



2020

Student Handbook
& Catalog

Welcome to Cherry Hill Seminary!

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

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

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

March 2020 marks the end of Cherry Hill Seminary's thirteenth year as a public nonprofit educational institution (and going on twenty years since our founding as a private teaching effort). It has been my honor to serve as director since January 2008. Like a garden, we have flourished in the fertile soil found among those who hunger for knowledge. Nowhere else can one find Cherry Hill Seminary's unique blend of reasoned inquiry, educational resources and nurturing relationships in a learning community.

Cherry Hill Seminary is deepening its roots, and our ever-spreading branches offer a unique kind shade and sustenance.

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

Yours in changing times,

Holli S. Emore, M.Div.
Executive Director

[version 1-1-2020]

Notices About This Student Handbook & Catalog

This handbook contains information effective January 1, 2020. All previous handbooks (sometimes called catalog) are posted publicly on the Seminary main web site under For Students/Materials.

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

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

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

All Seminary instruction is provided through online distance education technologies (not a physical campus). While you are welcome to schedule a visit to our South Carolina office, we do not occupy a physical academic campus. Periodic conferences, symposia and student intensives are held in various locations in the United States; recommended hotel accommodations are included in announcements for such events.

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

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

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

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

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Introduction to Cherry Hill Seminary

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

Our Mission

Cherry Hill Seminary: Education in Pagan and Nature Spiritualities to transform the world.

Our Vision

Cherry Hill Seminary empowers spiritual leadership, scholarship, and ethics through theological and pastoral education to nurture interfaith engagement in a diverse society.

Our Values

To live our Mission we:

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

Our History

The seed that became Cherry Hill Seminary was planted in the early 1990s by a group of Vermont Pagans. Classes were conducted first by mail, and then brought online in 2000. The Seminary was granted 501(c)3 tax-exempt status by the Internal Revenue Service in March of 2007. Business operations were moved to South Carolina in 2008, and the first master's program was announced in July 2009. By January 2020 we have awarded five Master of Divinity degrees, eight Community Ministry Certificates, and numerous former certificates; hundreds have taken one or more courses.

Guardian Ancestor

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

Governance

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

2019 Board of Directors

Tom Gordon, Treasurer, Portland, ME
Jeffrey Keefer, President, New York City, NY
Margaret Meggs, Havre, MT
Ron Schaeffer, Floresville, TX
James Taylor, Bluffton, SC
Bios are available in the Appendix.

Administration and Staff

Holli S. Emore, M.Div., Executive Director
Candace C. Kant, Ph.D., Academic Dean
Erika Patterson, Ph.D., Dean of Students
Tracie Mooneyham, Marketing Coordinator
Open, Librarian
Wendy Griffin, Ph.D., Academic Dean Emerita
Megan A. Beaumont, M.A., Dean of Students Emerita

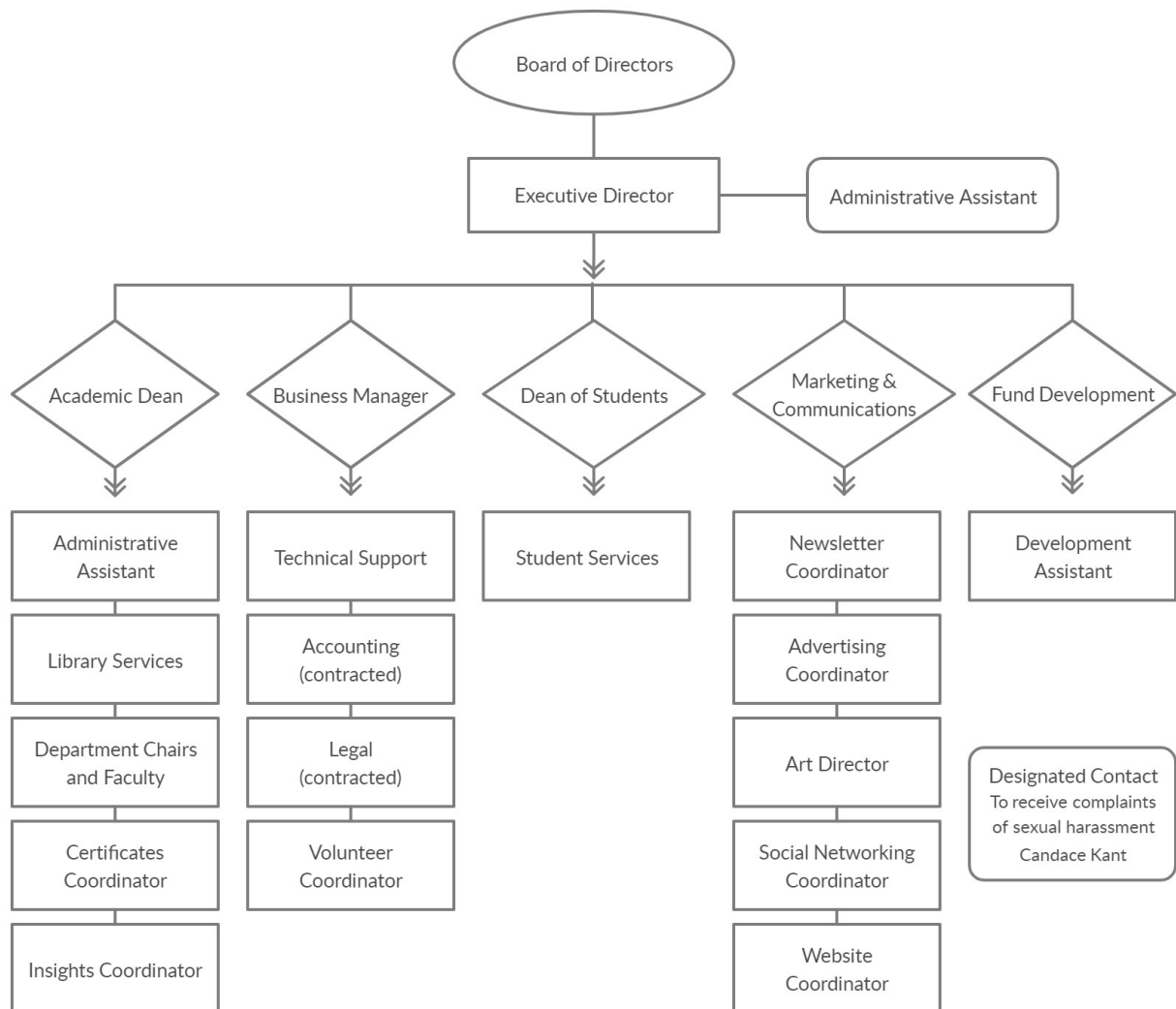
Advisory Council

Phyllis Curott, J.D.
Ronald Hutton, Ph.D.
Sabina Magliocco, Ph.D.
Michael McDermott, M.D.
Barbara A. McGraw, J.D., Ph.D.
Aline O'Brien
Michael C. Owens, J.D.
Michael York, Ph.D.
Bios are available in the Appendix.

Business Address and Hours of Operation

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

Organization



Academic Affairs

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

Academic Departments

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

Faculty Leadership

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

Department of Ministry, Advocacy and Leadership, Deirdre Sommerlad-Rogers, Ph.D.
Department of Pastoral Counseling and Chaplaincy, David L. Oringderff, Ph.D., Chair
Department of Theology and Religious History, Christina Beard-Moose, Ph.D.

Contact Information

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

Email is the preferred method for contacting the Cherry Hill Seminary office. If you need to call, note that our toll-free number (888.503.4131) is forwarded to voice mail. While staff strives to respond to messages as quickly as possible, we may be unable to respond for up to 1 business day.

Major Areas of Study

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

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

Students admitted to Master of Pagan Studies and Master of Divinity programs will choose Ministry, Advocacy and Leadership, or Theology and Religious Studies, as a major. The Pastoral Counseling and Chaplaincy Department has different, program-specific, requirements. These students do not select an additional major or track. Students are advised to contact the chair of the department with questions about program and course information.

Ministry, Advocacy and Leadership

Ministry of all forms also requires leadership and advocacy in order to support whole persons and communities. Students in the Department of Ministry, Advocacy and Leadership will pursue studies in ethics, religious history, basic pastoral care, ritual arts, religious leadership, interfaith relations, public communications, and activism-advocacy. Degree requirements refer to MAL as “area of concentration 3.”

Program Outcomes

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

1. Define a personal theology of ministry, clearly and creatively articulating how the student’s personal spiritual practices, developed ethical commitments and understanding of modern Pagan context inform the student’s ministry, leadership or advocacy plans.
2. Engage historic and current social justice issues through specific expressions of ministry, leadership or advocacy.
3. Understand models of leadership for ministry, leadership and advocacy issues, with special focus on relevance to the student’s ministry, leadership or advocacy goals.
4. Integrate academic, social, public and religious resources for ministry through portfolio, liturgy, ministry plans, or other organizational projects.

Pastoral Counseling and Chaplaincy

The Department of Pastoral Counseling and Chaplaincy educates students in approaches that integrate pastoral counseling and chaplaincy studies with broad spiritual and scientific dimensions, giving a foundation in professional pastoral counseling theories consistent with current standards of excellence and research, as well as foundations in the specialized ministry of chaplaincy. Students explore how they, as practitioners of Pagan spiritual traditions, serve Pagans and non-Pagans alike through services on parity with those professionals of other faith groups. We offer the education needed by those who aspire to be leaders with a global outreach in the pastoral counseling and chaplaincy professions. Courses from each of the other departments enable students to explore a range of topics related to advocacy, ministry, theology and history.

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

Program Outcomes

Upon graduation, students who follow the track of Pastoral Counseling will be able to:

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

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

1. Define and explain the theory and practice of professional chaplaincy as a specialized ministry.
2. Articulate the principles of pastoral care and chaplaincy in a variety of pluralistic and culturally diverse settings.
3. Demonstrate an understanding of sacred texts in terms of both historical and contemporary relevance.
4. Articulate a basic awareness of a range of interfaith practices and traditions and demonstrate the ability to engage in meaningful dialogue across faith traditions.
5. Critically engage in historical and contemporary theological expressions, and define a personal position through theological reflections.
6. Demonstrate the ability to organize and conduct religious services and religious education in public, interfaith and parochial settings.
7. Conduct original relevant research using primary and secondary source materials.

Theology and Religious History

The Department of Theology and Religious History offers students a unique opportunity to study theology, history and practice from a contemporary Pagan perspective. Degree requirements refer to TRH as “area of concentration 1.”

Program Outcomes

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

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

Certificates

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 Community Ministry Certificate is program of guided independent study designed especially for individuals ready to embark on a 15-month mentored learning experience which may result in optional ordination or credentialing by a specific tradition-organization. This non-degree program falls under the Dept. Of Ministry, Advocacy & Leadership. Students 18 and older need not have a college degree or previous experience, but should be committed to learning which is foundational to serving one's local or regional community spiritual needs.

Insights

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

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

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

Conferences and Lectures

Cherry Hill Seminary occasionally presents site-based conferences which are open to both students and the public. Online lectures by noted guests are also offered from time to time, open to both students and the public. Neither conferences nor lectures alone earn academic (master's) credit (unless otherwise indicated), but may satisfy a requirement within a particular class or for a certificate. Both conferences

and lectures may earn unit hours towards some certificates; read certificate requirements for more detail. All conferences and lectures are announced publicly and posted on the main web site.

Pagan Life Academy

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

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

Degree Programs

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

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

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

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

Master of Divinity | Ministry, Advocacy & Leadership

General Requirements: 72 hours and a minimum 3.0 GPA

The basic professional degree for the work of clergy supported by academic studies, a Master of Divinity degree requires the equivalent of three years of full-time study, 72 credit hours, and is considered a "terminal degree." Ordination by one's specific group or tradition, in addition to the degree, may be required for endorsement or employment. (Cherry Hill Seminary does not ordain clergy.)

Core requirements (18 credit hours):

C5101 Ethics and Boundaries
C5121 Contemporary Global Paganisms

C5131 Spiritual Formation: Soul Work
C5141 Pagan Theology
C5151 Research Design & Methodology
C5161 Interfaith Leadership

Area of concentration I, Theology and Religious History (TRH) (9 credit hours):

T5301 Understanding Ritual Experience
Any TRH course in history
Any additional course in TRH

Area of concentration II, Pastoral Counseling and Chaplaincy (PCC) (9 credit hours):

P5102 Pastoral Counseling
P6207 Psychology of Religion and Paganism
Any additional course in PCC

Area of concentration III, Ministry, Advocacy and Leadership (MAL) (9 credit hours):

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

Department of Major:

Additional 15 credit hours in the department of the student's major, at least two of which are 6000 level or above.

Area of concentration IV, Intensives, integrative, community placement (12 credit hours):

Two academic intensives (1 credit each, total of 2 credits)
M5999 Praxis (1 credit)
M7900 Master's Research Thesis OR Project Thesis (3 credits)
M/A7201 and M/A7202 Community placement under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement, for example, Clinical Pastoral Education OR supervised internship in an approved clinic, hospital, private therapy office or social agency office. (6 credit hours)

Master of Divinity | Pastoral Counseling & Chaplaincy

General Requirements: 93 hours and a 3.0 GPA

The Master of Divinity degree, Pastoral Counseling & Chaplaincy area of concentration, provides coursework and practical experience which can lead to a career as a Chaplain who also follows a Pagan spiritual path. A Master of Divinity degree requires the equivalent of three years of full-time study, 93 credit hours, and is considered a terminal degree. Ordination by one's specific group or tradition in addition to the degree may be required for endorsement or employment. (Cherry Hill Seminary does not ordain clergy.)

