



# Catalogue 2022 – 2023



**Hartford International**  
UNIVERSITY FOR RELIGION & PEACE

## Table of Contents

<b>HARTFORD INTERNATIONAL UNIVERSITY.....</b>	<b>1</b>
MISSION STATEMENT .....	1
VALUES .....	1
A SCHOLARLY COMMUNITY OF FAITH.....	3
ACCREDITATION AND ASSOCIATION.....	7
THE NEIGHBORHOOD AND CAMPUS .....	8
<b>HARTFORD INTERNATIONAL UNIVERSITY FACULTY .....</b>	<b>10</b>
CORE FACULTY .....	10
FACULTY ASSOCIATES .....	14
VISITING PROFESSORS .....	21
ADJUNCT FACULTY.....	21
FACULTY EMERITI.....	22
<b>UNIVERSITY STAFF.....</b>	<b>23</b>
<b>WHO WE ARE: A STATISTICAL DESCRIPTION OF OUR STUDENTS.....</b>	<b>26</b>
<b>GRADUATE CERTIFICATE AND DEGREE PROGRAMS .....</b>	<b>27</b>
ENROLLMENT OPTIONS .....	27
NON-MATRICULATED STUDENTS .....	27
<b>GRADUATE CERTIFICATE IN INTERRELIGIOUS STUDIES .....</b>	<b>29</b>
<b>MASTER OF ARTS IN INTERRELIGIOUS STUDIES .....</b>	<b>31</b>
<b>COOPERATIVE MASTER OF DIVINITY PROGRAM.....</b>	<b>43</b>
<b>MASTER OF ARTS IN CHAPLAINCY.....</b>	<b>45</b>
<b>ISLAMIC CHAPLAINCY PROGRAM.....</b>	<b>52</b>
<b>MASTER OF ARTS IN INTERNATIONAL PEACEBUILDING .....</b>	<b>54</b>
<b>NON-BA ADMISSION .....</b>	<b>61</b>
<b>PH.D. PROGRAM IN INTERRELIGIOUS STUDIES.....</b>	<b>63</b>
<b>RETIRED DEGREE AND CERTIFICATE PROGRAMS .....</b>	<b>69</b>
<b>TUITION AND FEES.....</b>	<b>70</b>
REFUND POLICY.....	71
<b>INTERNATIONAL STUDENTS.....</b>	<b>72</b>
APPLICATION, ADMISSION AND IMPORTANT RELATED INFORMATION.....	72
INTERNATIONAL STUDENT TUITION, FEES AND ADDITIONAL COSTS .....	74
<b>FINANCIAL AID AND SCHOLARSHIP INFORMATION FOR GRADUATE STUDENTS.....</b>	<b>78</b>

FEDERAL PROGRAMS .....	78
HARTFORD INTERNATIONAL UNIVERSITY PROGRAMS .....	82
VETERANS ADMINISTRATION BENEFITS .....	83
<b>WOMEN'S LEADERSHIP INSTITUTE: A PROGRAM IN APPLIED SPIRITUALITY .....</b>	<b>85</b>
<b>THE MINISTRIES CERTIFICATE PROGRAMS.....</b>	<b>86</b>
ACADEMIC INFORMATION AND PROCEDURES FOR THE MINISTRIES CERTIFICATE PROGRAMS .....	86
THE BLACK MINISTRIES PROGRAM (BMP) .....	89
HISPANIC MINISTRIES PROGRAM (PMH) .....	91
<b>ACADEMIC POLICIES FOR GRADUATE PROGRAMS .....</b>	<b>93</b>
MASTER OF ARTS SPECIFIC POLICIES .....	109
<b>COURSE DESCRIPTIONS .....</b>	<b>111</b>
GRADUATE CERTIFICATE .....	112
MASTER OF ARTS .....	112
DOCTOR OF MINISTRY.....	113
DOCTOR OF PHILOSOPHY .....	113
ARTS OF MINISTRY (AM).....	114
CHAPLAINCY (CH) .....	115
DIALOGUE (DI) .....	119
ETHICS (ET).....	121
HISTORY (HI).....	122
LANGUAGE (LG) .....	126
PEACEBUILDING (IP).....	127
RELIGION AND SOCIETY (RS).....	129
SCRIPTURE (SC).....	133
THEOLOGY (TH) .....	140
WORSHIP AND SPIRITUALITY (WS).....	143
<b>GRADUATE PROGRAM COSTS.....</b>	<b>145</b>
<b>OFFICIAL HARTFORD INTERNATIONAL UNIVERSITY POLICIES .....</b>	<b>147</b>
<b>HARTFORD INTERNATIONAL UNIVERSITY SCHOLARSHIPS .....</b>	<b>151</b>
<b>BOARD OF TRUSTEES .....</b>	<b>159</b>
<b>GRADUATE PROGRAMS ACADEMIC CALENDAR FOR 2022-2023 .....</b>	<b>162</b>
<b>INDEX.....</b>	<b>165</b>

*This Catalogue is an announcement of the University program for the 2022-2023 academic year. The Catalogue is in effect from the beginning of the fall semester of 2022 until the beginning of the fall semester in 2023. While every effort is made to ensure that the information contained in this Catalogue is correct at the time of publication, Hartford International University reserves the right to make changes in the courses of instruction and in any other information contained herein. The policies in this Catalogue combined with those in the Student Handbook constitute the official policies of the University. Students are responsible for reviewing and abiding by the policies contained in both documents.*

## Hartford International University

### Mission Statement

#### **Hartford International University serves God**

- By preparing leaders, students, scholars and religious institutions to understand and live faithfully in today's multifaith and pluralistic world;
- By teaching, research, informing the public and engaging persons in dialogue;
- By affirming the particularities of faith and social context while openly exploring differences and commonalities.

Adopted by the Board of Trustees  
November 2002

### Values

**These are the values expressed in our programs and within our common life as Trustees, Faculty and Staff of Hartford International University:**

We seek as people of faith to serve God humbly;  
We are committed to the love of God and love of stranger;  
We celebrate our Christian foundation;  
As part of our fidelity to that foundation, we affirm our historic and continuing commitment to Christian-Muslim dialogue and commit to further dialogue with Judaism and other religious traditions;  
We acknowledge the importance of spirituality in living out our mission and the value of ritual and symbol within the spiritual life;  
We affirm the common humanity of all people;  
We are a community that seeks to be a safe place for disparate voices;  
We welcome both those who affirm the traditional voices in faith communities and those who carry doubts regarding those traditions. We seek fresh ways of relating faith, practice and reason to modern life;  
We commit to a justice that moves us beyond toleration to critical engagement in an environment of trust;

We cultivate a community committed to the scholarly pursuit of truth and its practical embodiment;  
We strive for excellent and creative teaching and learning experiences throughout the curriculum;  
We affirm high quality research, especially that which bridges the theoretical and applied;  
We seek practices that embody integrity in our professional and institutional life;  
We commit to diversity in our International University community;  
And we believe in education that is transformative, creative and empowering, enabling people to contribute more fully to their faith-based and civic communities.

## A Scholarly Community of Faith

Hartford International University's influence reaches far beyond the walls of churches, mosques, and synagogues. Its work strengthens the moral character of society. By developing the leadership capacities of religious leaders and the wider public, the University directly affects the cities, towns, and rural areas where these leaders live. Armed with renewed vigor and dedication to their work, Hartford International University students and program participants return to their communities with a new wholeness, a new sense of the possibility of a humane world, and the practical skills to bring about that vision. Hartford International University nurtures and matures individual spiritual growth.

Within this scholarly community of faith, faculty members draw from their particular fields of specialization to educate religious leaders in the many ways leadership is exercised in local faith communities, whether traditional or emerging, established or informal. They teach students in classrooms and online, inform the larger community through public presentations, and engage in scholarship that furthers our understanding of the dynamics of faith in various settings.

Besides the formal graduate programs fully described later in this Catalogue, the University offers a program of lectures, workshops, symposia, and performances that are open to students and the public. These programs complement and enrich our traditional academic offerings. They are led both by members of our own faculty and by nationally and internationally recognized experts.

