our relationship with nature and the natural world is one of partnership, reciprocity and interdependence, not domination.
Introduction to Heathen Ethics	T5661J Introduction to the distinct ethics and philosophy of people following one of the Northern European paths commonly referred to as Heathen.
Why Magickal Thinking Isn't Crazy	Introduction to scientific research relevant to Pagan religious and magickal practice. Its overarching thesis is that the common "mainstream" view of magick as superstitious or irrational is not justified; while it is not widely known or publicized, a substantial body of high-quality scientific research supports the validity of a number of magickal practices.
Ministry	
Foundations of Counseling for Non-Professionals	The boundaries and roles of counselor, pastor, elder and teacher; how to create and terminate relationships; ethics and multiple role dilemmas; helping within your scope of competence; and when to refer to a professional.
Practical Mystagogy: An Introduction to Liturgical Design	

Course Topic	Course Description
Practical Skills	
Public Presentations	TBA
Effective Web Site Development for Pagan Organizations	Create your plan for a web site for your pagan organization. This includes making key decisions about site navigation, software applications that will be used for the development of the site, implementation, and how to make use of individuals with the necessary technical knowledge. Students will develop the skills to help any pagan organization launch its own web presence.
Media Outreach For Pagan Groups and Organizations	How to get the attention you want without compromising your Pagan values. In an age of ubiquitous social media, conveying your organization's goals and values in an effective manner is more important than ever. Pagan groups and organizations used to have to deal with exploitative, uneducated, or even hostile mainstream media outlets in order to get the word out, but now we're lucky if the local paper or television station even has time for any religion-oriented story. The last decade has seen some major upheavals and cutbacks in the areas of traditional media, with religion beats being cut back or eliminated across the United States. However, while traditional media outlets have been cutting back, there's been an expansion on the Internet. As a result, it's never been easier for small groups to create and disseminate information to the wider world. A hands-on course that will familiarize you with the latest tools and ideas, using a simple, easy-to-remember system based on the traditional "Witches' Pyramid" (aka Four Powers of the Magus or Four Powers of the Sphinx) to walk you through the process
Strategic Planning for Pagan Nonprofits	Success depends on clear intention and a plan for achieving that intention. Learn the basics of creating your own strategic plan, including: how to lead your group through brainstorming, goal-setting, prioritizing, mission-based objectives, strategies for implementation, budgeting and staffing.
Introduction to Fundraising	Relationship-based fundraising is the method proven most effective for developing sustainability for your nonprofit or congregation. Learn the basics of creating a fund development plan, identifying prospects, year-round cultivation activities, how to ask for support, and what to do after the gift comes in.
Developing Board Leadership for Pagan Nonprofits	As our Pagan communities grow, many are forming a legal corporation with a governing board of directors. Turn your board into a dynamic force for change. Learn the basics of a board member job description and expectations, volunteer board member recruitment and retention, ethics, and public relations.

# ORGANIZATIONAL CHART