Core requirements (18 credit hours):

C5101 Ethics and Boundaries
C5121 Contemporary Global Paganisms
C5131 Spiritual Formation: Soul Work
C5141 Pagan Theology

C5151 Research Design & Methodology
C5161 Interfaith Leadership

Area of concentration I, Theology and Religious History (TRH) (9 credit hours):

T5090 World Religions From a Pagan Perspective
T5280 American Spiritualities
T5800 Sacred Texts

Area of concentration II, Pastoral Counseling and Chaplaincy (PCC) (33 credit hours):

P5102 Pastoral Counseling
P5104 Psychopathology: Creativity, Madness & the Pagan Spirit
P5105 Human Development Across the Life Span
P5106 Personality Theories
P5301 Chaplaincy
P6101 Counseling Theories
P6207 Psychology of Religion & Paganism
P6201 Counseling Skills & Therapeutic Interventions
P6202 Group Theory & Dynamics
P6203 Ministry to and for Older People: Crones & Sages
P6700 Sexuality, Culture & Religion

Area of concentration III, Ministry, Advocacy and Leadership (MAL), (9 credit hours):

M5100 Advocacy for Social Justice
M5325 Liturgical Design: Beyond the Wheel of the Year
M5570 Crisis Intervention & Conflict Resolution

Area of concentration IV, Intensives, integrative, community placement (12 credit hours):

Two academic intensives (1 credit each, total of 2 credits)
P5999 Praxis (1 credit)
P7900 Master's Research Thesis OR Project Thesis (3 credits)
P7201 Community Placement (Clinical Pastoral Education, CPE) (3 credits)
P7202 Community Placement Internship in either a pastoral or clinical setting. (3 credits)

Electives, choose from the following for a total of 12 credit hours:

P5108 Diversity in Counseling and Advocacy
P5203 Death, Dying & Grieving: Call of the Dark Mother
M5241 Rites of Passage
M5560 Leadership I
M6560 Leadership II
T7301 Pagan Apologetics
P7801 Introduction to Military Chaplaincy; Military Families; War Ethics & Religion
P7802 The Experience of War; Wounded Warrior; Grief, Trauma, Loss and Recovery
P7803 Chaplaincy and Religious Freedom; Accommodation; Pluralistic Ministry

Master of Divinity | Theology & Religious History

General Requirements: 72 hours and a minimum 3.0 GPA

The basic professional degree for the work of clergy supported by academic studies, a Master of Divinity degree requires the equivalent of three years of full-time study, 75 credit hours, and is considered a

"terminal degree." Ordination by one's specific group or tradition, in addition to the degree, may be required for endorsement or employment. (Cherry Hill Seminary does not ordain clergy.) The Theology & Religious History area of concentration allows the student to focus primarily on religious studies while including study in the important elements of leadership and ministry.

Core requirements (18 credit hours):

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

Area of concentration I, Theology and Religious History (TRH) (9 credit hours):

T5301 Understanding Ritual Experience
Any TRH course in history
Any additional course in TRH

Area of concentration II, Pastoral Counseling and Chaplaincy (PCC) (9 credit hours):

P5102 Introduction to Pastoral Counseling
P6207 Psychology of Religion and Paganism
Any additional course in PCC

Area of concentration III, Ministry, Advocacy and Leadership (MAL) (9 credit hours):

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

Department of Major

Additional 15 credit hours in the department of the student's major, at least two of which are 6000 level or above.

Area of concentration IV, Intensives, integrative, community placement (12 credit hours):

Two academic intensives (1 credit each, total of 2 credits)
T5999 Praxis (1 credit)
P6210 Master's Research Thesis OR Project Thesis (3 credit hours)
M/A7201 and M/A7202 Community placement under local supervision, in cooperation with CHS faculty and concurrent participation in CHS-based supervision group during community placement, for example, Clinical Pastoral Education OR supervised internship in an approved clinic, hospital, private therapy office or social agency office. (6 credit hours)

Master of Pagan Studies

General Requirements: 48 hours and a 3.0 GPA

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

Core requirements (18 credit hours):

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

Area of concentration I, Theology and Religious History (TRH) (18 credit hours):

T5090 World Religions From a Pagan Perspective

OR

T5560 History of Western Esotericism and Contemporary Paganism from the Golden Dawn to the Present

T5910 Science & Paganism OR T6475 Indigenous Religion & Culture

T5301 Understanding Ritual Experience

Choice of any three additional TRH courses at the 6000 level or above.

Area of concentration II, Pastoral Counseling and Chaplaincy (PCC) (3 credit hours):

Any PCC Department course

Area of concentration III, Ministry, Advocacy & Leadership (MAL) (3 credit hours):

Any MAL Department course

Area of concentration IV, Intensives, integrative, thesis (6 credit hours):

Two academic intensives (1 credit each, total of 2 credits)

P5999 Praxis (1 credit)

T7900 Thesis (3 credits)

Community Ministry Certificate

The Community Ministry Certificate is program of guided independent study designed especially for individuals ready to embark on a 15-month mentored learning experience which may result in optional ordination or credentialing by a specific tradition-organization. This non-degree program falls under the Dept. Of Ministry, Advocacy & Leadership. Students 18 and older need not have a college degree or previous experience, but should be committed to learning which is foundational to serving one's local or regional community spiritual needs. Each student will be assigned to a faculty mentor who supervises the student's progress, interacts weekly in the online classroom forum, marks assignments for each module, and gives evaluations after five months, ten months and at completion of all fifteen modules. While there are no course live meetings, a student and faculty mentor communicate as needed and desired by email and internet, and by mutually-agreed upon appointments.

Modules are similar to Insights courses rather than our full-semester courses, but include media from a topic expert, a syllabus/schedule, readings, a forum to interact with the faculty mentor, and any other resources desired. Students must purchase their own books (from a vendor of their choice). The emphasis is more on comprehension and personal/spiritual development than on writing, though writing must demonstrate competency in the topic.

Student progress through the CMC is self-directed, but designed so that the program is complete by the end of 15 months. Therefore, each module must be completed in the month it is begun, and each module is followed immediately by the next one. Progress to the next module takes place each month on the same day, regardless of early completion of the previous module.

Upon successful completion of the program, the student may submit application to an ordaining body. At this time Sacred Well Congregation has agreed to accept the Community Ministry Certificate as satisfying its education requirements for clergy. Other traditions or organizations may contact Cherry Hill Seminary to discuss a similar agreement for their clergy candidates.

A student may enter the program at any time throughout the year; that is, the student may begin at any time since the CMC is independent of the regular CHS semesters. Registration is only complete when the applicant has set up a monthly recurring payment in Paypal (for the fifteen months of the program). Should a student need to drop out, there is no refund and the student is expected to cancel their own Paypal recurring payment. Should a student need a leave of absence, they must notify their faculty mentor in writing, and will pay a re-entry fee equal to one month's tuition.

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

Module 1	What Is Paganism
Module 2	Ethics & Personal Development
Module 3	Rituals I (theory and how to lead)
Module 4	Community Ministry I (principles of chaplaincy and interfaith, first community project)
Module 5	Life Stages Ministry I: Birth to Young Adult (Competencies review with faculty mentor)
Module 6	(a) Diversity & Culture; (b) Sexuality
Module 7	Rituals II (creating your book of ceremonies, blessings, prayers, etc.)
Module 8	Community Ministry II (principles of leadership, second community project)
Module 9	Pastoral Care I: Families & Relationships (includes abuse and domestic violence)
Module 10	Life Stages Ministry II: Adult to End of Life (Competencies review with mentor)
Module 11	My Personal Theology
Module 12	Pastoral Care II: Mental Health & Addictions
Module 13	Community Ministry III (public speaking, teaching, homiletics)
Module 14	Lifework I
Module 15	Lifework II Competencies final review with mentor; if approved, apply for ordination

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

CMC Program Outcomes

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

1. Discuss the role the personal values, beliefs and worldview play in thought, action and leadership;
2. Demonstrate a capacity for critical self-reflection;
3. Set reachable goals and design steps to reach them;

4. Conduct an exercise in alternate conflict resolution;
5. Identify and implement appropriate boundaries;
6. Articulate the challenges of leadership.

Additional Academic Information

Academic Intensive

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

Praxis

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

Projects may include community advocacy, field research, library research, the creation of educational curricula, ritual design, creative writing, and more. Regardless of the nature of the project, the student will be expected to find a way to serve the larger community with this work and produce a written, visual, or audio summary of the project that can be shared with other students and faculty in the Praxis classroom. The final project presentation should demonstrate how the Praxis work serves the larger community. Students will be encouraged to use the Praxis online classroom. All students engaged in Praxis, as well as those who have completed Praxis, are enrolled in the classroom as a source of support and inspiration in the project development process. Prerequisite: all required core courses. Detailed information is given below in the Instructions section of this handbook.

Master's Thesis or Project

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

Internships and Field Experience

Most Cherry Hill degrees will require some component of community placement or field experience, along with concurrent participation in a supervision group with other students doing community placement work. Students working on a Master of Divinity degree will do an internship of six credits, which may be spread across two semesters.

These requirements may be met in one of several ways: by completing one or more units of Clinical Pastoral Education in a hospital, prison, or other institutional environment; by serving an internship in a congregation, coven, grove, tribe, or other religious community; or by service elsewhere in the Pagan community. Any community placement must be approved by the student's department chair and the Academic Dean, or (in the absence of an Academic head) the Executive Director. Note the 5999 Praxis is a prerequisite for Ministry, Advocacy & Leadership majors, and Pastoral Counseling and Chaplaincy majors.

Academic Calendar 2020

Spring Semester	Jan-19	May-19
Classes Begin: Online classrooms are open; class meetings dates vary.	Jan-19	
Registration Closes (for master's courses)	Jan-19	
Drop Course (see Refunds policy under Financial Information)	Jan-19	
Withdraw with no academic penalty	Feb-19	
Insights 1	Jan-19	Feb-19
Insights 2	Feb-19	Mar-19
Insights 3	Mar-19	Apr-19
Grades notification master's courses no later than	May-19	
Summer Semester	May-19	Aug-19
Classes Begin: Online classrooms are open; class meetings dates vary.	May-19	
Insights 1	May-19	Jun-19
Registration Closes (for master's courses)	May-19	
Insights 2	Jun-19	Jul-19
Insights 3	Jul-19	Sep-19
Registration Opens	Jul-19	
Grades notification master's courses no later than	Sep-19	
Fall Semester	Sep-19	Dec-19
Classes Begin: Online classrooms are open; class meetings dates vary.	Sep-19	
Registration Closes (for master's courses)	Sep-19	
Drop Course (see Refunds policy under Financial Information)	Sep-19	
Insights 1	Sep-19	Oct-19
Insights 2	Oct-19	Nov-19
Insights 3	Nov-19	Dec-19
Grades notification master's courses no later than	Dec-19	

Instructions

Praxis

The Praxis is required for all Master's students and should be undertaken promptly after half the credits toward the degree have been completed. The Praxis is worth one credit toward the degree, and as such, should involve approximately 45 hours of work.

Praxis may include community service, field research, library research, creation of educational curricula, ritual design, creative writing, and more. Regardless of the nature of the project, the student will be expected to produce a written, visual, or audio summary of the project that can be shared with other students and faculty in the Praxis classroom. Students will be encouraged to use the Praxis online classrooms as a source of support and inspiration in the project development process.

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

Proposal Requirements

The Praxis proposal is a formal written document of three to ten pages in length, depending on the type of project. It should include the following sections:

1. Descriptive title. This title can be provisional.
2. Abstract. Briefly summarize your project in no more than 300 words. Include the reasoning behind the project, the audience or community it is meant to serve, its relationship to your ministry, your methods, your thesis or goals, and the project's predicted outcome.
3. Focus and Method. In some detail, state the purpose or goals of the project, demonstrate your knowledge of the area or subject, describe major relevant issues, explain your methods, and define the project's boundaries.
4. Significance. Describe the potential significance and contribution of your project, as well as possible challenges and weaknesses. How will your project benefit the Pagan community in general, your community in particular, and/or your personal ministry?
5. Annotated bibliography. What resources have you drawn on to design your project? Using an APA, MLA, or Chicago Style Guide, list books, journals, articles, electronic materials, or other resources relevant to your project. After each citation, include a brief (up to about 150 words) descriptive and evaluative paragraph that informs the reader of the relevance of the source cited. These paragraphs may be taken from published materials.

Students are encouraged to consult with their supervisors about the process of drafting a proposal. After the proposal is approved, the student will negotiate a written contract with the project supervisor. The contract will include a schedule of regular meetings with the supervisor, a list of Praxis goals, an agreed-upon series of deadlines by which the various goals will be met, and the method by or medium in which a summary of the project will be submitted to the Praxis classroom. This contract may be revised

with the agreement of the supervisor within the initial six-month time period; extensions beyond six months require formal approval by the department chair (or Academic Dean).

Master's Thesis or Project

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

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

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

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

Students will be encouraged to use the Master's thesis or project online classroom as a source of support, inspiration and peer discussion in the project development process.

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

The committee will read and approve the student's initial project proposal as well as the final thesis document. After the proposal is approved, the student will negotiate a written contract with the committee chair, which must be approved by the Chair of the student's department. The contract will include a schedule of regular meetings with the committee chair, a list of project goals, an agreed-upon series of deadlines by which the various goals will be met, and the method by or medium in which a summary of the project will be submitted to the Master's thesis or project classroom. This contract may be revised with the agreement of the Master's Committee Chair within the initial six-month time period; extensions beyond six months require formal approval by the Chair of the student's department.

Internship or Supervised Residency

Most Cherry Hill degrees will require some component of community placement or field experience, along with concurrent participation in a supervision group with other students doing community placement work. Students working on a degree in the Master's programs in Pagan Studies, Pagan Ministry or Pastoral Counseling are required to complete Field Work in the form of a Practicum of 3 credits. Students working on a Master of Divinity degree will do an internship of six credits, which may be spread across two semesters.

These requirements may be met in one of several ways: by completing one or more units of Clinical Pastoral Education in a hospital, prison, or other institutional environment; by serving an internship in a congregation, coven, grove, tribe, or other religious community; or by service elsewhere in the Pagan community. Any community placement must be approved by the student's department chair and the Academic Dean, or (in the absence of an Academic head) the Executive Director. Note the 5999 Praxis is a prerequisite for Ministry, Advocacy & Leadership majors, and Pastoral Counseling and Chaplaincy majors.

About Clinical Pastoral Education

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

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

Cherry Hill Seminary gives academic credit for CPE done at a site accredited by ACPE. CPE is usually offered in single units, where 1 unit is a minimum of 400 hours. CHS gives 6 credit hours for 1 unit of CPE. Because CPE is so time-intensive, you should not take other classes during this period. Some people spread this work over 2 semesters in order to receive the full 1 unit.

Before doing CPE, you must successfully complete these courses:

P5301: Chaplaincy OR M5301: Chaplaincy

C5101: Ethics and Boundaries

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

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

In the event that you cancel or withdraw from your CPE program, the usual policy on Drop/Add or Withdrawal from a CHS course apply. Check your degree requirements in the Student Handbook & Catalog. If you have more questions, contact your CHS department chair or advisor.