The University is also committed to providing leadership education to communities that have historically been marginalized. This is expressed through the Black Ministries Program (BMP), the Hispanic Ministries Program/Programa de Ministerios Hispanos (PMH), and the Women's Leadership Institute (WLI). Both the BMP and PMH programs provide introductory courses for lay and ordained Christian leaders. The WLI program is open to all women interested in exploring a feminist perspective on leadership that is justice-based, globally oriented, attentive to diversity, and ritually expressed.

The Hartford International University library is widely known for its depth and breadth of content. Our holdings emphasize Christian ministry, Biblical studies, ethics, Christian feminism, Islamic studies, Christian-Muslim relations, sociology of

religion, and contemporary church practice. The library, whose reading room and stacks occupy the lower floors of the University's main building, contains more than 62,000 volumes, 7500 e-books, and 300 periodicals. Computers, along with wireless capabilities, provide online access to international databases containing more than several million entries.

While our programs and courses cover a range of theoretical and methodological approaches to the study of Christianity, Islam, and Judaism, two academic centers give particular attention to unique and longstanding aspects of the University's mission: the Hartford Institute for Religion Research and the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations.

### **Hartford Institute for Religion Research (HIRR)**

The Hartford Institute for Religion Research has a thirty-five-year record of rigorous, action-oriented research, anticipation of emerging issues and commitment to the creative dissemination of learning. This record has earned the Institute an international reputation as an important bridge between the scholarly community and the practice of faith.

The Hartford Institute was established at Hartford International University in 1981, formalizing a research program started by the University in 1974. Its work is guided by a disciplined understanding of the interrelationship between the life and resources of American religious institutions and the possibilities and limits placed on those institutions by the social and cultural context in which they work, and by a dialogical understanding of the interrelationship among the theological, the situational and the strategic. Since its founding, the institute has initiated more than 80 projects supported by more than \$10 million in external funding and has developed strong connections to local congregations, denominational structures and theological education, including the institutionalization of the Cooperative Congregational Partnership and its related Faith Community Today surveys and publications as a program of the Institute.

Faith Communities Today (FACT) was launched in 2000 as the largest national survey of congregations ever conducted in the United States. The study of 14,301 local churches, synagogues, parishes, temples and mosques was intended to provide a public profile of the organizational backbone of religion in America – congregations – at the beginning of a new millennium. The informal coalition of

denominations and faith groups that sponsored the statistical portrait was so pleased with the insights and appreciation generated that they formalized their continuing efforts as The Cooperative Congregational Studies Partnership (CCSP), hosted by Hartford International University's Institute for Religion Research. For more information about CCSP member organizations and about the continuing series of FACT surveys and publications visit: [www.FaithCommunitiesToday.org](http://www.FaithCommunitiesToday.org)

### **Programs**

Research in service of the practical theological reflection of religious leaders is at the heart of what the institute does. Groundbreaking studies of congregational theology, megachurches, the implications of postmodernity for national denominational identities, national trends in congregational vitality, and emergent pedagogies for interfaith dialogue in theological education are a few of the many ways in which we seek to measure how people of faith are forming and re-forming their institutions. Institute personnel and projects have pioneered methods for the study of congregations, and are currently merging practical theological perspectives into the discipline of congregational studies toward the development of new tools for understanding congregational theologies. Hartford Institute projects have resulted in an impressive list of books in recent years, and an equally impressive list of news outlets where institute findings and staff are quoted.

The HIRR website, <https://www.hartfordinternational.edu/religion-research/hartford-institute>, established in 1997, provides a gateway into the best research resources on the Web, and includes up-to-date survey findings, reports on national studies of religion and venues for interactive exchange of knowledge.

### **Faculty**

Institute faculty regularly partner with other seminaries, universities, and agencies in sharing research-based resources for congregational development. Institute faculty are regular contributors through the media to the public understanding of American religious life, serve on the boards of a host of professional associations, and regularly address a broad spectrum of religious and academic audiences. The Hartford Institute faculty, Scott Thumma (Director), Allison Norton (Faculty Associate), Charissa Mikoski (HIRR Postdoctoral Research Fellow), Hannah Evans (EPIC Researcher), and Sara R. Brown (EPIC Project Director), provide consultation to congregations, seminaries, denominations and area councils of churches and synagogues, for groups that range from Anglican to Adventist, Baptist to Baha'i,

Churches of Christ to United Church of Christ, Methodist to Muslim, Reform Judaism to Reformed Church in America to Roman Catholic.

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

Named for one of the nation's early, pre-eminent scholars of Islam, the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations is the country's oldest center for such study. The Macdonald Center embodies Hartford International University's long-term commitment – begun with Macdonald's appointment in 1892 – to the study of Islam and Christianity and the complex relationship between the two religions throughout history and in the modern world. The current center was organized in 1973.

The Macdonald Center challenges scholars, students, members of religious institutions, community groups, the media and the general public to go beyond stereotypes and prejudices and to develop a profound awareness and appreciation of Islamic religion, law and culture. It is committed to the premise that through intensive study and academically guided dialogue, mutual respect and cooperation between Muslims and Christians can and must develop.

### **Programs**

Edited by Macdonald Center faculty, *The Muslim World* is one of the oldest journals dedicated to the study of Islam and Christian-Muslim Relations, with subscribers in over 60 countries. The journal, published by Blackwell, provides scholarly articles on contemporary Islam and Muslim societies and on the history of interaction between Christianity and Islam, as well as reviews of current literature in the field.

Complementing its academic work, the Center is actively engaged in community service through professional consultation, and participates regularly in the University's educational outreach program. The Macdonald Center *Willem A. Bijlefeld Lecture* brings a distinguished scholar and/or religious leader to campus for a public presentation on some aspect of Islam or Christian-Muslim relations every other year. A bi-annual conference on Christian-Muslim relations is organized along with the *Bijlefeld Lecture*. In these ways and in many others, the Center works to promote Christian-Muslim understanding and mutual respect in the local, national and world communities.

The work of the Macdonald Center is enhanced by a number of international partnerships. Each year students, scholars and visiting faculty from various parts of the world engage in the study of Islam and Christian-Muslim relations.

### **Faculty**

The Macdonald Center faculty includes core faculty members, David D. Grafton, Hossein Kamaly, Timur Yuskaev, faculty associates Bilal Ansari, Lucinda Mosher, and professor emeritus Yahya Michot, along with staff members Aida Mansoor and Nick Mumejian. Each faculty member has particular expertise and interest in the areas of study within the University's graduate programs that focus on Islamic Studies and Christian-Muslim relations. They are sought after teachers and presenters locally, nationally, and globally. They speak and teach in academic and religious settings to foster interfaith understanding in diverse settings. For more information on the Macdonald Center please see their website at <https://www.hartfordinternational.edu/religion-research/macdonald-center>.

### Accreditation and Association

Hartford International University is accredited by The Association of Theological Schools in the United States and Canada (412-788-6505), the New England Commission of Higher Education (781-271-0022), and the Board of Higher Education of the State of Connecticut.

Hartford International University is an associate member of the Hartford Consortium for Higher Education; the other institutions being: Capital Community College, Central Connecticut State University, Charter Oak State College, Connecticut Public Television and Radio, Goodwin College, Rensselaer at Hartford, Saint Joseph College, Saint Thomas University, Trinity College, the University of Connecticut, and the University of Hartford.

Hartford International University is a member of the Boston Theological Interreligious Consortium; the other institutions being: Boston College – Department of Theology, Boston College – School of Theology and Ministry, Boston University School of Theology, Gordon-Conwell Theological Seminary, Harvard Divinity School, Hebrew College Rabbinical School, Holy Cross Greek Orthodox Seminary, Saint John's Seminary.

Hartford International University has a cross-registration agreement with Gratz College.

Hartford International University is a member of the National Council for State Authorization Reciprocity Agreements (NC-SARA) and is thus authorized to operate in all states that participate in the State Authorization Reciprocity Agreement (SARA).

## The Neighborhood and Campus

### **The Neighborhood**

Hartford International University is located in the West End neighborhood of Hartford, Connecticut – a Victorian style neighborhood on the National Historic Register. The majority of this neighborhood is residential, and it is one of the safest areas in Hartford. Two-thirds of its geographical area has single and two and three-family homes that are well maintained with interesting and varied architecture. Also nearby are several high and medium density apartment buildings.