Admissions

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

Applications to a master's degree program are competitive, requiring a rigorous admissions process, described below. Pursuit of a certificate is less strenuous, although some certificates have specific requirements, also noted below. Insights courses are open to all, including the general public.

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

All students must:

- Have proficiency and access to an up-to-date computer with voice-to-voice capability and reliable internet access, preferably high-speed (see Technology Requirements for details);
- Be able to attend and participate in online chat or audio call class sessions;
- Be competent to perform work at the level of the course(s) in which they are registered;
- Demonstrate competence in English language and writing; and
- Demonstrate interest in Pagan and Nature spiritualities 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 degree programs 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. 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 \$65, 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):

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

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

Application to the Community Ministry Certificate

Applicants to the Community Ministry Certificate must complete the application form found online under Educational Programs/Community Ministry Certificate. The application will include upload of your work resume and two personal references. Instead of an application fee, applicants set up a monthly automatic payment through a third-party provider (which may be cancelled by the student at any time the student wishes to exit the program). Most applicants are reviewed and matched with a faculty-mentor within 24-48 hours.

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:

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

Letter of Professional Recommendation

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 internet. 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. Upon receipt of a complete admissions package, the Seminary will usually return an acceptance decision to the applicant within six weeks.

Exceptional Situations

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

Such exceptions are strictly regulated by the state Commission on Higher Education and by accrediting bodies, and so are only considered for exceptional situations. Cherry Hill Seminary may admit a limited number (no more than 5%) of applicants without undergraduate degrees, provided we have reasonable assurance that 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-accredited¹ 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.

¹ Accredited by an agency recognized for the purpose by the U.S. Secretary of Education.

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

If the student is not admitted to the degree program, classes successfully completed may be credited toward a specific certificate program.

Postponement and Readmission

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

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

Transfer Credits Policy

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

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

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

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

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

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

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

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

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 handbook in effect at that time. Thus, if the stated requirements for a degree change with a new handbook, a student will continue to work towards completion of the requirements under which she or he was originally admitted. A student may discuss with her or his department chair the possibility of working towards requirements either from the handbook current when matriculated, or the one current at the time of graduation.

Continuous Enrollment Policy

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

Leave of Absence from a Certificate or Degree Program

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

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

Medical Leave of Absence from Program

A student desiring a leave of absence from a program must notify the Dean of Students and the Academic Dean in writing, and include medical substantiation and a medically-approved anticipated return date. Upon receipt, the Dean of Students or Academic Dean may grant a medical leave of absence for up to one year. If 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 Program

If a student desires to withdraw from a 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 handbook, class schedule or in any other official announcement.

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

Registration

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

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

Insights Courses are open to the general public, and to all matriculated students, on a first-come, first-served basis. Occasionally course prerequisites must be met before registering for a class with prerequisites, unless a waiver is granted by the instructor or the department chair. Faculty and instructors receiving such requests should consult with the chair of their department before replying. Credit hours may be applied to certificates, but unit hours may not be applied to degrees.

Course Audit

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

Adding, Dropping, or Withdrawing from a Class

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

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

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

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

An emergency exemption may be granted in the event of a death in the immediate family, severe illness, natural disaster, military deployment, or other circumstances. The student is responsible for contacting her or his department chair, the Dean of Students, or the CHS office to request an emergency exemption,

which will be reported as a grade of I and will have no effect on the student's GPA. Community Ministry Certificate students, please see the program description for policy.

Past Courses Taken at Cherry Hill Seminary

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

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

Financial Information

Tuition and Fees

Current tuition rates are as follows:

Insights courses: \$85 per course.

Master's-level courses: \$145 per credit hour.

Community Ministry Certificate: \$100 per month, 15 months.

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.

Example:

Tuition paid: \$435.00

85% of tuition: \$369.75

Less merchant fee: \$9.87

Net refund to student: \$359.88

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

Tuition rates are subject to change, but the Seminary endeavors to keep classes affordable and avoid frequent tuition increases. Rates above were set in 2010 and the Board of Directors is currently in discussion about an increase in Fall 2020 which will be announced early in the summer.

Refunds

Students may drop courses with no academic penalty if a request is made in writing (by email to the office, CHS@cherryhillseminary.org) by midnight of the Drop/Add date listed in the 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. Community Ministry Certificate students see the program description for policy.

Refunds may be applied to the next term's tuition, if requested. Courses dropped after the Drop/Add date will not be refunded. Refunds will be issued no later than 30 days from written notice of cancellation by student. Tuition and fees must be paid in full before certificates and/or degrees are conferred or transcripts provided.

Grading and Evaluation

Grading

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

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

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

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

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

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

Mid-Program Advising

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

Information for Graduates

See below, Student Services.

About Ordination and Licensure

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

Graduates may use their education as part of their qualifications for ordination by the organization or tradition they choose.

Academic Honors

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

Mentorship Program

The process of education can be both transformative and challenging. Cherry Hill Seminary recognizes that the transforming effect of seminary education, combined with managing everyday life expectations, can at times be overwhelming. Students in seminary are expected to experience spiritual growth. This spiritual journey often takes one to a spiritual crossroads, and that experience can be confusing. Cherry Hill Seminary intends to journey with our students through our Mentorship Program.

The Mentorship program establishes mentors to work with students to help enrich their experience of seminary by focusing on the cultivation of their spiritual and emotional growth. The program does this by helping students integrate the knowledge gained through coursework and reflection on what has been learned. New students will likely meet with their mentors more frequently via phone or internet, but even as students progress through their coursework, they will always have access to a mentor who will walk with them in their journey.

The primary role of the mentor is to encourage, challenge and help our students process and understand the transforming elements of the seminary experience. All of our program mentors are seminary graduates themselves and have gone through their own transforming journey. They are individuals connected with the Cherry Hill Seminary community who accept the responsibility to be a guiding voice, and help to cultivate spiritual growth within our students.

Upon acceptance and matriculation, the Dean of Students will assign each incoming graduate student a mentor, and provide contact information to both the student and the mentor. Mentors will meet with their assigned students on the phone or internet several times throughout the semester at times mutually convenient, and help each assigned student develop a personal learning plan to address opportunities for growth. No grading is involved. Mentoring is confidential, and what is shared with a mentor is between the student and the mentor. As students meet with their mentors, the relationship between the two is expected to develop holistically as the student prepares for her or his life after seminary.

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 Zoom.com about use of that platform for video class

meetings.

1. Proficiency in and access to an up-to-date computer with a sound card, working computer sound card and a headset/microphone which plugs into your computer.
2. Reliable internet access (high-speed access is strongly recommended).
3. Access to and responsibility for standard office software, including a word processing program which will create .doc or .rtf files, and an internet browser.
4. Access to and responsibility for protection from viruses, etc.
5. Ability to attend and participate in online video class sessions.
6. Ability and willingness to follow the instructions given by tech support staff when first introduced to Moodle, and to take responsibility for participating in the online Moodle tutorial.
7. Ability to attend and participate in online chat or conference call class sessions, as well as the willingness to adjust to these differing modes of communication.

Using Web-Based Meeting Platforms

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

Students and instructors are required to use a headset which plugs into the main computer. Use of a wireless headset or simply the built-in audio will degrade the call for the entire class. Such a headset may be purchased at a nominal cost in most office supply or electronics stores.

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, first try the “lost password” function on the Moodle sign-in screen, then if needed, email CHS tech support (CHS@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 video and/or conference calls. Live meetings occur at a regularly-scheduled time with all participants present, in real-time from wherever they are; for example, a student in New York meets at 8 pm Eastern time with a student in California who is meeting at 5 pm Pacific time. Please note that you may not enroll in two classes that meet during overlapping scheduled times, 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 Moodle).
- Downloading other audio or audio-visual components and responding to them.
- Research papers, which may require the student to cite published sources, to conduct personal interviews, to do independent research, to engage in personal reflection, or to work with other students as a team. Often research papers are required to be presented in a prescribed format such as APA, Chicago Manual of Style, or another professional or scholarly format (instructors are usually willing to offer guidance to students unfamiliar with their specific requirements).
- Creative, interactive or inventive projects, e.g., designing a workshop, producing art, music, dance, poetry, creating a ritual, etc.
- Some classes may require particular response formats, may have upper or lower limits for word count, or require that the student become familiar with specific types of tools, such as genograms, psychological tests, or professional databases for various disciplines.

Library Resources

The Judy Harrow Library and Information Center may be found in the online Moodle classroom. Questions may be addressed to CHS@cherryhillseminary.org.

Student Services

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

Student Chaplain Services

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

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

Advisement

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

Graduation

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

Upon completion of the academic requirements and approval by the board of directors, your participation in a graduation ceremony may be scheduled. Please note that no diploma or certificate will be issued while you have an unpaid financial obligation to Cherry Hill Seminary. You are entitled to take classes after receiving your diploma at half tuition rate current at the time of the course.

The Seminary has typically held a graduation ceremony at an existing event or conference. If you are anticipating graduation and would like to have a public ceremony, contact the Seminary office to discuss possible options for a venue. You are not obligated to participate in a ceremony. We do, however, like to publicly celebrate your accomplishment, and so ask your permission to publish an announcement with your photograph in our newsletter.

Graduates usually purchase a black cap, gown and hood from one of the many online vendors offering such merchandise. Trim and lining on the hood should be deep red like the Seminary logo. A deep red stole with the embroidered Cherry Hill Seminary official logo is exclusively designated for our Master of Divinity graduates. Contact the office for more information about where to commission a stole.

Following graduation, you are entitled to add the initials M.Div. after your name.

Certificate Award

At this time, the Seminary does not hold a ceremony for Community Ministry Certificate graduates. We do, however, like to publicly celebrate your accomplishment, and so ask your permission to publish an announcement with your photograph in our newsletter.

If you have received your Community Ministry Certificate from Cherry Hill Seminary, you may commission a ministerial stole. A deep green stole with the embroidered Cherry Hill Seminary official logo is exclusively designated for our Community Ministry graduates. Contact the office for more information.

Following award of your Community Ministry Certificate, you are entitled to add the initials CMC after your name.

Additional

You are welcome to add a logo and link to the Cherry Hill Seminary web site to your own web and social

media presences. We appreciate your recognition of our programs. We believe that others will recognize the value of your degree or certificate, knowing of the rigor of Seminary programs. Of course, you may not represent yourself as faculty or staff. Click below to download graphics as needed.

Student Identification Card

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

Academic Calendar

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

Accessibility

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

Record Storage

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

Transcript Requests

Upon graduation, each student will receive one complimentary student copy of his or her official transcript. Additional transcripts of a student's completed work at Cherry Hill Seminary will be provided upon written request and payment of a \$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

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 email addresses to Cherry Hill Seminary during the application and registration process and for notifying the Seminary and each instructor of their current classes of any change of email address and other contact information. Calls to the office are automatically forwarded to voice mail; the preferred method of contact is email to CHS@cherryhillseminary.org.

Discrimination and Harassment

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

retaliation for filing complaints of discrimination. Candace Kant is our Harassment Officer, and may be contacted at ckant@cherryhillseminary.org.

Confidentiality

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

1. To school officials with legitimate educational interests. A school official is a person employed by Cherry Hill Seminary in an administrative, supervisory, academic, research, or support staff position; a person or company with whom Cherry Hill Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.
2. To officials of other institutions in which the student seeks or intends to enroll, provided that the student has previously requested a release of his/her record.
3. To authorized representatives of the U.S. Department of Education, the Comptroller General of the United States, state educational authorities, organizations conducting studies for or on behalf of the Seminary, and accrediting organizations.
4. In connection with a student's application for, and receipt of, financial aid.
5. To comply with a judicial order or lawfully issued subpoena.
6. To parents of dependent students as defined by the Internal Revenue Code, Section 152.
7. To appropriate parties in a health or safety emergency.
8. To the alleged victim of any crime of violence by a Cherry Hill Seminary student, instructor or staff member, the results of any related disciplinary proceedings conducted by the Seminary.
9. Cherry Hill Seminary may disclose the result of a disciplinary proceeding to a parent or guardian so long as the student is under the age of 21 at the time of the incident and the incident involved violation of any federal, state, or local law.
10. To students currently registered in a particular class, the names and email addresses of others on the roster may be disclosed in order to facilitate class discussion.

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

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

Compliance With Federal Regulations

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

The Family Educational Rights and Privacy Act (FERPA)

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

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

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

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

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

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

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

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

Title VI of the Civil Rights Act of 1964

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

Title IX of the Education Amendment of 1972

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

Section 303 of the Age Discrimination Act of 1975

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

Section 504 of the Rehabilitation Act of 1973

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

Academic Honesty and Student Conduct

Progress in your program

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

Communicating with Cherry Hill Seminary

Each student is responsible for current and timely communication with Cherry Hill Seminary. It is your responsibility to respond to all communications from Cherry Hill Seminary administrators or faculty in a timely manner. It is also your responsibility to promptly communicate to the Seminary any change in your student status. Such changes include, but are not limited to, need for a leave of absence, desire to withdraw from a class, request for change of major or change of degree or certificate program, change of address or email address, change of name. All forms are found on the main web site, under For Students/Materials.

Student Identity

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

Absences in an online setting

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

Students who plan to be offline for longer than seven (7) days during a class term should notify their instructors in advance. Your participation may be crucial to the learning of other students, not just to your

own development. In the larger world, seminarians and chaplains are expected to take responsibility for showing up or for providing coverage when they cannot.

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

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

Academic probation

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

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

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

Student responsibility for privacy

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

Dismissal from Cherry Hill Seminary

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

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

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

Plagiarism

Cherry Hill Seminary maintains a zero-tolerance policy regarding plagiarism and other forms of academic dishonesty. Sanctions for violation of this policy will include a rehabilitative, reparative and punitive aspect depending on the nature and severity of the violation, the nature and severity of the harm caused.

Specific sanctions may include expulsion from Cherry Hill Seminary, probationary regulation of conditionally continued enrollment and/or reporting to appropriate law enforcement authorities. Cherry

Hill Seminary will assess reported violations and determine sanctions in accordance with our values, which inform our policies on academic and personal integrity.

Classroom Disruption Policy

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

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

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

Definitions

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

Prohibited Conduct

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

Procedures

- The faculty member will inform the student verbally and/or in electronic communication that the behavior is disruptive, is impeding the educational processes of the class or advising meeting, and will not be tolerated.
- If, after this initial communication, the disruptive behavior continues, the faculty member has the right to disconnect the student from the classroom or other Seminary meeting.
- If a student has been disconnected from the classroom or other Seminary meeting the faculty member will immediately send an email to the Dean of Students informing the Dean of Students of the disconnection and describing the behavior that led to this decision.
- The faculty member will next send an email to the student informing them that they have been disconnected from the classroom or other Seminary meeting, explaining why their behavior led to

this decision. The faculty member will then, in the same email, offer to meet with the student before the next class or advising session to determine if the student may be re-installed in the classroom.

- Should the student wish to be re-installed in the classroom or advising session, and the faculty member and the student come to an agreement about the reinstallation, the faculty member will so inform the Dean of Students. The student will also send to the faculty member, with a copy to the Dean of Students, an email confirming that the student has agreed to cease the disruptive behavior and wishes to be re-installed in the classroom or continue the advising session.
- Should reinstallation of the student in the classroom or other meeting result in continued disruptive behavior, the faculty member will immediately contact the Dean of Students.
- The Dean of Students will immediately place the student on probation.
- The Dean of Students will then arrange a meeting with the student, the faculty member and the Dean of Students.
- Following the meeting of the student, faculty member and Dean of Students, the Dean of Students will determine whether a student will be reinstated in the classroom or other Seminary meeting, or removed permanently from that class.
- Should a student be removed from two different classes, the student will be expelled from Cherry Hill Seminary.

Additional

- Students who leave the institution before a conduct matter is resolved may be prohibited from future enrollment until such time as the matter is resolved.
- No course refund will be issued to a student who is removed from class for disruptive or abusive conduct.
- In the event that a student who has been disconnected from a classroom or other Seminary meeting fails to respond to the communications outlined in Procedures, above, within fourteen (14) days, the student will be removed permanently from that class, with no further appeal.

Course Catalog

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

Course Codes

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

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

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

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

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

Credit Hours

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

Required Core Courses

C5101 Ethics and Boundaries

When we engage in professional Pagan ministry, we are not only practitioners of our craft, we are representatives of our religion. We are held radically responsible for our actions and their consequences by our deities, our communities, our world and ourselves. We live and work in a society where actions

we take as Pagans are viewed through the lens of a different set of assumptions than our own. This course will examine ethics and boundaries relating to self, to clan/tribe, to society and to our world, from both Pagan and non-Pagan perspectives. Students will develop individual codes of ethics and articulate personal boundaries.

C5121 Contemporary Global Paganisms

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

C5131 Spiritual Formation

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

C5141 Pagan Theology

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

C5151 Research Design and Methodology

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

C5161 Interfaith Leadership

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

Ministry, Advocacy and Leadership Courses**M5002 Children, Youth & Teens in Contemporary Paganism**

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

M5100 Advocacy for Social Justice

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

M5200 Introduction to Spiritual Mentoring

For those considering a profession as a spiritual guide. This course is based in part on the instructor's two-year training course for professional spiritual directors. Learn from the teachings of psychologists, religious leaders, and mystics. Explore the impact of temperament and psychological type on spiritual growth. Experience spiritual practices to nurture your relationship with the holy. Delve into the growth and acquisition of spiritual wisdom, noting the stages, pitfalls, remedies, and rewards, as well as the importance of sharing the spiritual journey, especially during times of crisis. Explore ethical considerations for spiritual helpers and learn about further training options. 5-week course earns one-half credit hour.

M5241 Rites of Passage

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

M5301 Chaplaincy

What is the difference between a minister and a chaplain? This is an opportunity to explore an overview of the range of venues for ministry, and the unique interfaith role of the chaplain in institutional settings. Students will become familiar with the global and historical context for chaplaincy, the community circle of chaplaincy, interfaith dialogue and its meaning for modern Pagans. Students will learn how to effectively function in this specialized ministry by sharing knowledge, understanding, acceptance and respect, as well as working to protect and promote free expression of religion for all faith formations, collective and individual. *Same course as P5301.*

M5325 Liturgical Design: Beyond the Wheel of the Year

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

M5560 Leadership I

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

M5561 Nonprofit Management

Pagans throughout the U.S. and beyond are finding that one effective way to achieve their ministry goals is through a nonprofit organization. Pagans are also entitled to the same organizational benefits enjoyed by churches and synagogues. A nonprofit is much like a business, but with a different bottom line – rather than a financial profit, nonprofits work for changed lives and strengthened communities. Students will cover the basics of forming a Pagan nonprofit, board governance, the basics of management, legal and ethical issues, the basics of fundraising and how to create a fundraising plan, and the basics of branding and communication.

M5570 Crisis Intervention & Conflict Resolution

Ministers, pastoral counselors and chaplains will inevitably encounter crisis or emergency situations, as well as conflicts requiring de-escalation, and situations where post-emergency counseling and support are required. This course explores crisis intervention techniques and principles of conflict resolution

with an emphasis on effective communication and interpersonal skills in emergency or post-emergency situations. provides various methodologies and a variety of flexible models for use with diverse environments, situations and populations, both within and outside of the judicial system. Students acquire skills in dispute and conflict resolution for individuals and small groups, such as families, spiritual organizations or communities, as well as interreligious and secular venues. (Same as P6205)

M5900 The Art and Craft of Sacred Speech: Introduction to Homiletics

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

M5999 Praxis

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

M6270 Nature & Pagan Spirituality

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

M6560 Leadership II

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

M6650 Paganism & the Body

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

M6990 Independent Study

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

M7201 Internship I

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

M7202 Internship II

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

M7900 Thesis

The MAL Master's thesis provides the student an opportunity for mature integration of the head, heart and hands of Pagan Divinity Studies. Under the supervision of a thesis director and committee, its main feature is the research and writing of a thesis focusing on the student's central area of concern while resourcing all other areas of study at Cherry Hill Seminary. Because this kind of work is more than merely academic, the final thesis should integrate the theories, philosophies and theologies embraced by the student with practices and experiences that help the student make them real. For specific guidelines, please check the CHS online Library in Moodle.

M7901 Thesis II

Optional continuation of M7900 Thesis I.

Pastoral Counseling and Chaplaincy Courses

P5102 Pastoral Counseling

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.

P5104 Psychopathology: Creativity, Madness and the Pagan Spirit

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

P5105 Human Development Across the Life Span in a Pagan Context

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

P5106 Personality Theories

This is an in-depth survey of the theories of personality, presenting major theorists who represent the psychoanalytic, neopsychoanalytic, life-span. Trait, humanistic, cognitive, behavioral and social-learning approaches, as well as clinical and experimental work. The course will also explore how race, gender and culture issues figure in the study of personality and in personality assessment. Finally, we will briefly examine some of the issues of: genetics, environment, learning, parental influences, developmental aspects, consciousness and unconscious influences.

P5108 Diversity in Counseling and Advocacy

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

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

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

P5204 Stress, Trauma and Self-Care for Pagans

Students will explore the issues of stress, trauma and self-care as they relate to pastoral counseling and chaplaincy. Stress and trauma arise in many different settings, including disasters, combat situations and military family life. Counselors and chaplains need to understand the normative responses to stress and trauma in order to recognize problematic responses, including post-traumatic stress disorder. We will look at burnout, compassion fatigue, vicarious trauma, secondary traumatic stress syndrome and the self-care that will prevent or alleviate the symptoms of these conditions. Students are expected to create their own self-care plan as they prepare to care for clients who have experienced stress and trauma.

P5301 Chaplaincy

What is the difference between a minister and a chaplain? This is an opportunity to explore an overview of the range of venues for ministry, and the unique interfaith role of the chaplain in institutional settings. Students will become familiar with the global and historical context for chaplaincy, the community circle of chaplaincy, interfaith dialogue and its meaning for modern Pagans. Students will learn how to effectively function in this specialized ministry by sharing knowledge, understanding, acceptance and respect, as well as working to protect and promote free expression of religion for all faith formations, collective and individual. *Same course as M5301.*

P5999 Praxis

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

P6101 Counseling Theories

Survey of Counseling Theories will explore the historical origins and evolution of contemporary models of psychotherapy and counseling, and current professional research and practice in the field. The student will learn various intervention modalities that may be applied to similar client presentations, and gain insights on how to tailor the most appropriate intervention for a specific client, and develop his/her personal paradigm for counseling. Spiritual issues are often an integral but subtle part of counseling process; students will enhance their abilities to recognize and address these issues from a

Pagan perspective. Prerequisite: P5106, Personality Theories, or permission of instructor.

P6201 Counseling Skills and Therapeutic Interventions

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

Prerequisite: P6101, Counseling Theories, or permission of instructor.

P6202 Group Theory and Dynamics

Designed to assist Group Leaders in understanding the stages of group development, the dynamics of member interactions and what makes a group succeed or fail. Through exercises, class interaction, readings and written assignments, students will learn to put various techniques to practical use in groups to which they already belong or plan to organize. With the development of these skills, the Group Leader will be better prepared to deal with group issues and lead more effective, cohesive and productive groups.

P6203 Sages and Crones: Ministry to and for Older People

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

P6205 Crisis Intervention and Conflict Resolution

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

P6206 Psychological Assessment

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

P6207 Psychology of Religion and Paganism

Students will explore the application of psychological principles and research to religion in general, and

Paganism in particular. This course will provide clergy with a basic understanding of psychology, which enhances later study in counseling and curriculum development.

P6700 Sexuality, Culture & Religion

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

P6990 Independent Study

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

P7201 Internship I

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

P7202 Internship II

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

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

Part 1 introduces the student to the Military Chaplaincies, and highlights the unique role that the chaplain fills within the Armed Forces. This mission, the duties and the responsibilities of the chaplain will be covered in detail. The Department of Defense Instructions and the regulations covering Chaplain Activities for each service will be introduced and surveyed. Part 2 covers the general pastoral functions of ministering to the military community in a diverse and pluralistic environment and surveys some of the special situations that the military chaplain is likely to encounter. These include deployment, reintegration, relationships, loss, and spiritual injuries of returning service members. Part 3 examines the philosophic and religious approaches to "ethical" prosecution of declared or undeclared wars and

armed military engagements. It also explores the moral discord that individuals engaged in armed conflict may experience before, during and after the events.

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

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

P7803 Chaplaincy and Religious Freedom; Accommodation; Pluralistic Ministry

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

P7900 Thesis

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

P7901 Thesis II

Optional continuation of T7900 Thesis I.

Theology and Religious History Courses

T5090 World Religions from a Pagan Perspective

An examination of the theologies and practices of the major world religions from a Pagan perspective. Broadly speaking, the fundamental spiritual options are Abrahamic, Dharmic, secular and Pagan. We

want to ask: How do they differ from one another, what is a Pagan perspective and what does Paganism offer to the world's theological/spiritual forum that the other positions do not?

T5091 The Pagan Soul & the Spiritual Quest

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

T5280 American Spiritualities

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

T5301 Understanding Ritual Experience

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

T5560 History of Western Esotericism, Wicca and Contemporary Paganism

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

T5700 Myths of Creation & Destruction

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

T5800 Sacred Texts

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

T5999 Praxis

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

T6270 Nature & Pagan Spirituality

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

T6475 Indigenous Religion & Culture

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

T6650 Paganism & the Body

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

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

T6805 Goddess Traditions

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

T6806 Pagan Reconstructionisms

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

T6808 Heathenry

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

T6855 Druidry and the Celtic World View

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

T6990 Independent Study

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

approximately 135 hours of work. Prerequisites: All four Core courses must be completed.

T7301 Pagan Apologetics

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

T7900 Thesis

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

T7901 Thesis II

Optional continuation of T7900 Thesis I.

A Final Word

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

Appendix

Policies

Nondiscrimination Policy

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

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

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

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

Signature

Date

Sexual Harassment Policy

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

What is "sexual harassment?"

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

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

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

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

- Either explicitly or implicitly conditioning any term of employment or student progress on the provision of sexual favors;
- Unwanted touching or grabbing a sexual part of an employee's or student's body;
- Touching or grabbing any part of a student's or employee's body after that person has indicated, or it is known, that such physical contact was unwelcome;
- Continuing to ask a student or employee to socialize on or off-duty when that person has indicated s/he is not interested;
- Displaying or transmitting sexually suggestive pictures, objects, cartoons, or posters if it is known or should be known that the behavior is unwelcome;
- Continuing to write sexually suggestive notes or letters if it is known or should be known that the person does not welcome such behavior;
- Referring to or calling a person a sexualized name if it is known or should be known that the person does not welcome such behavior;
- Regularly telling sexual jokes or using sexually vulgar or explicit language in the presence of a person if it is known or should be known that the person does not welcome such behavior;

- Retaliation of any kind for having filed or supported a complaint of sexual harassment (e.g. ostracizing the person, pressuring the person to drop or not support the complaint, adversely altering the person's duties or work environment, etc.);
- Derogatory or provoking remarks about or relating to a person's sex or sexual orientation;
- Harassing acts or behavior directed against a person on the basis of his or her sex or sexual orientation;
- Off-duty conduct which falls within the above definition and affects the work environment.

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

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

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

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

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

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

to her or his supervisor at Cherry Hill Seminary. It is helpful to an investigation if the student or employee keeps a diary of events and the names of people who witnessed or were told of the harassment, if possible

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

1. South Carolina Human Affairs Commission, 2611 Forest Drive, Post Office Box 4490, Columbia, S.C. 29240, 803-737-7800, Fax: 803-253-4191. Complaints should be filed within 300 days of the adverse action.
2. Equal Employment Opportunity Commission, 1 Congress Street. Boston, MA 02114, tel: (617) 565-3200 (voice), (617) 565-3204 (TDL)). Complaints must be filed within 300 days of the adverse action.

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

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

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

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

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

Signature

Date

Information Privacy Policy

This is the web site of Cherry Hill Seminary, Inc.

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

We can be reached via e-mail at CHS@cherryhillseminary.org or you can leave a telephone message at 888.503.4131.

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

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

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

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

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

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

Upon request we offer visitors the ability to have inaccuracies corrected in their contact information. Send corrections to us at the above email address, by calling us at the above telephone number, or by writing to us at the above address.

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

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

Research with Human Subjects Policy

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

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

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

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

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

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

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

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

- a. The project is limited to surveys/interviews/observations of public behavior directly related to topics that are being studied in the course.
- b. These surveys/interviews/observations contain no personal questions (for example: no questions about sexual behavior or attitudes, drug use, criminal or illegal activity, grades, medical history) or any other information that could stigmatize, hurt, or put at risk, any individual.