The West End's diverse housing stock, ranging from efficiency apartments to mansions, is suitable for a wide spectrum of ages, income and lifestyle, and has resulted in a very diverse population of about 9,000. The West End has a growing student population who attend nearby colleges. Often they rent apartments in two- and three-family homes.

The neighborhood's commercial corridor, Farmington Avenue, caters to automobile oriented and convenience shopping, but in recent years local pubs and restaurants have opened up and have thrived. There is public transportation via bus lines into downtown Hartford.

Public spaces – schools, a park, and museum – add to the West End neighborhood. Elizabeth Park, a city park noted for its gardens, is a popular destination for West Enders. The park's Rose Garden, built in 1902 and the oldest rose garden in the country, has over 12,000 rose bushes and attracts visitors from the region and beyond. Also nearby are the Connecticut Historical Society and the University of Connecticut School of Law.

## The Campus

Hartford International University's campus includes a main building, several smaller office/classroom buildings and a number of residential housing units.

In 1972, Hartford International University shifted its direction, moving from a traditional residential divinity school and establishing itself as an interfaith theological center. To accommodate its changed needs, the University decided to sell its campus and build a new structure.

Internationally renowned post-modern architect Richard Meier was selected by the Board of Trustees to design the new home for Hartford International University.

Construction began in 1978 with completion in 1981. The main building includes a large meeting room, a chapel, a library, (open to the public), classrooms and areas for part-time and full-time faculty, as well as workrooms and offices.

After almost 30 years, Hartford International University, as one of Richard Meier's first public designs continues to be a symbol of forward-looking research, education and open interfaith dialogue.

"If any religious symbol can be said to dominate Richard Meier's design for Hartford International University, it is the primordial emblem of creation: light. Whether silhouetted against a cloudless summer sky or wrapped in the haze of a New England winter, this low white building is an arrestingly luminous presence . . . Transposed to full scale, Hartford International University displays a harmonious ordering of calm, simple volumes, and a modulation of radiant spaces unprecedented in Meier's work."

—*Architectural Record*, January 1982

Across the street from the main building are two buildings. One houses the Hartford Institute for Religion Research, and the other is the home of the Women's Leadership Institute. Both buildings include faculty offices and meeting space.

Around the corner is the Martin and Aviva Budd Interfaith Building which houses the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations as well as other faculty offices for faculty who teach interfaith understanding.

There are residential structures that house faculty and students. The entire campus comprises approximately 12 acres in a one and a half square block area.

## Hartford International University Faculty

### Core Faculty

#### **David D. Grafton**

B.A. (Capital University)

M.Div. (Luther-Northwestern Theological Seminary)

Ph.D. (University of Birmingham, England)

Professor of Islamic Studies and Christian-Muslim Relations

Specialization: Christian-Muslim relationships, history of Christianity in the Middle East, American Christian perspectives on religion and society in the Middle East, and 19th and 20th Protestant missionary thought on Islam



Dr. Grafton's academic interests focus on Christian-Muslim relationships, history of Christianity in the Middle East, American Christian perspectives on religion and society in the Middle East, and 19th and 20th Protestant missionary thought on Islam. He has provided lectures and seminars on Middle East Religion and Society, Islam, and Christian-Muslim Relations for both the academy and the church throughout the US, Canada, England and the Middle East (including Egypt, Jordan, Lebanon, and Sudan). He is the author of numerous articles, and chapters of books as well as *The Christians of Lebanon: Political Rights in Islamic Law* (I.B. Tauris, 2004), and *Piety, Politics and Power: Lutherans Encountering Islam in the Middle East* (Wipf and Stock, 2009), *The Contested Origins of the 1865 Arabic Bible* (Brill, 2015). He is the North American Sections editor for the bibliographic history *Christian-Muslim Relations 1500-1900 (CMR1900)*

David D. Grafton is a pastor of the Evangelical Lutheran Church in America, and has served Lutheran congregations in New Jersey, England, and an international congregation in Cairo, Egypt. He is married and has three children.

#### **Deena Grant**

B.A. (Brandeis University)

Ph.D. (New York University)

Associate Professor of Jewish Studies, Academic Dean

Specialization: Hebrew Bible, Israelite Religion, Anthropomorphism, Jewish Interpretive Traditions



Deena Grant is Associate Professor of Jewish Studies at Hartford International University. She received her Ph.D. in Hebrew and Judaic Studies from New York University, specializing in Hebrew Bible. Her book *Divine Anger in the Hebrew Bible* (Catholic Biblical Association, 2014) explores varying expressions of God's anger across major biblical collections. An observant Jewish scholar, Dr. Grant values studying and teaching the Hebrew Bible from a historical-critical perspective and also as it is interpreted and lived out by faith communities. Dr. Grant is currently working on the concept of hate in the Hebrew Bible.

### **Hossein Kamaly**

M.Sc. (New York University)

M.A. (Columbia University)

Ph.D. (Columbia University)

Associate Professor of Islamic Studies, Holder of the Imam Ali Chair for Shi'i Studies and Dialogue among Islamic Legal Schools

Specialization: Quranic Studies, Shia Studies, Islamic Studies, Interfaith Interpretive Traditions, Theology, Philosophy of Religion, Deontic Logic, Intellectual History, Literature



Hossein Kamaly holds the Imam Ali Chair in Shia Studies and Dialog Among Islamic Schools of Thought at the Hartford International University, as of 2019. Before obtaining his PhD (2004) and MA (2001), both in history from Columbia University, he had earned an MSc degree in Mathematics, Statistics, and Operations Research from New York University. His undergraduate degree was in Computer and Electrical Engineering from Shahid Beheshti University in Iran. In Tehran, he pursued diverse disciplines of learning, actively participating in formal classes and informal circles on philosophy, epistemology, and traditional Islamic learning. His translation of Karl Popper's *Logic of Scientific Discovery*, which first appeared in 1991 and has undergone six reprints ever since, along with articles published in Persian on logic and probability theory indicate his deep-rooted interests from his younger years. Between 2000 and 2017, Kamaly taught in various capacities at the City University of New York, Columbia University, and Barnard College. He also worked as the Middle East, Islamic, and Jewish Studies Librarian at Columbia University, 2004-7. His first book in English, *God & Man in Tehran: Contending Visions of the Divine from the Qajars to the Islamic Republic* was published in 2018 by Columbia University Press. His next book, *A History of Islam in 21 Women*, is forthcoming (September 2019) from Oneworld Publications in the UK. He is currently working on several projects, including a monograph entitled *Giving Voice*

*to Scripture: Tafṣīr in the Imāmī Shia Tradition.* Kamaly describes himself as a lifelong student, and his pursuit of knowledge and wisdom continues.

### **Joel N. Lohr**

B.A. (Trinity Western University, Canada)

M.A. (University of Durham, England)

Ph.D. (University of Durham, England)

Professor of Bible and Interreligious Dialogue and President of Hartford International University

Specialization: Jewish-Christian Dialogue and Sacred Texts, Jewish-Christian Relations, Interreligious Dialogue, Relations, and Conflict Management, Intercultural Competence, Diversity, and Leadership in Higher Education



Joel N. Lohr is an award-winning author, scholar of religion, and passionate leader in interreligious relations and higher education. Born to Dutch immigrants in Canada, President Lohr is a first-generation college graduate, earning a BA in Religious Studies (Trinity Western University, Vancouver, Canada) and an MA and Ph.D. in Religion and Theology (University of Durham, England). He then took up a prestigious Social Sciences and Humanities Research Council of Canada postdoctoral fellowship at the University of Toronto and taught at Wycliffe College, a seminary within the Anglican Church of Canada. He has held teaching appointments at Trinity Western University in Vancouver, Canada, and most recently at University of the Pacific in Stockton, CA, where he also served as Dean of Religious Life.