- c. There is no identifying information that could link an individual with collected data so that the linkage could harm their reputation, employability, financial standing, or place them at risk for criminal or civil action.
- d. The participants in the project are not from a vulnerable population or protected category. These subjects include, but are not limited to, pregnant women, minors, prisoners, elderly persons, and the cognitively impaired.
- e. The collected data will not leave the classroom setting.

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

Questions may be addressed to the Academic Dean at CHS@cherryhillseminary.org.

DEAC Code of Ethics for Student Recruitment Personnel

A recruitment representative is someone who enrolls prospective students, including, but not limited to, telephone marketers, enrollment advisors, and admission representatives.

- A. As a student recruitment representative of an accredited distance education institution, I recognize that I have certain responsibilities toward students, the public, and my institution. To fulfill these responsibilities, I pledge adherence to this Code of Ethics.
- B. I will observe fully the Accreditation Standards, rules, policies, procedures, and guidelines established by my institution, the Distance Education Accrediting Commission, the State Education Agency, and other legally authorized agencies.
- C. I will adhere to high ethical standards in the conduct of my work, and to the best of my ability, will:
 - 1. Observe fully the rights of all applicants and commit no action that would be detrimental to any applicant's opportunity to enroll because of race, sex, color, creed, or national origin.
 - 2. Never knowingly make any false or misleading representation to any applicant nor use any coercive practices in presenting information.
 - 3. Enroll applicants only in the course or courses in which they have expressed their interest, provided they meet the qualifications and standards established by my institution for enrollment.
 - 4. Provide applicants only with information authorized by my institution regarding the occupational opportunities for graduates, and never make claims guaranteeing employment, job promotion prospects or income increases to an applicant.

5. State accurately and clearly to prospective students the approvals, accreditation, business and employer recognition, and course acceptance accorded to my institution.
6. Provide only full and accurate information on the transferability of academic credits and acceptance of degrees or credentials by other educational institutions, and disclose affirmatively the fact that the acceptance of credits and degrees is entirely the prerogative of the receiving institution and acceptance cannot be guaranteed.
7. Provide prospective applicants only complete and accurate information on the total financial obligation they will be incurring prior to accepting their enrollment application.
8. Provide students prior to enrolling complete and accurate information about financing options for students and answer any questions.
9. Never use tuition assistance available from a governmental agency or other source as the primary inducement for enrollment.
10. Refrain at all times from making any statement or inference that might falsely impugn the integrity or value of any other institution, method of training, or profession.
11. Discharge faithfully, and to the best of my ability, all of the duties and obligations and procedures established by my institution for my position and know all of my obligations and obligations as an institutional representative.
12. Reflect at all times the highest credit upon myself, my institution, and the field of distance education and always strive to enhance the reputation of my profession through my conduct as an institutional representative.

Signature _____ Date _____

Conflict of Interest Policy

This policy is based on the IRS model Conflict of Interest policy, which is an attachment to Form 1023. It adds information needed to allow Cherry Hill Seminary to assess director independence in order to answer questions on Form 990.

Article I -- Purpose

1. The purpose of this Board Conflict of Interest policy is to protect Cherry Hill Seminary's interests when it is contemplating entering into a transaction or arrangement that might benefit the private interests of an officer or director of Cherry Hill Seminary or might result in a possible excess benefit transaction.

2. This policy is intended to supplement, but not replace, any applicable state and federal laws governing conflicts of interest applicable to nonprofit and charitable organizations.
3. This policy is also intended to define “independent directors”.

Article II -- Definitions

1. Interested person -- Any director, principal officer, or member of a committee with governing board delegated powers, who has a direct or indirect financial interest, as defined below, is an interested person.
2. Financial interest -- A person has a financial interest if the person has, directly or indirectly, through business, investment, or family:
 - a. An ownership or investment interest in any entity with which Cherry Hill Seminary has a transaction or arrangement;
 - b. A compensation arrangement with Cherry Hill Seminary or with any entity or individual with which Cherry Hill Seminary has a transaction or arrangement; or
 - c. A potential ownership or investment interest in, or compensation arrangement with, any entity or individual with which Cherry Hill Seminary is negotiating a transaction or arrangement.

Compensation includes direct and indirect remuneration as well as gifts or favors that are not insubstantial. A financial interest is not necessarily a conflict of interest. A person who has a financial interest may have a conflict of interest only if the Board or Executive Committee decides that a conflict of interest exists, in accordance with this policy.

3. Independent Director -- A director shall be considered “independent” for the purposes of this policy if he or she is “independent” as defined in the instructions for the IRS 990 form or, until such definition is available, the director --
 - a. Is not, and has not been for a period of at least three years, an employee of Cherry Hill Seminary or any entity in which Cherry Hill Seminary has a financial interest;
 - b. Does not directly or indirectly have a significant business relationship with Cherry Hill Seminary which might affect independence in decision-making;
 - c. Is not employed as an executive of another corporation where any of Cherry Hill Seminary’s executive officers or employees serve on that corporation’s compensation committee; and
 - d. Does not have an immediate family member who is an executive officer or employee of Cherry Hill Seminary or who holds a position that has a significant financial relationship with Cherry Hill Seminary.

Article III -- Procedures

1. Duty to Disclose -- In connection with any actual or possible conflict of interest, an interested person must disclose the existence of the financial interest and be given the opportunity to disclose all material facts to the Board or Executive Committee.
2. Recusal of Self -- Any director may recuse himself or herself at any time from involvement in any decision or discussion in which the director believes he or she has or may have a conflict of interest, without going through the process for determining whether a conflict of interest exists.
3. Determining Whether a Conflict of Interest Exists -- After disclosure of the financial interest and all material facts, and after any discussion with the interested person, he/she shall leave the Board or Executive Committee meeting while the determination of a conflict of interest is discussed and voted upon. The remaining Board or Executive Committee members shall decide if a conflict of interest exists.
4. Procedures for Addressing the Conflict of Interest
 - a. An interested person may make a presentation at the Board or Executive Committee meeting, but after the presentation, he/she shall leave the meeting during the discussion of, and the vote on, the transaction or arrangement involving the possible conflict of interest.
 - b. The Chairperson of the Board or Executive Committee shall, if appropriate, appoint a disinterested person or committee to investigate alternatives to the proposed transaction or arrangement.
 - c. After exercising due diligence, the Board or Executive Committee shall determine whether Cherry Hill Seminary can obtain with reasonable efforts a more advantageous transaction or arrangement from a person or entity that would not give rise to a conflict of interest.
 - d. If a more advantageous transaction or arrangement is not reasonably possible under circumstances not producing a conflict of interest, the Board or Executive Committee shall determine by a majority vote of the disinterested directors whether the transaction or arrangement is in Cherry Hill Seminary's best interest, for its own benefit, and whether it is fair and reasonable. In conformity with the above determination, it shall make its decision as to whether to enter into the transaction or arrangement.

5. Violations of the Conflicts of Interest Policy
 - a. If the Board or Executive Committee has reasonable cause to believe a member has failed to disclose actual or possible conflicts of interest, it shall inform the member of the basis for such belief and afford the member an opportunity to explain the alleged failure to disclose.
 - b. If, after hearing the member's response and after making further investigation as warranted by the circumstances, the Board or Executive Committee determines the member has failed to disclose an actual or possible conflict of interest, it shall take appropriate disciplinary and corrective action.

Article IV – Records of Proceedings

The minutes of the Board, and all committees with board delegated powers, shall contain:

- a. The names of the persons who disclosed or otherwise were found to have a financial interest in connection with an actual or possible conflict of interest, the nature of the financial interest, any action taken to determine whether a conflict of interest was present, and the Board's or Executive Committee's decision as to whether a conflict of interest in fact existed.
- b. The names of the persons who were present for discussions and votes relating to the transaction or arrangement, the content of the discussion, including any alternatives to the proposed transaction or arrangement, and a record of any votes taken in connection with the proceedings.

Article V – Compensation

1. A voting member of the Board who receives compensation, directly or indirectly, from Cherry Hill Seminary for services is prohibited from voting on matters pertaining to that member's compensation.
2. A voting member of any committee whose jurisdiction includes compensation matters and who receives compensation, directly or indirectly, from Cherry Hill Seminary for services is prohibited from voting on matters pertaining to that member's compensation.
3. A voting member of the Board or any committee whose jurisdiction includes compensation matters and who receives compensation, directly or indirectly, from Cherry Hill Seminary, either individually or collectively, may provide information to any committee regarding compensation.

Article VI – Annual Statements

1. Each director, principal officer and member of a committee with Board delegated powers shall annually sign a statement which affirms such person:
 - a. Has received a copy of the conflict of interest policy,
 - b. Has read and understands the policy,
 - c. Has agreed to comply with the policy, and
 - d. Understands Cherry Hill Seminary is charitable and in order to maintain its federal tax exemption it must engage primarily in activities which accomplish one or more of its tax-exempt purposes.
2. Each voting member of the Board shall annually sign a statement which declares whether such person is an independent director.
3. If at any time during the year, the information in the annual statement changes materially, the director shall disclose such changes and revise the annual disclosure form.
4. The Executive Committee shall regularly and consistently monitor and enforce compliance with this policy by reviewing annual statements and taking such other actions as are necessary for effective oversight.

Article VII – Periodic Reviews

To ensure Cherry Hill Seminary operates in a manner consistent with charitable purposes and does not engage in activities that could jeopardize its tax-exempt status, periodic reviews shall be conducted. The periodic reviews shall, at a minimum, include the following subjects:

- a. Whether compensation arrangements and benefits are reasonable, based on competent survey information (if reasonably available), and the result of arm's-length bargaining.
- b. Whether partnerships, joint ventures, and arrangements with management organizations, if any, conform to Cherry Hill Seminary's written policies, are properly recorded, reflect reasonable investment or payments for goods and services, further charitable purposes and do not result in inurement or impermissible private benefit or in an excess benefit transaction.

Article VIII – Use of Outside Experts

When conducting the periodic reviews as provided for in Article VII, Cherry Hill Seminary may, but need not, use outside advisors. If outside experts are used, their use shall not relieve the Board of its responsibility for ensuring periodic reviews are conducted.

Policy adopted _____, 2012 by vote of the Cherry Hill Seminary Board of Directors.

Director and Officer Annual Conflict of Interest Statement

1. Name of Director _____ Date: _____

2. Position:

Are you a voting Director? Yes No

Are you an Officer? Yes No

If you are an Officer, which Officer position do you hold: _____

3. I affirm the following:

I have received a copy of the Cherry Hill Seminary Conflict of Interest Policy. _____ (initial)

I have read and understand the policy. _____ (initial)

I agree to comply with the policy. _____ (initial)

I understand that Cherry Hill Seminary is charitable and in order to maintain its federal tax exemption it must engage primarily in activities which accomplish one or more of tax-exempt purposes. _____ (initial)

4. Disclosures:

a. Do you have a financial interest with Cherry Hill Seminary (current or potential), including a compensation arrangement, as defined in the Conflict of Interest policy? Yes No

i. If yes, please describe it:

ii. If yes, has the financial interest been disclosed, as provided in the Conflict of Interest policy? Yes No

b. In the past, have you had a financial interest, including a compensation arrangement, as defined in the Conflict of Interest policy with Cherry Hill Seminary? Yes No

i. If yes, please describe it, including when (approximately):

ii. If yes, has the financial interest been disclosed, as provided in the Conflict of Interest policy? Yes No

5. Are you an independent director, as defined in the Conflict of Interest policy? Yes No

a. If you are not independent, why?

Signature of director _____ Date _____

Date of Review by Executive Committee _____

Agreement of Confidentiality

It is the policy of Cherry Hill Seminary that board members, faculty, and staff of Cherry Hill Seminary may not disclose, divulge, or make accessible confidential information belonging to, or obtained through their affiliation with Cherry Hill Seminary to any person, including relatives, friends, and business and professional associates, other than to persons who have a legitimate need for such information and to whom Cherry Hill Seminary has authorized disclosure.

Board members, faculty and staff shall use confidential information solely for the purpose of performing services as a trustee or employee for Cherry Hill Seminary.

This policy is not intended to prevent disclosure where disclosure is required by law.

Board members, faculty, and staff must exercise good judgment and care at all times to avoid unauthorized or improper disclosures of confidential information. Conversations in public places, such as restaurants, elevators, and public transportation, should be limited to matters that do not pertain to information of a sensitive or confidential nature.

In addition, board members and employees should be sensitive to the risk of inadvertent disclosure and should for example, refrain from forwarding electronic media, and refrain from the use of speaker phones to discuss confidential information if the conversation could be heard by unauthorized persons.

At the end of a board member's term in office or upon the termination of an employee's, volunteer's or contractor's relationship with Cherry Hill Seminary, he or she shall return, at the request of Cherry Hill

Seminary, all documents, papers, and other materials, regardless of medium, which may contain or be derived from confidential information, in his or her possession.

I, the undersigned, have read and understand the above statement, and agree to abide by the policies set forth therein.

Print Name
Signature and date

Acceptable Use of Cherry Hill Seminary Electronic Communications Systems and Services

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

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

10. Regardless of whether the investigation's findings warrant Seminary action, an explanation of the causal events shall be reported, in writing, to the appropriate dean, chair or other appropriate Seminary official , along with a summary of whatever course of action is decided upon by the Executive Director or designee. This report will also include what final disposition will be taken in regard to reinstatement or modification to, or revocation of, access to the Seminary's electronic communications systems and services by the individual(s) involved in the investigation.

June 7, 2012

Forms

All forms are found on our main web site (www.cherryhillseminary.org) under For Students/Materials., including those copied below.

Apply To A Degree Or Certificate Program

11/17/2019 | Apply To A Degree or Certificate Program

Apply To A Degree or Certificate Program

Class Registration for Non-Matriculated Students

FirstName *

LastName *

StreetAddress *

City

State

Zipcode or Country Code if not U.S.

Country *

United States

Email

Preferred Phone

Date of Birth

Highest level of education completed

Applying to pursue:*

Master's Degree

Degree Major or Certificate Name (from Student Catalog)

High School

Did you graduate?

☐ Yes

☐ No

Date of high school graduation

College

Please list ALL colleges you have attended by name, give address, date started to date finished, and any degree earned.

Background A

- ☐ Yes
☐ No
☐ Other

Have you ever been charged with a violation of the law which resulted in probation, community service, a jail sentence, or the revocation of suspension of your driver's license?

Background B

- ☐ Yes
☐ No
☐ Other

Have you ever been charged with or subject to disciplinary action for scholastic or any other type of misconduct at any educational institution?

Upload your essay


Drop a file here
or click to
upload
Maximum upload size:
2.1MB

Upload your resume or cv. Include professional, volunteer and Pagan/ spiritual experience


Drop a file here
or click to
upload
Maximum upload size:
2.1MB

Date

How did you learn about Cherry Hill Seminary?

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

- ☐ Yes
☒ No

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

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

11/17/2019

| Apply To A Degree or Certificate Program

Signature and Date

I hereby certify that the above information provided by me is true and correct. I understand that if I misrepresent information or provide untruthful information, it can result in my acceptance to the Cherry Hill Seminary being declared null and void. I agree to abide by the rules and procedures of Cherry Hill Seminary. I hereby authorize any educational institutions which I have previously attended and officials of those institutions, to release academic, disciplinary, and any other records and to discuss these records with appropriate officials at Cherry Hill Seminary. I accept the right of Cherry Hill Seminary to exercise academic sanctions against me in the event that I fail to meet the academic standards established by Cherry Hill Seminary. Typing my name below acts as my signature.

Untitled

☐ I'm not a robot

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Submit

Register As A Non-Degree Student

11/17/2019

| Register As A Non-Degree Student

Register As A Non-Degree Student

Class Registration for Non-Matriculated Students

FirstName *

LastName *

StreetAddress *

City

State (choose from drop- down menu)

Zipcode

Country *

Email

Preferred Phone

Date of Birth

HighestLevelofEducation Completed

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

- ☐ Yes
☒ No

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

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

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

- ☐ Yes
☐ No

Signature and Date

Untitled

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1/2

Course Evaluation By Student

11/17/2019

| Course Evaluation (by student)

Course Evaluation (by student)

Gather address info

StudentName

First

Last

Semester and Year

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

Very effective



How closely was the syllabus followed during the course?

To the letter



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

How well did the assignments support the course goals?

Very Effective



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

Very Effective



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

Very Effective



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

Very Effective



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

Very Effective



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

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1/4

Very Effective ▼

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

Very Effective ▼

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

Very Useful ▼

Would you recommend this course to peers?

Always ▼

Comments regarding your course experience:

Instructor Name

How effective was the instructor in communicating the course material?

Very Effective ▼

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

Always ▼

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

Always ▼

Did the instructor clearly explain grading and evaluation processes?

Always ▼

Did the instructor use appropriate grading and evaluation processes?

Always ▼

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

Always

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

Always

Would you recommend the instructor to peers?

Always

Comments regarding the instructor:

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

Very Effective

Comments regarding CHS core values:

Any additional comments:

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

What was done in this course that was not helpful?

11/17/2019

| Course Evaluation (by student)

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



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[Privacy - Terms](#)

Submit

Faculty Course Self-Evaluation

11/17/2019

| Faculty Course Self-Evaluation

Faculty Course Self-Evaluation

Gather address info

Name

First

Last

Email

Course Name and Number *

Semester and Year Taught*

Please answer the questions below honestly and objectively. The Academic Dean will use the information to help assess our faculty and learning activities, and to design and enhance faculty development opportunities. Please feel free to take up as much space as necessary to adequately convey your responses and return to the above address via mail or email.

What teaching methods (discussions, email list discussions, chatroom discussions, lectures, writing exercises, small group activities, guest lecturers, etc.) helped to make teaching this course successful for me?*

What elements of the course did NOT work for me? Why?*

It is important to Cherry Hill Seminary that our courses provide a wide range of perspectives that reflect the diversity of the Pagan community. Did this course include writings and ideas that supported the Seminary's commitment to diversity?*

How well did my curriculum and teaching methods match the student's ability and knowledge base?*

If this was an online course, how well did the technology work? Are there any changes/ improvements I'd make in how I utilize the technology, or changes I'd like to see in the technology?*

How would I teach this class differently to make it better (stronger, clearer) in the future? (Please list concrete goals).*

https://www.cherryhillseminary.org/wp-admin/admin-ajax.php?action=frm_forms_preview&form=frmprocontact7

1/2

11/17/2019

| Faculty Course Self-Evaluation

AdditionalComments?

☐

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Program Leave Of Absence Request

11/17/2019

| Program Leave of Absence Request

Program Leave of Absence Request

Gather address info

FirstName

First

Last

Email

Country

Phone

requesta LeaveofAbsence for the following reason(s):

Date LOA Begins - Date LOA Ends

☐

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Submit

Incomplete Grade

11/17/2019

| Incomplete Grade

Incomplete Grade

Gather address info

StudentName

First

Last

StudentEmail

Instructor Name

First

Last

Instructor Email

Course Name and Number

Semester and Year

Listeach individualassignmentthe studenthas completed,the grade itreceived,and the %ofthe finalsemester grade thateach item represents,as detailed on your syllabus.

Based on the grades given for work completed atthe time ofthis request(calculated as a percentage ofthe fullsemester's work),whatgrade willthe studentreceive ifthe incomplete is NOT made up within the allotted time?

Listeach individualassignmentthatmustbe completed,including the %ofthe finalgrade thateach represents.

☐

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Submit

Course Transfer Evaluation Request

Student Name _____ Contact information _____

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

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

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

Faculty

James Acken, Ph.D., is a trained medievalist whose work focuses on the culture of poetics around the North Sea, particularly as it relates to Ireland and Scotland. Specializing in Gaelic and Norse literature, he has taught in Scottish cultural studies in both Canada and Scotland. His publications focus on the poetic tradition of Ireland as illuminated in the didactic text, the *Auraicept na nÉces*.

Chandra Alexandre, Ph.D., is a householder and clergy, initiated in 1998 into the mysteries of the dark goddess Kali in India, first on the dakshinacara path and then, five years later, on the non-dualistic path of vamacara tantra. A regular visitor to Assam, Orissa and West Bengal, she is the founder and a spiritual leader of SHARANYA (www.sharanya.org), a federally-recognized church dedicated to engaged spirituality for social justice and transformation through Sha'can, an authentic lineage tradition of (r)evolutionary shakta tantra. Chandra and community also run an online mystery school, Kali Vidya. As adjunct research faculty at the Institute for Transpersonal Psychology for more than eight years, Chandra is known for her passionate engagement of theory and practice through courses on women's spirituality and tantra. She holds a PhD in Asian & Comparative Studies from the California Institute of Integral Studies, a Doctor of Ministry degree from Wisdom University (formerly the University of Creation Spirituality), and an MBA in sustainable management from Presidio Graduate School. She is conjurer of "The Aghori Bakery: Everyday Spiritual Conversations" (forthcoming) and serves on the Board of Directors for several community-based nonprofit organizations committed to the empowerment of women and girls. Originally from New York, Chandra has, since 1995, called San Francisco home. During business hours she is a fund development officer for a fund development officer at a nonprofit dedicated to transforming the lowest performing schools so that every student thrives, regardless of background, and at all hours, mother to Eve, born at home on December 12, 2009.

Inanna Arthen, M.Div., has been a practicing eclectic Pagan since the 1970s and an initiated Witch since 1984. Her extensive background in spiritual and social service includes ten years with the Boston-based EarthSpirit Community and ten years as a residential counselor and Team Leader in a domestic violence shelter, where she received training and certification in crisis counseling, mental health and substance abuse issues. She earned her Masters of Divinity degree at Harvard Divinity School in 1998, writing her Masters Thesis on the legal and practical challenges of founding an independent Pagan church. Raised in the Unitarian Universalist church, Inanna began preaching in UU churches as a guest speaker in 1994 and served on the Ministry Team for the First Parish UU of Ashby, MA. She has been serving as minister of the Unitarian Universalist Church of Winchendon since May, 2013.

Erica Baron, M.Div., earned her Master of Divinity degree from Andover Newton Theological School and a Bachelor of Arts in Social Thought and Political Economy from the University of Massachusetts Amherst. She is an ordained Unitarian Universalist (UU) minister who has served UU congregations in Vermont and New York. She is a high priestess and ordained minister of the Temple of Witchcraft, centered in Salem, NH. When she is not leading religious communities and teaching, she makes quilts.

Christina Beard-Moose, Ph.D., I am a feminist scholar and I hold a PhD from the University of Iowa in Feminist Anthropology. I am currently an Associate Professor of Anthropology at the largest community college in the State University of New York [SUNY] system, Suffolk County Community College [SCCC]. I did my dissertation fieldwork in the Southeastern United States with the Eastern Band of Cherokee Indians during the late 1990s. My current project will begin to address the question of tourism as pilgrimage and the cultural phenomenon of Goddess-centered spirituality that is, according to some statistics, the largest growing "religion" in the U.S. and the U.K. Among my research expertise/interest are Cultural

Anthropology; Cultural and Eco-Tourism; Women's Spirituality Movement; Anthropology of Religion; Theology; Qualitative Ethnographic Field Methods; Anthropological Theory: History of Feminist Anthropology and History of American Anthropology; Identity & Performative expressions of identity; American Indians – peopling of the Americas to contemporary issues with a specialty in tribes of the Southeastern U.S.

Rev. Amy Beltaine, M.Div., is a spiritual mentor, providing a ministry of helping allies, friends and family of the marginalized and oppressed, whose hearts are breaking, but who wish to break open rather than break down, to mend themselves and the world. When (spouse) Hawthorne and Amy are not pulling their little home behind them they live in Portland, Oregon with (son) Corey, (beagle) Zim, and (cat) Annie. A graduate of Unitarian Universalist Meadville Lombard School for the Ministry, Amy is a professional Spiritual Director and Supervisor, serving on the coordinating committee of the UU Spiritual Directors' Network, and recent President of the Covenant of UU Pagans. Amy is a nearly life-long earth-honoring Process-Panentheist, with training in Gardnerian Wicca and Reclaiming, and ancestral roots in Scotland and Slovakia. Amy aspires to become a Love-Ninja.

Jenny Blain, Ph.D., originally from Scotland, has lived and worked as a lecturer in Canada and the UK. In addition to her book *Nine Worlds of Seid-Magic* (Routledge 2002) she has been editor with Graham Harvey and Doug Ezzy of *Researching Paganisms* (Altamira 2004), author with R J Wallis of *Sacred Sites, Contested Rites/Rights* (Sussex Academic Press, 2007) and numerous academic articles and chapters on Paganisms, Seidr, Heathenry, landscapes, Ancestors and wights, and lately on Scottish identities. Having recently taken retirement she has returned to Scotland, where after revising her earlier small book *Wights and Ancestors* (Prydein Press 2016) she is planning a larger volume for Heathen practitioners provisionally titled *The Wyrd of the North*, in addition to her work as a genealogist helping others uncover their Scottish ancestries. She has identified as 'Heathen' for several decades and has been involved with the development and practice of Seidr since the 1990s.

Keith Cates, Ph.D., received his Ph.D. in Counselor Education and Supervision from Auburn University. Additionally he holds an Ed.S in Guidance and Counseling, an M.A. in Psychology, a B.A in Psychology and a B.F.A. in Fine Arts from the University of West Georgia. He is a Licensed Professional Counselor and has held state licensure in Georgia, Alabama and Alaska. He currently works in higher education and continuing adult education as faculty, clinical director, and consultant in the areas of assessment, accreditation and program curriculum development. His research has centered on non-mainstream and sub-cultural populations and his clinical practice has focused on working with military, EMS, fire and police personnel and providing clinical supervision for counselors seeking licensure. He is a member of the Ordo Templi Orientis where he has served in the role of Bodymaster as well as worked with the OTO's Psychology Guild to serve the pastoral counseling training needs of the OTO's clergy.

Valerie Cole, Ph.D., is a practicing Reclaiming Witch in Washington, DC. Previously Chair of the Pagan Pastoral Counseling Department for Cherry Hill Seminary, Valerie currently works as Senior Associate, Disaster Mental Health, at the American Red Cross. She received her Ph.D. from the University of Iowa and began conducting sabbat rituals while in graduate school. She taught graduate and undergraduate courses in the Department of Psychology and helped develop the Masters in Mental Health Counseling program at St. John Fisher College in Rochester, NY. Valerie also maintained a private psychotherapy practice for several years, focusing mainly on relationships: relationship with the self, with one's higher power, and with others. She uses meditation, guided imagery and ritual to facilitate personal transformation. Her article "Healing Principles: A Model for the Use of Ritual in Psychotherapy" appeared in *Counseling and Values* in 2003.

Vivianne Crowley, Ph.D., is a psychologist and was formerly a professor at the University of London, teaching psychology of religion at Master's level and supervising PhD students. She is a Wiccan High

Priestess and has been teaching Wicca and the Western Magickal Tradition internationally for thirty years. She is on the Council of the Pagan Federation where she focuses on interfaith issues. She is the author of many books on Wicca, Paganism and spiritual psychology, including *Wicca: A comprehensive guide to the Old Religion in the modern world*. The current focus of her spiritual work is in supporting and fostering the development of those who lead groups and teach others.

Jessamine Dana, Ph.D., is an anthropologist and writer. She holds a Ph.D. in Social and Cultural Anthropology from the University of Oxford, England. Her dissertation, completed in 2012, analyses the development of Muktinath, a Hindu, Buddhist, and Bönpo pilgrimage site in the Nepalese Himalayas. Jessamine has led projects within technology, heritage conservation, and gerontology; working for organizations such as Intel Corporation, the National University of Galway, and the United Nations Education, Science, and Culture Organization, Kathmandu. Having returned to her native U.S.A., she makes her home in Austin, Texas, and is an elder member of the Kalpulli Teocalli Ollin, NM. Jessamine is the founder and director of the Woman and the Owl Project, a research and support organization focusing on the development of women spiritual leaders in “new” and “native” traditions.

Joan Virago DeArtemis, M.Div., has been a practicing Pagan since the 1982 when she first began studying Dianic Witchcraft. It was when she was initiated, after her Year and a Day that she legally changed her name. Keeping her first name, “Joan”, (because her mother named her after Joan of Arc), she formally changed her middle and last name to mean “Strong Warrior Woman of Artemis”. Her wide-ranging experience in the Pagan community includes studies with many teachers of various Pagan traditions, and is a Consecrated Priestess of the Western Mystery Tradition since 1994. In 2008, Joan received a Bachelor of Arts degree from Syracuse University in Religion & Society where she served as an Elder in SPIRAL, the school’s Pagan group. In 2014, Joan received a Master of Divinity degree from Claremont School of Theology with a primary focus on Religious Leadership. After graduation, Joan became a regular guest speaker at the Universalist Unitarian Church of Riverside as well as presenter at the Conference on Current Pagan Studies in Claremont. In 2015-2016, Joan served as Chaplain Resident at Yuma Regional Medical Center where she earned four (4) units of Clinical Pastoral Education from the Association of Clinical Pastoral Educators (ACPE).