President Lohr's teaching and research has focused on the Bible, specifically the Torah/Pentateuch, as well as Jewish-Christian relations and dialogue, interreligious dialogue, and intercultural competence, diversity, and leadership in higher education. He has published books with publishers that are both academic (Oxford, Brill, Eisenbrauns, Purdue) and popular (Zondervan, Oneworld, Eerdmans, Baker Academic, and Abingdon). His first monograph, *Chosen and Unchosen: Conceptions of Election in the Pentateuch and Jewish-Christian Interpretation*, was awarded the R. B. Y. Scott Award by the Canadian Society of Biblical Studies for "outstanding book in the areas of Hebrew Bible and/or the Ancient Near East," and more recently his unique tri-authored book, *The Abingdon Introduction to the Bible: Understanding Jewish and Christian Scriptures*, was awarded the CHOICE Magazine Outstanding Academic Title award for 2014. His work has been noted

not only for its academic strength but also interfaith ingenuity. He has published articles in respected dictionaries and peer-reviewed journals such as the *Journal of Biblical Literature*, *Zeitschrift für die Alttestamentliche Wissenschaft*, *Catholic Biblical Quarterly*, *Horizons in Biblical Theology*, and *Journal of Interreligious Studies* (among others). His most recent book is *Mitka's Secret: A True Story of Child Slavery and Surviving the Holocaust*, which he co-authored with Steven W. Brallier and Lynn G. Beck.

A longtime advocate of becoming embedded in and living in community, President Lohr lives with his wife Teresa and daughter Aviyah on the Hartford International University campus. On weekends, they can be found outdoors hiking, on the beaches of Rhode Island, or on a local ski hill.

### **Scott Thumma**

B.A. (Southwestern University)

M.Div. (Candler School of Theology of Emory University)

Ph.D. (Emory University)

Professor of Sociology of Religion, Director, Hartford Institute for Religion Research, Director, D.Min. Program

Specialization: Megachurches, Congregational Studies, Contemporary American Religion, Religion and the Internet



Scott Thumma is a professor of sociology of religion at Hartford International University and conducts research for the University's Hartford Institute for Religion Research. Additionally, he is the director of the school's distance education program. He has published articles and chapters on megachurches and a 2007 book, *Beyond Megachurch Myths*. He has also written and taught in congregational studies, the study of Pentecostalism, the intersection of homosexuality and Evangelicalism, contemporary conservative Christian movements and the role of the Internet in congregational life. His most recent book, *The Other 80%: Turning Your Church's Spectators into Active Disciples* (JosseyBass, 2011), is a research-based analysis of how to increase member involvement and is filled with practical ministerial suggestions.

### **Timur Yuskaev**

B.A. (Bard College)

M.A. (University of Colorado at Boulder)

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

Associate Professor of Contemporary Islam, and Chief Editor,  
*The Muslim World*

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



Timur Yuskaev is an Associate Professor of Contemporary Islam at Hartford International University. His upcoming book, *Speaking Qur'an: the Emergence of an American Sacred Text*, examines contemporary written and oral interpretations of the Qur'an. This project highlights his academic interest in religions as lived reality, past and current, which he approaches through the lens of Qur'anic hermeneutics, American Religious History and Memory Studies. In his past professional life, and in between degrees and teaching assignments, Dr. Yuskaev served as Coordinator of Educational Programs and Director of *Muslims in New York Civic Life Project* at the Interfaith Center of New York.

## Faculty Associates

### **Bilal W. Ansari**

B.S. (Springfield College)

M.A. (Hartford Seminary)

G.C. (Hartford Seminary)

D.Min. (Pacific School of Religion)

Faculty Associate in Muslim Pastoral Theology, Co-Director, MA in  
Chaplaincy, and Director of the Islamic Chaplaincy Program

Specialization: Arts of Ministry, Contemporary Islamic Ethics, Institutional  
Leadership, Islamic Law, Muslim Pastoral Theology, Spirituality



Imam Dr. Bilal W. Ansari is a 2011 graduate of Hartford Seminary where he completed his M.Div equivalency and 2019 graduate of Pacific School of Religion where he received the Doctor of Ministry degree with distinction upon submission of the dissertation entitled, "Shepherding as Islamic Pastoral Theology: Case Studies in American Muslim Chaplaincy."

Dr. Ansari began his chaplaincy experience on two military bases in San Diego, California volunteering from 1994 to 1997. Dr. Ansari then began working as a professional correctional chaplain for the State of Connecticut from 1997 until 2009 and the Federal Bureau of Prisons from 2009 to 2011.

Dr. Ansari did his clinical pastoral education at St. Francis Hospital then served on its Professional Advisory Committee and the University of California San Francisco Advisory Committee between 2009-2016. Dr. Ansari was the first Muslim chaplain at Williams College and Assistant Director of the Center of Learning in Action. Dr. Ansari served as Dean of Student Services and Director of Student Life while Zaytuna College was going through initial accreditation.

Dr. Ansari is Director of Campus Engagement at Williams College, Director of Islamic Chaplaincy, and Co-director, MA in Chaplaincy at Hartford International University and Faculty Associate in Muslim Pastoral Theology. Dr. Ansari believes in the notion of shepherding as a Muslim form of institutional leadership. His scholarship and activism includes serving on the Institute of Muslim Mental Health, Professional Advisory Committee and work in the field of Diversity Equity and Inclusion.

### **Suheil Laher**

S.B. (Massachusetts Institute of Technology)

M.S. (Marshall University)

M.A. (Boston University)

Ph.D. (Harvard University)

Faculty Associate in Qur'anic Studies

Specialization: Islamic intellectual history, Quran and Hadith studies, Arabic Language, Literature and Rhetoric



Suheil Laher serves as Faculty Associate in Qur'anic Studies. Born and raised in sunny Zimbabwe, he memorized the Qur'an by the age of fourteen. He came to the US as a college student, to study engineering, but the horrific events of 9/11 led him to realize the need to better analyze his own religion, and the need for dialogue with others. He proceeded to earn an MA and PhD (from Boston University and Harvard respectively), and found this academic study to be a valuable part of his personal growth towards a better understand the rich tradition of Islam, the place of religion in the modern world, and the danger of the shallow rhetoric of extremists.

Suheil conducts research in Islamic theology, law, Quran and hadith studies, and has published academic articles, book chapters, encyclopedia articles, and scholarly translations, including two articles in a collected volume published as a concerned Muslim response to and condemnation of terrorism. He has taught at a number of universities and other educational institutes in the United States, including a leading role at Fawakih Institute for Classical Arabic, and he has presented at academic conferences in the US and abroad. Suheil has also benefitted from a number of traditional teachers of the Islamic disciplines, spanning diverse schools of thought and sects, in the US and abroad. He served as Muslim Chaplain at MIT for over ten years, an experience that helped lead him to believe strongly in the value of both inter-religious and intra-Muslim dialogue, with a view to better understanding and fruitful cooperation to help make God's earth a better place.

### **Amy-Jill Levine**

B.A. (Smith College)

M.A. (Duke University)

Ph.D. (Duke University)

Honorary Doctorates (University of Richmond, the Episcopal Theological Seminary of the Southwest, the University of South Carolina-Upstate, Drury University, Christian Theological Seminary, and Franklin College)

Elected member; American Academy of Arts and Sciences

University Professor of New Testament Studies, Emerita, Vanderbilt University

Mary Jane Werthan Chair of Jewish Studies, Emerita, Vanderbilt University

University Professor of Jewish Studies, Emerita, Vanderbilt University

Affiliated Professor, Woolf Institute: Centre for the Study of Jewish-Christian Relations, Cambridge UK



Dr. Amy-Jill Levine is the Rabbi Stanley M. Kessler Distinguished Professor of New Testament and Jewish Studies at Hartford International University for Religion and Peace. Professor Levine has been awarded grants from the Mellon Foundation, the National Endowment for the Humanities, and the American Council of Learned Societies. In addition to receiving three audiences with Pope Francis, in Spring 2019 she was the first Jew to teach New Testament at Rome's Pontifical Biblical Institute. In 2021, she was elected to the American Academy of Arts and Sciences. She has held office in the Society of Biblical Literature, the Catholic Biblical Association, and the Association for Jewish Studies. She served as Alexander Robertson Fellow (University of Glasgow), the Catholic Biblical Association Scholar to the Philippines, and is a member of the Woolf Institute, Centre for Jewish-Christian Relations, at

Cambridge University, UK. She has given close to 1000 lectures on the Bible, Christian-Jewish relations, and Religion, Gender, and Sexuality across the globe.