York Dobyns, Ph.D., earned his Ph.D. in physics in 1987 and promptly went to work studying the nature of consciousness. He spent almost 20 years in the Princeton Engineering Anomalies Research program (website still maintained at <http://www.princeton.edu/~pear>) as part of a research team exploring the effect of human intention on physical processes, and the ability of human minds to obtain information at a distance without use of the known senses. Early in that time he became aware of the existence of modern Neopaganism, and considers himself to have become a practicing eclectic Wiccan in 1992. He became active in the Covenant of Unitarian Universalist Pagans in the late 1990s and has written several well-received readings for Pagan-oriented UU services.

Holli S. Emore, M.Div., is Executive Director of Cherry Hill Seminary, and also President of Emore Development Resources consulting firm for nonprofits. A native of North Carolina, Holli is twice a past president of the Central Carolina Chapter of the Association of Fundraising Professionals in Columbia, SC, where she has lived since 1986. As a former senior consultant for Holliman Associates, Inc., of Harrisburg, PA, she provided capital campaign services throughout the country. Committed to building interfaith relationships, both locally and globally, Holli serves on the Board of Directors of Interfaith Partners of South Carolina, as well as Interfaith Advocate. She volunteers as a Disaster Spiritual Care responder for the American Red Cross. Holli is the founder and priestess of Temple Osireion, a Pagan tradition which draws its inspiration from the religions of ancient Egypt. She founded and coordinated the original Pagan Round Table, and is a co-host of the monthly Midlands Interfaith Meetup, both in South Carolina.

Angela Farmer, Ph.D., has taught at the university level for over a decade and has mentored initiates since 2008. She is published extensively in national and international peer-reviewed journals as well as writing several articles for internet-based Pagan and Heathen magazines (under her pen name, Ehsha Apple). Angela holds a Ph.D. in English-Gender Studies from Auburn University. She earned her Master of Arts in English from Saint Xavier University, where she also earned a Certificate in Pastoral Ministries. An ordained Pagan minister and Grove Steward, Angela is active in her local Pagan community.

Wendy Griffin, Ph.D., is a Professor Emerita from California State University, Long Beach, where she taught for 26 years and served the last five as Chair of the Department of Women's, Gender & Sexuality Studies. She is one of the very first American academics to publish field work in Pagan Studies, was the founding co-chair of the Pagan Studies Group for the American Academy of Religion, and the co-editor of the first academic series in Pagan studies, a series published by AltaMira Press. She has published numerous articles and book chapters and is the editor of the anthology "Daughters of the Goddess: Studies of Healing, Identity and Empowerment." Dr. Griffin received her Ph.D. in the interdisciplinary social sciences from the University of California at Irvine.

Anne Hill, D.Min., earned a BA in Women's Studies and a teaching credential from UC Santa Cruz in 1984. Her dissertation, completed in 2003 for a Doctor of Ministry degree at the University of Creation Spirituality, was on women and spiritual leadership. Anne is an initiate of the Reclaiming and Feri traditions, and holds a black belt in aikido. She is co-author with Starhawk and Diane Baker of *Circle Round: Raising Children in Goddess Traditions*, and author of *What To Do When Dreams Go Bad: A Practical Guide to Nightmares and The Baby and the Bathwater: What I Learned About Spirituality, Community, Magic, Ecstasy and Power from 25 Years in Reclaiming*. Anne writes for the Huffington Post as well as numerous other blogs, and is a columnist for *SageWoman Magazine*. She runs her own publishing house, *Serpentine Music & Media*, and coaches people in social media and digital publishing through her consulting practice, *Creative Content Coaching*. Anne also hosts the *Dream Talk Radio* show, focusing on dreams, innovation and society.

Lynne Hume, Ph.D., is an Anthropologist, Honorary Research Consultant, and Associate Professor (retired) in Studies in Religion at The University of Queensland, Brisbane, Australia. She has researched and published on Australian indigenous culture, contemporary Paganism, new religious movements, altered states of consciousness, and sensorial anthropology as well as magical experiences and religion and dress. Her book publications are: *The Varieties of Magical Experience* co-authored with Dr Nevill Drury) (in press with Praeger ABC-CLIO); *The Religious Life of Dress* (forthcoming with Berg); *Portals: Opening Doorways to Other Realities through the Senses* (2007) Oxford and New York: Berg; *Ancestral Power: The Dreaming, Consciousness and Aboriginal Australians* (2002) Melbourne University Press; *Witchcraft and Paganism in Australia* (1997) Melbourne University Press; *Anthropologists in the Field: Cases in Participant Observation* (with Jane Mulcock) (2004) New York: Columbia University Press; *Popular Spiritualities: the Politics of Contemporary Enchantment* (with Kathleen McPhillips) (2006) Aldershot, England and Burlington, USA: Ashgate. She has also published work in numerous academic journals and several encyclopedias and supervised PhD students through to completion of their doctorates. Hume lives in Australia.

Candace Kant, Ph.D., holds Bachelors and Masters degrees in history from the University of Nevada, Las Vegas, and a Ph.D. in history from Northern Arizona University. She has taught history, women's studies, and religious studies courses at the College of Southern Nevada since 1976, including such classes as the History of Witchcraft, Goddess Traditions, Introduction to Modern Paganism, and Modern Pagan Thought, all of which she developed. After 32 years of teaching Candace retired and was awarded the title Emerita. She developed and taught courses in practical Pagan and Goddess Spirituality at the Temple of Goddess Spirituality dedicated to Sekhmet in Cactus Springs, Nevada and through the College of Southern Nevada Continuing Education. A devotee of Sekhmet, she was ordained at the Temple of Goddess Spirituality in 2003 and has served as one of the temple priestesses from 2006 to the present.

Carol Kirk, M.Div., is a military veteran, having served in the U.S. Army as a trauma nurse from 1966-1986. During that time she served in various military hospitals around the world, including 18 months as an operating room nurse in Vietnam. She retired in 1986 but was called back to active duty for the duration of Desert Shield/Desert Storm. Carol became Wiccan in 1980 and eventually trained in the Oak, Ash, and Thorn Tradition, earning her Third Degree in 1996. She subsequently founded Tangled Moon Coven, a large Wiccan training coven, in 1996 and ran it with her husband until stepping down in 2008. In the fall of 1998 she entered training with a Gardnerian coven, subsequently earning her Third Degree in the Gardnerian Tradition in 2013. Carol holds a Bachelor of Science in Nursing from Michigan State University, a Master of Science from Murray State University in Guidance and Counseling, and a Master of Divinity in Pagan Pastoral Counseling from Cherry Hill Seminary.

Christine Hoff Kraemer, Ph.D., holds her Ph.D. in Religious and Theological Studies from Boston University, with a concentration in Religion and Literature. Christine has published a variety of academic articles on religion, theology, literature, and media. Her books include *Seeking the Mystery: An Introduction to Pagan Theologies* and the collection *Graven Images: Religion in Comic Books and Graphic Novels* (co-edited with A. David Lewis). Her research interests include body theology, religion and sexuality, and Paganism in literature, film, and popular culture.

Jeffrey Kupperman, Ph.D. I live in central Wisconsin. I am the founder and publisher of the *Journal of the Western Mystery Tradition*. I have a M.A. in religious studies from Lancaster University and a Ph.D. in philosophy from Liverpool Hope University/University of Liverpool. I've been teaching religious studies, philosophy, and anthropology at the college level for over a decade. In addition to Platonism, Neoplatonism, and theurgy, I have studied western esotericism for 20+ years, including traditional and hermetic kabbalah, and Freemasonry. I design and paint non-traditional icon and make rosaries and pocket watch chains. I'm involved in steampunk and present panels on steampunk and the occult. I am a practitioner, and occasional instructor, of Kosho ryu kempo. I may or may not have sprung from my mother's head fully armed and armored.

Valentine McKay-Riddell, Ph.D., was born a "Navy brat" in Orlando, Florida and grew up in Canada and Texas. A graduate of the San Francisco Art Institute, Valentine is a member of the Adjunct Faculty at the Institute of Transpersonal Psychology in Palo Alto, CA, where she earned a Masters in Counseling Psychology and a Ph.D. in Transpersonal Psychology. She has a private practice in shamanic healing and wellness counseling in Santa Fe, New Mexico.

Michelle Mueller M.Div., Ph.D., holds degrees from the Graduate Theological Union, the Pacific School of Religion, and Bryn Mawr College. Her research focuses on gender and sexuality in new religious movements. Mueller's dissertation examined alternative religious families' uses of reality television as a medium for public advocacy (e.g., *Sister Wives*). Interested particularly in California's religious legacies, Mueller has spent time doing participant-observation within local Wiccan communities. Mueller has been a Visiting Scholar of Women's Alliance for Theology, Ethics & Ritual (WATER), a Christine Downing Dissertation Fellow, and the recipient of two Newhall Teaching Fellowships. She has presented at American Academy of Religion and at Pagan gatherings such as PantheaCon. Michelle has professional experience in children's and youth ministry, having worked as Director of Religious Education for two Unitarian Universalist congregations (east coast and west coast). Michelle is a National Interfaith Representative for the Covenant of the Goddess.

Thomas Nowlin, M.Div., holds a Master of Divinity from Southern Baptist Theological Seminary in Louisville, KY, with an emphasis in Pastoral Care. He is a graduate of the International Institute for Japan Studies, Nigawa, Japan, and the Kansai Missionary Language Institute, Kobe, Japan. He is fluent in Japanese. Mr. Nowlin completed five years of work toward a Ph.D. in Theology, Church History and

Missiology at Mid-America Baptist Theological Seminary in Memphis, TN, before transitioning to Neopaganism. He also completed independent study in philosophy and Japanese at the University of Memphis in Memphis, TN. After 20 years of Christian ministry – a pastor of three stateside churches in Kentucky and Arkansas (eight years) and a denominational missionary to Japan (12 years) – he became a Neopagan Druid having been influenced by his study of the Shinto paleo-paganism of Japan and the Irish Druidry of his family ancestry. He is a member of the Druid organization Ar nDraiocht Fein (ADF). A graduate of the US Navy's nuclear power school, and a former submarine nuclear operator during the Cold War, he later became a Conscientious Objector to the use of nuclear weapons.

David L. Oringderff, Ph.D., is a graduate of Dallas Baptist University, and holds an M.A. in Counseling Psychology from Bowie State University (Maryland) and a Ph.D. in Clinical Psychology from The Union Institute School of Professional Psychology in Cincinnati, Ohio. He is a Licensed Psychologist and Licensed Professional Counselor. He is currently a consultant and trainer in forensic and organizational psychology, and psychodiagnostics. Dr. Oringderff is a veteran of over twenty-seven years in military and civilian law enforcement and intelligence work. Dr. Oringderff is a Subject Matter Expert consultant to the Department of Defense Armed Forces Chaplains Board on Alternative Religions, Sects and Cults. He has appeared on ABC World News Tonight, Good Morning America, NBC Dateline, VRT Television (Belgium), ZDF Television (Germany), and national and international printed media including Time Magazine, Texas Monthly and US News and World Report. Dr. Oringderff holds a Texas Peace Officer license with Master Certification, a Police Instructor license, a Forensic and Investigative Hypnotist license and serves as a Deputy Sheriff (Reserve) in Comal County.

Robert Patrick, M.Div., Ph.D., holds a BA in Biblical Literature from Oral Roberts University, a Masters of Divinity from Emory University, and a PhD in Latin and Roman Studies from the University of Florida. His dissertation focused on the presence of sacred groves in the Metamorphoses of Ovid as nonlinear events, and he has continuing interest in sacred groves in surrounding European and near-eastern cultures, particularly Celtic cultures. An active member of the Unitarian-Universalist Congregation of Gwinnett, he co-founded both the Oak Grove CUUPS and the Druid Order of Three Realms (www.druid3realms.org) whose mother Grove, Sylvan Sanctuary meets at UUCCG. His religious and spiritual path is labyrinthine including ministry in the United Methodist Church, the Roman Catholic Church, Druidry and UUism. He has special interests in language pedagogy, creating and leading ritual, and spiritual direction/friendship, working with labyrinths, gardening and painting, and is a certified and licensed massage therapist. He understands his Earth-centered spiritual path as the way of weaving together all of these aspects of his life.

Jo Pearson, Ph.D., is a British academic now resident in Canada. She has a degree in early modern history, and gained one of the first Religious Studies Ph.D.s in Britain in the field of contemporary Paganism, with a thesis on Religion and the Return of Magic: Wicca as Esoteric Spirituality. She previously worked at the Open University, Cardiff University, and Winchester University in the UK, before moving to Canada in summer 2012. She has organised two international conferences on Paganism, and delivered papers at international conferences over the past 20 years. Her publications include Wicca and the Christian Heritage and Nature Religion Today, plus numerous articles. She is presently working on a study of post-Christian priest/esshood and contributing to explorations of disability in ritual contexts.

Murphy Pizza, Ph.D., is a cultural anthropologist with a specialization in comparative religion. Her teaching and academic background includes anthropology, ethnic studies, art, humanities, religion, philosophy, social action, natural and social sciences, and research methods. She is Regional Vice President of the Upper Midwest American Academy of Religion and a regular convener and participant in their Conference. She has written the book Paganistan: Contemporary Pagan Community in Minnesota's Twin Cities (Ashgate, 2014), co-edited and contributed to The Brill Handbook of Contemporary Paganism (2009), contributed to Sacred Schisms (Cambridge, 2009), and the Handbook of Nordic New Religions (Brill 2015),

and has published and presented several articles in the realm of Contemporary Paganism and New Religious Movements. She lives and teaches at several colleges and universities in the Twin Cities, Minnesota area.

Katharyn Privett-Duren , Ph.D., (Seba O’Kiley) specializes in Goddess Theology, Feminist Rhetoric and 20th Century American Literature and has taught university courses (both undergraduate and graduate level) since 2000. As a family traditional witch and priestess, she has led the Gangani Tribe of Alabama (a Southern Cherokee/Celtic coven) since 2008. Both an academic and an ordained minister of Pagan faith, Katharyn has published in academic, peer-reviewed journals as well as Pagan anthologies and is a recurring columnist for Crone Magazine.