Her books include *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*, *Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*, *The Meaning of the Bible: What the Jewish Scriptures and the Christian Old Testament Can Teach Us* (with Douglas Knight); *The New Testament, Methods and Meanings* (with Warren Carter); and *The Gospel of Luke* (with Ben Witherington III; the first full-length biblical commentary co-authored by a Jew and an Evangelical). Her most recent books include *The Bible With and Without Jesus*, co-authored with Marc Z. Brettler, and *The Pharisees* (co-edited with Joseph Sievers), to which Pope Francis contributed an essay. With Marc Brettler, she co-edited *The Jewish Annotated New Testament*; she is also the editor of the 13-volume *Feminist Companions to the New Testament and Early Christian Writings*, and *The Historical Jesus in Context*. Presently she is editing several volumes in the Wisdom Commentary series, and she is the New Testament editor of the new Oxford Biblical Commentary Series. Along with several children's books on biblical stories co-authored with Rabbi Sandy Eisenberg Sasso, she has written six "beginner's guides" to the Gospels.

### Phoebe Milliken

B.A. (Bates College)

M.A. (George Washington University)

Faculty Associate in International Peacebuilding and Director,  
 MA in International Peacebuilding

Specialization: Conflict Transformation, Mediation, Experiential  
 Education, Intercultural Communication



Phoebe Milliken has worked in international education since 1996. This work has included: developing literacy programming in Zimbabwe, managing a teacher education project spanning 25 countries in Eastern Europe and Central Asia for the International Literacy Association, teaching courses in African History in the U.S., and directing Augsburg College's study abroad program in Namibia.

Prior to coming to Hartford International University, Phoebe spent six years as the program manager for Plowshares Institute, a small peacebuilding non-profit in Connecticut. Plowshares co-founders, Bob and Alice Evans, were twice nominated for the Nobel Peace Prize for their work with community leaders in South Africa

during the transition to democracy. The Evans trained Phoebe in conflict transformation theory and practice, and she soon began training community leaders alongside them. While at Plowshares, Phoebe also led travel seminars to South Africa for Connecticut high schools with an emphasis on peacebuilding and peer interaction.

She joined Hartford International University in 2015 to lead the International Peacemaking Program, which is now the MA in International Peacebuilding. In this position, she has emphasized experiential education, cohort development, and skill building in constructive conflict intervention, intercultural communication, project planning for social change, public speaking, and facilitation of public dialogue.

Phoebe holds a master's degree in International Education from George Washington University. She lives in Canton with her husband and two lively children.

**Lucinda Allen Mosher**

B. Mus. (Boston University);  
 M.Mus.Ed. (Lowell State College);  
 M.A. (Hartford Seminary);  
 S.T.M., Th.D. (General Theological Seminary);  
 Faculty Associate in Interfaith Studies, Co-Director, MA in Chaplaincy,  
 Senior Scholar, Executive and Professional Education, and Senior Editor:  
*Journal of Interreligious Studies*  
 Specialization: America's Religious Diversity, Chaplaincy Models and  
 Methods, Christian-Muslim Relations, Christian Theology



Lucinda Allen Mosher, Th.D., is Faculty Associate in Interfaith Studies. She teaches courses on religious diversity, interfaith understanding, spiritual caregiving, and Christian-Muslim concerns. Concurrently, she represents Hartford International University in the publishing of the *Journal of Interreligious Studies*, for which she is the book review editor. As well, she is the rapporteur of the Building Bridges Seminar—an annual dialogue of Christian and Muslim scholars founded by the Archbishop of Canterbury in 2002 and now under the stewardship of Georgetown University. She sits on the executive committee of the Interfaith Center of Northeast Florida and the Episcopal Church General Convention Task Force to Coordinate Ecumenical and Interreligious Work.

Dr. Mosher is the author of *Personhood, Illness, and Death in America's Multifaith Neighborhoods: A Practical Guide* (2018); *Toward Our Mutual Flourishing: the Episcopal Church, Interreligious Relations, and Theologies of Religious Manyess* (2012); and *Faith in the Neighborhood—a series on America's religious diversity*. With Vineet Chander (Princeton University), she is co-editor of the award-winning *Hindu Approaches to Spiritual Care: Chaplaincy in Theory and Practice* (2020). With David Marshall (World Council of Churches), she is co-editor of *Power—Divine and Human: Christian and Muslim Perspectives* (2019) and six earlier volumes of this series on Christian-Muslim comparative theology; she is the sole editor its next offering: *A World of Inequalities: Christian and Muslim Perspectives* (forthcoming 2020). Dr. Mosher is a contributor to *Christian-Muslim Relations: A Bibliographical History* (University of Birmingham). Her publications also include numerous book-chapters and journal articles on multifaith matters.

**Allison Norton**

B.A. (Lee University)

M.A. (Fuller Theological Seminary)

Ph.D. (Fuller Theological Seminary)

Faculty Associate in Migration Studies and Congregational Life, and  
Project Director, Pastoral Innovation Network of New England  
Specialization: Transnationalism, Religious Identities, The New Second  
Generation, African Pentecostalism



Allison Norton is the Faculty Associate in Migration Studies and Congregational Life. She holds a Ph.D from Fuller Theological Seminary, with her thesis "Passing on the Faith: A Mixed Methods Study of Intergenerational Religious Transmission in Transnational African Immigrant Congregations in the United States." Her research and publications explore the transnational dimension of African Pentecostalism and the changing American religious landscape, the role of migration on the worldwide expansion of the Christian faith, and the religious identities of the "new" second generation. Allison's experience with Africans in Ghana and the US included serving as registrar and certificate course educator at the Pan African University College in Winneba, Ghana and her current role as an ordained deaconess of the Church of Pentecost.

### **Donna Schaper**

M.A. (Gettysburg College)

M.A. (University of Chicago)

M.Div. (Lutheran Theological Seminary at Gettysburg)

D.Min. (Hartford Seminary)

Honorary Doctorate (Gettysburg College)

Faculty Associate in Religious Leadership

Specialization: Leadership Development, Turn around congregations, Start-up Congregations, New Church Starts, Fund and Energy Raising, Pastoral Theology, Public Ministry, Parish Ministry Administration



The Rev. Dr. Donna Schaper, formerly at Coral Gables Congregational Church in Miami and before that at Yale University, is Senior Minister for Judson Memorial Church on the corner of Washington Square Park in Greenwich Village, New York City. Her 34 published books tell the tale of her interfaith marriage, her pioneer as an ordained woman, her quiet spirituality and noisy activism. Most recently she wrote *Prayers for People Who Think They Can't* (Abingdon) and *Spiritual Preparation for Death and Dying*, (Church Publishing).

### **Benjamin K. Watts**

B.A. (Alabama A & M University);

M.Div. (Yale Divinity School);

D.Min. (Hartford Seminary);

Faculty Associate in Religion and Community Life and Director, Black Ministries Program

Specialization: Urban Ministries, Pastoral Care, Homiletics and Spirituality



Benjamin K. Watts is a Faculty Associate in Religion and Community Life. He also serves as Director of the Black Ministries Program. Dr. Watts believes in the notion of living one's liturgy in an applied context. His commitment to research includes spirituality and public life...living faith in the public square. He has worked to understand the relevance of race and culture in marginalized communities beyond their religious hegemony. Dr. Watts is committed to the interconnectedness of all living things. This theology transcends the parochialism of the Christian context in which he serves. Dr. Watts offers courses in the following areas: the Essential Writings of Howard Thurman, Pastoral Counseling, and the Art of Preaching. He serves as the Senior Pastor of Shiloh Baptist Church in New London, Connecticut.

## Visiting Professors

Charissa Mikoski

## Adjunct Faculty

Efrain Agosto

Anthony Bennett

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

David Brawley

Joe Brummer

Lisa Clayton

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

Okan Dogan

Edward Duffy

*M.A. (Columbia University); M.Div. (Princeton Theological Seminary); Ph.D. (Graduate Theological Foundation);* New Testament Greek, Graduate Programs

Joshua Ellsworth *M.A. (Brandeis University);* Field Education, Graduate Programs

Enas Ghassal

Celene Ibrahim

Colleen Keyes

*M.A. (Fairfield University); MA (Hartford Seminary); PhD (University of Exeter);* Religion and Society, Graduate Programs

Hooman Keshavarzi

Ramy Marcos

Cleotha Robertson

Leah Schade

John Selders

Rameya Shanmugavelayutham

Mona Siddiqui

C. L. Stallworth

*M.Div. (Vanderbilt University Divinity School); D.Min. (United Theological Seminary);*  
Theological Ethics, Black Ministries Program

### Faculty Emeriti

Willem A. Bijlefeld

Clifford J. Green

Wadi' Z. Haddad

Worth Loomis

Yahya Michot

Jane I. Smith

Miriam Therese Winter

## University Staff

### **By Administrative Department**

#### **Office of the President**

Joel N. Lohr - President

Sioux Wilusz - Executive Assistant to the President

#### **Office of the Academic Dean**

Deena Grant - Chief Academic Officer

Andrea Jones - Administrative Assistant

Eamon Ormseth - Student Care and Residential Life Coordinator

#### **Administration**

Lorraine Ryan - Chief of Staff, Human Resources Manager, Diversity, Equity, and Inclusion Officer

Francis Fitzgerald - Director of Facilities and Campus Operations

Elizabeth Foley - Reception

Angeles Torres - Facilities Maintainer

#### **Business Office**

Michael Sandner - Chief Business Officer, Director of Human Resources, Title IX Officer

Cheryl Winter - Business Office Associate

#### **Communications**

Susan Schoenberger - Director of Communications

Joseph Chung - Events Coordinator

Steven Havira - Chief Creative Officer

Lizbeth Ryan - Communications Coordinator

#### **Institutional Advancement**

Vacant - Director of Philanthropy

Vacant - Development Associate

#### **Library**

Karla Grafton - Director of Information Technology and Library Services

Marie Rovero - Library Assistant

### **Recruitment and Admissions**

Kalia Kellogg - Director of Recruitment and Enrollment Management  
Benjamin Breault - Registrar, Associate Director of Financial Aid, School  
Certifying Official, Accreditation Liaison Officer  
Akeem Burgess - Assistant Director of Recruitment and Admissions

### **Web and Information Technology**

Novus Insight

### **By Academic Centers and Programs**

#### **Hartford Institute for Religion Research**

Scott Thumma - Director  
Sarah Brown - EPIC  
Sheryl Wiggins - Administrative Assistant

#### **Duncan Black Macdonald Center for the Study of Islam & Christian-Muslim Relations**

David D. Grafton - Director  
Nick Mumejian - Muslim World

### **Graduate Programs**

Bilal Ansari - Co-Director of the MA in Chaplaincy, Director of the Islamic  
Chaplaincy Program  
Lisa Dahill - Director of the Center for Transformative Spirituality  
David D. Grafton - Interim Director of the Cooperative M.Div. Program  
Emily Holcombe - Writing Consultant  
Hossein Kamaly - Ph.D. Committee - Director of the Ph.D. Program  
Aida Mansoor - Director of Field Education  
Phoebe Milliken - Director of the MA in International Peacebuilding  
Lucinda Mosher - Co-Director of the MA in Chaplaincy  
Scott Thumma - Director of the D.Min. Program  
Timur Yuskaev - Director of Imam and Muslim Community Leadership  
Program

**Black Ministries Program**

Benjamin Watts - Director

Althea Walker - Program Assistant

**Women's Leadership Institute**

Miriam Therese Winter - Director

**Professional and Executive Education**

Katy O'Leary - Director of Professional and Executive Education

Lucinda Mosher - Senior Scholar, Executive and Professional Education

**Global and Community Partnerships**

Deena Grant - Director of Global and Community Partnerships

## Who We Are: A Statistical Description of Our Students

HIU’s student body is impressively diverse, from all over the United States and around the world. Our community of learners is made up of both credit seeking graduate students and those seeking enrichment by participating in courses on a non-credit basis. To describe our student body statistically provides only a glimpse of the richness our students experience in the classroom and in the University community.

### Fall 2021 Graduate Credit Student Enrollment Statistics

<u>Enrollment Status</u>	
Part-Time	68%
Full-Time	32%
 <u>Gender</u>	
Female	46%
Male	53%
 <u>Residence</u>	
From Connecticut	29%
From Other States	56%
From Other Countries	15%
 <u>Religious Affiliation</u>	
Muslim	51%
Christian Denominations	29%
Jewish	3%
Non-Denominational	2%
Unknown/Other	15%
 <u>Racial/Ethnic Background</u>	
Asian-American	7%
Black/African-American	15%
Hispanic	2%
White/European-American	55%
International	15%
Other/Unknown	6%

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

## Graduate Certificate and Degree Programs

Hartford International University seeks to model innovative theological and religious education that is contextual, dialogical, and interfaith and is focused on cultivating the leadership potential of its diverse student body. This educational approach:

- takes the historical and experiential sources of religious authority seriously but is necessarily flexible, contextual and dialogical;
- begins with practice and uses the intellectual rigor of theory and method to enhance the student's capacity to be a reflective practitioner;
- grounds persons and institutions in a tradition, while encouraging faith-based engagement in diversity and change.

### Enrollment Options

Hartford International University's graduate level degree and certificate programs are designed for flexibility. Students can move fluidly among a number of enrollment options depending on their life circumstances. The number of years it will take to complete a program will depend on the number of credits a student is able to take in a given year; however, most programs must be completed in four years. The enrollment options include:

#### **Part-time Study**

A part-time student is defined as taking six credits or less in a regular semester. Part-time study for Doctor of Ministry students is defined as 3 credits per semester.

#### **Full-time Study**

Full-time graduate study consists of a minimum course load of three courses (9 credits) per semester. Full-time study for Doctor of Ministry students consists of a minimum of two courses (6 credits) per semester.

### Non-Matriculated Students

Hartford International University welcomes students who wish to try out our courses without formally enrolling in a graduate certificate or degree program. There are two options for non-matriculated students, special student status or audit status.

### **Special Students**

Individuals with a bachelor's degree (or its educational equivalent), who wish to take courses for credit, but have not been admitted or matriculated into a Hartford International University graduate program, may register to take courses as a Special Student.

Special Students are required to complete all coursework and written assignments and are graded in accordance with the grading policies of Hartford International University for degree program students. Special Students are not assigned a faculty advisor; advisors are assigned at the time of admission and matriculation into a graduate program.

Special Students may register for and complete up to 6 credits (two 3-credit courses) before applying and being admitted to Hartford International University.

### **Auditors**

All courses (except for Program Specific Courses) are open to auditors on a space available basis. While auditing students are not graded, they are expected to complete readings and other coursework as determined by the faculty member teaching the course.

### **Registration Process for Non-Matriculated Students**

At the time of their first course new Special Students and Auditors apply for non-matriculated student status by completing the Special Student and Auditor Registration Form. Special students must submit an official copy of their bachelor's work, showing degree conferral, before their registration will be processed.

Special Students and auditors are encouraged to register for courses early in the registration period. Please note: Hartford International University reserves the right to limit the number of non-matriculated students in each course. Exclusion of non-matriculated students from a course due to over-enrollment will be based on the date of receipt of the course registration form and payment.

## Graduate Certificate in Interreligious Studies

Recognizing that flexibility is key to today's student, Hartford International University offers an alternative in graduate learning: the 12-credit Graduate Certificate in Interreligious Studies. This program provides opportunities for study without committing to a full degree program and serves as a great way to "test the waters." Enrolled students work with their academic advisor to select four courses that meet their educational objectives.

The Graduate Certificate program may be completed entirely online.

### **Program of Study**

*Planning the Graduate Certificate program of study:* At the time of admission, students are assigned a faculty advisor. Together, the student and the faculty advisor will select four courses that meet the student's educational objectives. Students will be expected to articulate how the courses they select meet their stated goals. The advisor will be responsible for informing the Dean that all graduate certificate requirements have been met.

### **Application and Admission**

Application deadlines: Rolling Admissions

An applicant's file is complete when the following items have been received by the Admissions Office:

1. The application form and application fee of \$50.
2. A statement of one page, double-spaced indicating the applicant's educational objectives in pursuing the graduate certificate.
3. Complete official transcripts from all previous undergraduate and graduate institutions.
4. One letter of recommendation from a professor or instructor who can speak to the applicant's academic abilities and potential (preferred), or a professional colleague who can speak to the applicant's ability or potential to manage graduate-level study.

To begin your application visit

<https://www.hartfordinternational.edu/interreligious-peace-studies-programs/admissions-aid/apply-hartford-international>. If you are unable to

complete the online application, you may also request a paper application by calling our Admissions Office at 860-509-9549.