Kristin Rivers, Ph.D., is an educator with over 16 years teaching experience in public high schools, and eight years in corporate technical training and writing. Her doctorate is in Psychology with a concentration in Transpersonal Psychology and a specialization in Creative Expression from the Institute of Transpersonal Psychology. Her Master’s degree is in Organizational Management (essentially an MBA for non-profits). Kristin is a practicing Wiccan and shamanic journeyer who is grateful for the opportunity to apply her experience, education, and passion for learning to Cherry Hill Seminary. Kristin contributed to the anthology, *It Gets Better: Coming Out, Overcoming Bullying, and Creating a Life Worth Living*. She has presented the topic and research method of her dissertation, *Transpersonal Genealogy: An Autoethnographic Study Juxtaposing the Lived Experience of An Early Mormon Ancestor With Her Lesbian Descendant*, at a myriad of conferences, and is currently co-authoring a book tentatively titled, *Rescuing The Beauty: Healing Trauma Through The Ancient Art of Moxibustion*. Kristin lives in San Jose, California, with her wife and three children.

Deirdre Rogers, Ph.D., received her bachelor’s and master’s degrees from San Jose State University, in Psychology and Sociology, and her Ph.D. in Sociology from Bowling Green State University, with minors in Women’s Studies and Social Psychology. She had held the position of tenured professor and Department Chair in Sociology and Criminal Justice. She is currently consulting as a statistical and dissertation consultant. Her areas of focus and teaching have included criminal justice, inequalities, and social construction of difference.

Sarah Whedon, Ph.D., received a Ph.D in Religious Studies with an emphasis in Women’s Studies from the University of California at Santa Barbara in 2007. Her research areas include American religious history, women and religion, new religious movements, childhood studies and religion, religion and nature, western esotericism, and contemporary Pagan studies. Sarah’s BA and MA theses dealt with Paganism and her doctoral dissertation dealt with Waldorf education, an alternative pedagogical movement with roots in western esotericism. She teaches religion, women’s studies, and ethics at several Boston area colleges.

Jason Winslade, Ph.D., has studied the Western Mystery Traditions as both an academic and initiated practitioner since 1992. His PhD is in Performance Studies from Northwestern University, where his research focused on occult initiation and performance theory. He has taught courses at several universities on esotericism, rites of passage, mythology, folklore, occultism in media and popular culture, comic books, performance of literature, gender studies, and writing. He has presented and published on these topics for several journals and anthologies, including a chapter on Pagan festivals and fire circles for Brill’s *Handbook of Contemporary Paganism*. He is also an active fire drummer and musician, performing most recently as a member of the festival band, Faebotica.

Margo Wolfe, Ph.D., is an educator and writer with 20+ years in secondary and post-secondary institutions working with teens and young adults as a teacher, mentor, and school board member. She is a member of the Sisterhood of Avalon, a Celtic women’s mysteries tradition and the current president of their board of trustees. Previously she taught at Penn State Behrend for several years in the English and

Women's Studies program. Upon earning her Ph.D. in Education, she embarked on an alternative teaching path, continuing her work with teens, writing curricula for earth-based programs, and researching ways to include service learning programming in elementary and secondary schools. Her most recent work deals with merging community schools and service-learning curricula for a more inclusive vision. Margo is the co-founder of The Web, a CUUPS chapter (Covenant of Unitarian Universalist Pagans), where she coordinates and teaches the adolescent group, in addition to delivering regular lay services for her local Unitarian Universalist church.

Megan Rose Woolever, Ph.D., is an initiated ceremonial magician, Shakta Tantric practitioner, and is a senior apprentice to Orion Foxwood in the Celtic Faery Faith tradition of Faery Seership. She is also an ordained inter-faith minister through Seven Sisters Mystery School. Megan Rose holds a doctorate in East-West Psychology from the School of Consciousness and Transformation at the California Institute of Integral Studies, and a master's degree in Religion in Society from the Graduate Theological Union. She has a private practice specializing in transformational psychology, holistic healing, divine embodiment practices, and eco-spirituality.

Michael York, Ph.D., has retired as Professor of Cultural Astronomy and Astrology with the Bath Spa University's Sophia Centre. He also directed the New Age and Pagan Studies Programme for the College's Department for the Study of Religions and co-ordinated the Bath Archive for Contemporary Religious Affairs. He continues to direct the Amsterdam Center for Eurindic Studies and co-direct the London-based Academy for Cultural and Educational Studies. His major publications are *The Roman Festival Calendar of Numa Pompilius* (1986); *A Sociology of the New Age and Neo-pagan Movements* (1995); *The Divine versus the Asurian: An Interpretation of Indo-European Cult and Myth* (1995); *Pagan Theology: Paganism as a World Religion* (2003); and *Pagan Ethics: Paganism as a World Religion* (2016).

Board of Directors

Tom Gordon, Treasurer, Portland, ME, has been active with nonprofit environmental boards for over 40 years. He is Executive Director of the Maine Association of Conservation Districts and an elected Supervisor of the Cumberland County Soil & Water Conservation District. He served for 19 years as Executive Director of the Cobbossee Watershed District, Maine's first regional lake management agency, and directed the District's innovative lake restoration programs. He is a founding member and Past President of the North American Lake Management Society, and Vice President of the Maine Lakes Society. Tom graduated from Colby College in 1973 as its first environmental studies major and earned a master's degree in public administration from the University of Maine. He has been active with Cherry Hill Seminary since 2005.

Jeffrey Keefer, Ph.D., President, New York City, NY, is the Director of Training and Knowledge Management in New York City for The Trust for Public Land, a national nonprofit organization that creates parks and protects land for people, ensuring healthy, livable communities for generations to come. He is passionate about research and practice in social and networked learning, doctoral education and researcher development, threshold concepts in higher education, liminality in learning experiences, and actor-network theory. He is an Adjunct Assistant Professor at New York University in the Management and Systems / Human Resource Management & Development graduate programs and an Adjunct Professor at Pace University on the Doctor of Nursing Practice faculty. Jeffrey holds a Ph.D. in Educational Research (E-Research and Technology Enhanced Learning), graduate degrees in Adult and Organizational Learning (M.Ed.), Business Education (M.A.), English and American Literature (M.A.), and Religious Studies (M.A.), and a B.A. in Philosophy.

Margaret Meggs, M.A., Havre, MT, is a writer, an educator, an activist, a Seeker, a Witch, and a Madrona Clan Mother, in an eclectic practice based on honoring the Earth, the Goddess and God by their many names, and the natural and spirit worlds from which she constantly learns. She feels most kinship to the traditions, both reconstructed and passed forward, of the pre-Christian peoples of Southwest England. Margaret has located and visited the village in Somerset, near Glastonbury, bearing the name of her paternal grandmother's antecedents. She currently lives far from those gentle hills in the northern-most section of central Montana, USA. Margaret has had CHS on her computer bookmarks list for nearly 10 years. She is honored to join the Board at Cherry Hill, and to support the work of CHS more directly as part of living a Goddess path.

Ron Schaeffer, Floresville, TX, is a 26-year veteran of the USAF, former Squadron Commander, F-16 Fighter Pilot, F-4E, T-38, and T-37 Instructor Pilot with over 3500 hours total flight time. He is also a well-established aerospace industry business developer. He is also a subject matter expert in the field of instructional systems design and flight training and flight operations. He commanded the USAF's only outsourced, contract flight training program and managed previous contracts for aerospace and defense consulting business with ARINC (Annapolis, MD), Spartan College (Tulsa, OK), I-3 (Huntsville, AL), and Lincoln Technical Institute (Orange, NJ), to identify and qualify government business opportunities and assist with writing proposals. Colonel Schaefer holds the requisite security clearances to facilitate performance on classified USG contracts. He holds a Masters of Aerospace Technology with a focus on cockpit design, human systems interface and instructional systems design. He speaks several languages, is a published artist, musician and writer and holds the USAF highest classification (CAT III) for diplomatic work in international relations and training for allied nations supporting foreign military sales and the USAF security assistance mission. Ron is a longtime member and leader in Sacred Well Congregation.

James Taylor, Bluffton, SC, has had a long involvement with Native American Spirituality, Hinduism, has practiced Transcendental Meditation for forty years, and is committed to the Interfaith Movement. Jim has a website for his Interfaith Ministry: <http://interfaithadvocate.org>. He also serves on the boards of Interfaith Partners of South Carolina, Unified Interfaith Community Coalition of Beaufort (South Carolina), and as an Ambassador of the Parliament of the World's Religions.

Advisory Council

Phyllis Curott, J.D., is an attorney, author and Wiccan priestess. An interfaith activist and advocate of religious liberties for minority faiths in the courts and media, Jane Magazine honored her as one of the Ten Gutsiest Women of the Year, New York Magazine described her as one of the "culture's most intellectually cutting-edge thinkers," and Beliefnet has featured her in their video series Preachers and Teachers. Curott is founder and president of the international Temple of Ara and president emerita of the Covenant of the Goddess.

Ronald Hutton, Ph.D., Professor of History at University of Bristol, Fellow of the Royal Historical Society, Fellow of the Society of Antiquaries, Fellow of the Learned Society of Wales, and formerly Fellow of Magdalen College, Oxford. Hutton is a historian on the commission which runs English Heritage, and has published fourteen books on aspects of political, social, cultural and religious history, including a monograph on the English Civil War, a narrative history of the Stuart Restoration, a biography of Charles II, a survey of what is thought about the pagan religions of the ancient British Isles, two large-scale studies of the history of the ritual year in Britain, an analysis of Siberian shamanism, the first history of modern paganism in Britain, and a survey of the treatment of Druids in British culture over the centuries. He is perhaps best-known in wider Pagan studies circles as the author of the much-acclaimed *Triumph of the Moon*.

Sabina Magliocco, Ph.D., folklorist and professor of Anthropology and Religion at the University of British Columbia and formerly at California State University, Northridge (CSUN)., grew up in Italy and the United States. She has published on witchcraft and Neo-Paganism in Europe and the United States, religion, folklore, foodways, and festival. Her books include “Witching Culture: Folklore and Neo-Paganism in America” (2004), “Neo-Pagan Sacred Art & Altars” (2001), and “The Two Madonnas: the Politics of Festival in a Sardinian Community” (1993, 2005). A recipient of Guggenheim, National Endowment for the Humanities, Fulbright and Hewlett fellowships, she is an honorary Fellow of the American Folklore Society. Her non-academic interests include music (she plays guitar and banjo), cooking, gardening and animal welfare.

Michael McDermott, M.D., Black Earth Institute. I am a semi-retired physician and long-time political activist, as well as a former member of the Cherry Hill Seminary Board of Directors. Raised an Irish Catholic, passing through Marxist atheism, I became a Pagan about 30 years ago. This spirituality has provided me with a way to see and be in the world that puts my mind and heart at ease and at the same time is endlessly challenging. I have lived in rural Wisconsin and have land that is named for and dedicated to the Goddess Brigit. Brigit Rest is now the home of the Black Earth Institute (see www.blackearthinstitute.org) founded by myself and my (now deceased) wife, Patricia Monaghan. The institute is dedicated to using the arts to promote the causes of earth, spirit and society. It is set up as a think tank where artists can join together to address the secularization we see in progressive organizations. In addition, Brigit Rest can be a center for Celtic spirituality. I believe very strongly that Paganism offers a path for so many in our society and consider a seminary a crucial part in developing a truly Pagan infrastructure. I hope I can continue to contribute to Cherry Hill Seminary so that it may succeed in this essential role.

Barbara A. McGraw, J.D., Ph.D. An author, speaker, and media commentator on American identity and the role of religious pluralism in public life, Dr. Barbara A. McGraw has been active in both the American Political Science Association’s and the American Academy of Religion’s “Religion and Politics” sections, having served on the Executive Council of APSA’s section and as co-chair of AAR’s section. Currently, she serves on AAR’s standing Committee for the Public Understanding of Religion. She is lead co-editor (with Jo Renee Formicola) of and contributor to *Taking Religious Pluralism Seriously: Spiritual Politics on America’s Sacred Ground*, which is based on Dr. McGraw’s earlier book entitled *Rediscovering America’s Sacred Ground: Public Religion and Pursuit of the Good in a Pluralistic America*. She is also co-author (with Robert S. Ellwood) of *Many Peoples, Many Faiths: Women and Men in the World Religions*, one of the most used world religions texts in the U.S., the 10th edition for which was published in March 2013. Dr. McGraw served as president of the American Academy of Religion Western Region 2001-2002. She holds a Juris Doctor Degree and a Ph.D. in Religion and Social Ethics, both from the University of Southern California. Dr. McGraw also is a member of the Bar of the United States Supreme Court and an Affiliate of The Pluralism Project at Harvard University and is an activist for prison inmates’ religious rights.

Aline O’Brien, also known as M. Macha NightMare, Priestess and Witch, whose given name is Aline O’Brien, is a ritualist, both solo and collaborative, and a published author. Macha joined in the formation of Reclaiming Collective, to teach Craft and to perform public sabbats in San Francisco. The collective evolved into a Craft tradition, and eventually dissolved itself in 1997, to re-emerge as a much larger and more inclusive international entity. Macha co-created with Starhawk *The Pagan Book of Living and Dying: Practical Rituals, Prayers, Blessings, and Meditations on Crossing Over* (voted #1 advanced Pagan title by reviewers of PanGaia magazine) and is author of *Witchcraft and the Web: Weaving Pagan Traditions Online* and *Pagan Pride: Honoring the Craft and Culture of Earth and Goddess*. She has also contributed to several anthologies, religious studies textbooks, encyclopedia entries, and guest blogs. Macha holds Elder and ministerial credentials through The Covenant of the Goddess. A member since 1981, she currently serves as one of the Covenant’s national interfaith representatives. She’s a member of the American Academy of Religion, the Nature Religion Scholars Network, and Marin Interfaith Council, a Cooperation

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Michael C. Owens, J.D., is a 1988 graduate of New College of Florida and a 1993 graduate of Vermont Law School with Juris Doctor and Master of Studies in Environmental Law and Policy degrees. He has practiced environmental law for more than 15 years while volunteering time to Pagan organizations and earth religions rights groups. Michael has been involved with the Craft for over 23 years. He is a Georgian Tradition Elder with an eclectic practice, and has been active in the Covenant of the Goddess, serving as First Officer and Publications Officer on its national and local council boards, helping found the Everglades Moon Local Council. Michael's other interests include his family and information technology.

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