A bachelor's degree (or its educational equivalent) at a satisfactory level of achievement from an accredited institution is a prerequisite for admission.

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

No transfer credit from other institutions or Advanced Standing credit will be allowed to count toward the Graduate Certificate.

Admission to the Graduate Certificate program does not constitute or guarantee admission to a Master of Arts degree program. Admission is granted only on the basis of the terms stated in this Catalogue and in the admission letter.

**Readmission:** See Academic Policies for Graduate Programs section, page 93.

### **Application Process to a Master of Arts Degree Program from the Certificate Program**

Students seeking admission to a Master of Arts degree program upon completion of a Graduate Certificate program of study need to provide the following:

1. Completed Master of Arts application (the \$50 application fee is waived).
2. A statement of purpose of three to four pages identifying the applicant's personal goals for the Master of Arts program, his/her perceived strengths, and his/her potential areas for development.
3. Original materials from the Graduate Certificate application. Please contact the Registrar's Office to request that your file and Hartford International University transcript be released to the Admissions Office.
4. Two Additional letters of recommendation
  - one letter from your faculty advisor
  - one letter from another faculty member with whom you have taken a course
5. Personal interview if required by program.

## Master of Arts in Interreligious Studies

The MA in Interreligious Studies (MAIRS) is a 36-credit-hour graduate degree that engages students in advanced academic study of the lived reality of religions in public multifaith contexts. It may also serve as a foundation for those pursuing other professional degrees or as a vehicle for the enhancement of one’s own faith and understanding. The MAIRS program provides a strong grounding in the foundational concepts and methods of Interreligious studies, relations between religions, and the study of lived religious traditions. Students may choose one of three specializations:

1. **Interreligious Studies**, which provides a flexible course of study based upon the student’s area of interest;
2. **Islamic Studies**, which focuses on the foundational texts of Islam as they are lived and interpreted by Muslims; and
3. **Ministerial Studies**, which centers on the Christian tradition and provides initial studies in scripture, theology, history, and the arts of ministry for those who are preparing for ministerial professions or who seek to move on to a Master of Divinity at a partner institution through the Cooperative M.Div. program.

The MAIRS curriculum is built around the engagement of students from different religious traditions who study the various topics and disciplines of religion, and who develop skills in religious performance.

### Curriculum Overview

Gateway Course	DI-550: Introduction to Interreligious Studies	3 credits
Team-Taught Seminars (Students select 2 of the 3)	RS-525: American Religious Realities TH-513: Faiths as Formal Realities IP-611: Peace, Justice, and Violence in Sacred Texts	6 credits
Specialization (select one of the following options)		24 credits

<p><b>Interreligious Studies</b> Students will select 8 elective courses (3 credits each) in consultation with their advisor.</p>	<p><b>Islamic Studies</b> Foundational Fields - 12 credits Beliefs and Practices - 6 credits Religious Pluralism - 3 credits Elective - 3 credits</p>	<p><b>Ministerial Studies</b> Scripture - 6 credits Arts of Ministry - 6 credits Foundations of the Christian Faith - 6 credits Beliefs and Practices of the Christian Faith - 6 credits</p>
<p>Final Requirement</p>	<p>MA Thesis or Project</p>	<p>3 credits</p>

### Language Proficiency

It is highly recommended for students in the Ministerial Studies and Islamic Studies specializations to demonstrate basic proficiency in reading scriptural texts, such as Hebrew, New Testament Greek or Qur’anic Arabic, prior to the completion of their final requirement. Demonstrating proficiency may be done in several ways: completion of Hartford International University courses with a “Pass,” transferred language courses from another accredited educational institution of a “B” or better, certification from an outside language institute, or testing out through a University-proctored exam.

### Program Requirements

#### DI-550: Introduction to Interreligious Studies (3 credits)

The gateway course to the degree, and one shared by the MA in Peacebuilding is DI-550: Introduction to Interreligious Studies, an intersectional, integrative course that promotes deep understanding of worldviews different from one’s own. The course integrates theory and practice in exploring how diverse individuals and groups understand “religion” and how those with differing understandings relate to one another. The course cultivates the dynamic link between theory and practice as it engages in critical investigation of relations between people (whether individuals or groups) who orient around “religion” differently. As an introduction to Interreligious Studies, this course explores such themes as the meaning of “religion,” the discourse of “othering” and theologies of religious difference, comparative theology, interreligious hermeneutics, urban social history methodologies, interreligious dialogue, faith-based collaboration, and more.

### **Team-Taught Seminars (6 credits)**

Two required team-taught interreligious seminars, one offered each semester, over a two-year period. These courses are organized as studies of various topics: scripture, theology, and the history and experience of religious communities in North American society. These courses draw on the expertise and skills of two faculty from different disciplines, and the experience and social location of each student. The themes and scope of the course will change each year.

Students will pick two of the three offered Team-Taught Seminars. The selection might be based on interest, field of study availability, or modality (online or face-to-face):

**RS-525: American Religious Realities** – Facilitates an understanding of the scope of America’s religious diversity: the nature of its current complexity and factors contributing to its emergence; the mutually influencing interactions between religious communities (their convictions, practices, and structures); and the American contextual trends, such as immigration, political issues, and social drivers like race, ethnicity, or gender. This course is taught with faculty of different traditions or backgrounds, and builds knowledge and skills for study within a multifaith setting.

**IP-611: Peace, Justice, and Violence in Sacred Texts** – Students in this course will examine sources from the Hebrew Bible, New Testament, and Quran that relate to peace, justice and violence. Students will analyze sacred texts in their original socio-historical contexts, and will explore diverse ways Jewish, Christian and Muslim sources confront and interpret these texts. Students will take a case study approach to investigate how texts from all three Abrahamic traditions can and have been used to legitimate violent conflict and injustice toward others in real-life settings (e.g., empires, religious persecution, colonialism, misogyny, racism, and Anti-Semitism), as well as how they can and have been used to promote peaceful practices and just relations (peace movements, provision of care for the poor and sick by religious orders and communities, peaceable co-existence and cooperation with religious and ethnic others, liberation and justice movements).

**TH-513: The Faiths as Formal Realities** – Explores how religious communities move from texts to practices with the use of structured beliefs or traditions, doctrines or approaches; and it will examine how these structures provide guidance or are challenged within specific contexts. This course is taught with faculty of different

traditions or backgrounds, and builds knowledge and skills for study within a multifaith setting.

### **Specialization Requirements (24 credits)**

#### **Interreligious Studies Specialization**

The Interreligious Studies Specialization provides students the opportunity to tailor a program according to their own academic interests. Offering the most flexibility of the three specializations, students are free to select any course that fulfills an area requirement for the Islamic Studies Specialization or Ministerial Studies Specialization. In close consultation with their academic advisor, students will select eight courses, for a total of 24 credits.

#### **Islamic Studies Specialization**

The Islamic Studies Specialization allows the student to explore topics of interest, within three defined areas of study.

Students will be required to fulfill the areas of study as follows:

#### **Foundational Fields (12 Credits)**

Courses in the Foundational Fields of Islamic Studies introduce students to the Qur'an, Hadith, and Tafsir literature, the major legal schools, theological, philosophical, and pietistic traditions.

Students may select any **four** of the following:

ET-621: Islam: Gender, Ethics, and Pluralism

ET-640: Introduction to Islamic Law

HI-536: Life of the Prophet Muhammad

HI-616: The Literary Legacy of the Islamic World

HI-624: Histories of Classical Islam: Peoples, Traditions, Institutions

HI-625: Modern Muslim Histories

IP-611: Peace, Justice, and Violence in Sacred Texts

RS-621: Authority in Shi'i Islam

SC-526: Foundational Sources of Islam

SC-539: Hadith Methodology: History and Transmission of the Prophetic Sunna

SC-556: Women in the Qur'an

SC-630: The Foundations of Qur'anic Studies: The History, Form, and Content of Islam's Holy Book

TH-553: Intro to Islamic Theology  
TH-622: God in Muslim Thought

Beliefs and Practices (6 credits)

Courses in Beliefs and Practices of Islam examine the ways in which Muslims of the past and present have understood and practiced their faith and continue to live out their faith tradition in specific contexts.

Students may select any **two** of the following:

AM-654: Muslim Public Speaking: History and Practice  
ET-655: Contemporary Islamic Ethics  
IP-614: Nonviolence in Faith-based Social Movements  
RS-631: Race, Religion and Politics  
RS-633: Arabian Nights  
SC-533: Intro to Shi'i Islam  
SC-556: Women in the Qur'an  
WS-639: Islamic Spirituality

Religious Pluralism (3 credits)

Courses in Religious Pluralism explore how Muslims have thought about, interacted with, and understood themselves in relation with other religious traditions.

Students may select **one** of the following:

DI-514: Suffering and Struggle  
DI-610-2: Faith in the Neighborhood: Understanding and Engaging the World's Religions in America  
ET-631: Environmental Ethics  
G-HRI 600: Anti-Semitism and Racism in America Today  
HI-523: History of Christianity: Defining Moments that Shaped a Faith  
HI-532: Contemporary World Christianity  
HI-539: Are We Children of Abraham? Exploring the Relationships Between Judaism, Christianity, and Islam  
HI-619: Muslim-Christian Conflict or Cooperation: The Politics of Interpreting Our Shared Past  
HI-628: Muslims in American Religious History  
RS-627: Christian-Muslim Relations in Indonesia  
RS-634-3: Interfaith and Civic Engagement  
SC-522: Hebrew Bible Survey

SC-634: Major Themes of the Bible & Qur'an  
SC-636: Images of Jesus in Christian & Muslim Sacred Writings  
SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination  
SC-715: Gender, Power and Women  
TH-505: Introduction to Christian Theology  
TH-526: Introduction to Black Theology  
TH-609: Christian-Muslim Dialogues in Early Christian Theology  
TH-611: Theological Approaches to Religious Pluralism  
TH-616: Jesus in Christianity and Islam

Elective Course (3 credits)

Students will also select one Elective (3 credits) course in any of the areas above or a course in the Arabic language.

**The Ministerial Studies Specialization**

The Ministerial Studies Specialization is intended to provide students with a foundational study of the arts of ministry. Students may also utilize this pathway to complete a Master of Divinity at one of our partner schools through the Cooperative MDiv. Program. Hartford International University has partnership agreements with Boston University School of Theology, Chicago Theological Seminary, Drew University, and Yale Divinity School, to accept up to 36 credits for those students who wish to complete a Master of Divinity at one of these schools. Finally, students may also wish to continue on with the professional Master of Arts in Chaplaincy. To do this they must also apply to the Admissions committee for that degree.

Ministerial Studies Specialization courses allow the student to explore topics of interest in their preparation for ministry, or transfer to a Master of Divinity program at a partner institution, as outlined above. Cooperative MDiv. Students should review the "Advising Guidelines" of each partner school. They should also consult closely with their advisor each semester.

Students will be required to fulfill the four areas of study as follows:

Scripture (6 credits)

Courses in the Scripture will introduce students to the scholarly study of the Hebrew Bible and the Christian New Testament as sacred Scriptures, and to their

relation to the historic contexts out of which they arose. They will be introduced to the original languages and to the primary methods used by different faith communities to interpret them.

Students may select any **two** of the following:

SC-518-2: There's Something About Mary

SC-522: Hebrew Bible Survey

SC-531: New Testament Survey

SC-540: The Synoptic Gospels

SC-614: The Parables of Jesus

SC-617: The Pauline Letters

SC-639-2: The World of the Prophets

SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination

SC-715: Gender, Power and Women

#### Arts of Ministry (6 credits)

Courses in the Arts of Ministry will introduce students into the theological rationale and demonstrate basic knowledge and skills in ministry, such as preaching, counseling, and the various requirements of congregational leadership within an ecumenical and multifaith setting.

Students may select any **two** of the following:

AM-604-3: Theologies of Chaplaincy: Bringing God into the Multifaith Encounter on the Edge of Religion

AM-625: The Art of Preaching

AM-638: Essential Skills in Pastoral Counseling and Ministry

AM-667-2: Interfaith Leadership in Times of Crisis

AM-669: Growing a Hybrid Congregation: When Technology Marries Theology

AM-673: Building an International Strategy for the (Post-Pandemic) Future

AM-674: LGBTQ History & Theory

AM-690: Stewardship

AM-731-2: Psychology of Trauma

CH-520: Theology and Scripture in Spiritual Care Practice

CH-530: Chaplaincy Models and Methods

CH-621: Death and Dying

CH-628: Beyond Candles: Public Rituals

CH-730: Resilience for Spiritual Leaders

DI-635: Healing our Divisions: Capacity Building for Interfaith Leaders  
IP-510: Constructive Conflict Intervention  
RS-634-3: Interfaith and Civic Engagement  
SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination

Foundations of the Christian Faith (6 credits)

The Foundations of the Christian faith requirement provides students the opportunity to examine the foundations and development of Christian faith, its major, doctrines, traditions, the important historical moments of the Christian tradition, and the ability to articulate the differences with other religious traditions

Students may select any **two** of the following:

ET-546: Theology, Ethics, and Public Life  
G-HGS 562: The Church and the Holocaust  
G-HGS 727: Post-Holocaust Theologies  
HI-523: History of Christianity: Defining Moments that Shaped a Faith  
HI-532: Contemporary World Christianity  
HI-571: American Religious History  
SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination  
TH-505: Introduction to Christian Theology  
TH-526: Introduction to Black Theology  
TH-605: Contextual Theologies

Beliefs and Practices (6 credits)

The Beliefs and Practices requirement provides students the opportunity to analyze how Christian communities of the past and present have understood and practiced their faith, and continue to live out their faith tradition in specific contexts.

Students may select any **two** of the following:

AM-521: Contemplative Prayer Practices  
DI-501: Introduction to Islam for Non-Muslims  
ET-631-2: Environmental Ethics  
G-HRI 600: Anti-Semitism and Racism in America Today  
HI-539: Are We Children of Abraham? Exploring the Relationships Between Judaism, Christianity, and Islam  
HI-617: The Politics of Religious Liberty

HI-628: Muslims in American Religious History  
IP-614: Nonviolence in Faith-Based Social Movements  
RS-531: Religion, Film, and Spirituality  
RS-602: Understanding Congregations  
RS-603: Religious Innovation  
RS-612: None's Religion: Understanding and Addressing the Religiously Unaffiliated Population  
RS-631: Race, Religion and Politics  
RS-634-3: Interfaith and Civic Engagement  
RS-638: LGBTQ History & Theory and What a Movement Can Teach Congregations  
RS-661-2: Women, Religion and the Future of Faith Communities  
RS-668: Religious Adaptation and the Pandemic Challenge  
RS-672-2: Tackling the Issue: Retaining Young People in Faith Communities  
SC-634: Major Themes of the Bible & Qur'an  
SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination  
TH-611: Theological Approaches to Religious Pluralism  
TH-616: Jesus in Christianity and Islam  
WS-511: Longing for God? Christian Spirituality in Theological Perspective

### **Final Requirement (3 credits)**

Students will select between a final project or thesis. Completion of a thesis is strongly recommended for students considering further graduate study, particularly a Ph.D., at any point in their future. Students in the Ministerial Studies specialization who intend to transfer to one of our partner schools to complete the M.Div. will take an additional elective instead of completing a final requirement.

### **Learning Outcomes**

1. Gain a strong grounding in the **discipline of interreligious studies**, being able to demonstrate fluency in the foundational concepts, insights and methods of interreligious studies and the application of those methods within contemporary lived multifaith realities.
2. Benefit from the formal study of and immersion in interreligious studies within a **multifaith classroom context**, which requires the knowledge, skills, and attitudes required for respectful and substantive dialogue.
3. Be introduced to the interdisciplinary study of **contemporary religious communities** analyzing the impact of local, social and political contexts on beliefs and practices.

4. Gain an understanding of the role of the **sacred texts** of Judaism, Christianity, and Islam, being able to explain contemporary and historical approaches to the interpretation of scripture, as well as to recognize various communal and individual approaches to scriptures.
5. Examine the lived and historic **theological or legal traditions** within Judaism, Christianity, and Islam, being able to explain how communities move from the text to structured beliefs and traditions, approaches, and doctrines within various communities.
6. Conduct regular, **advanced level research** in the field of interreligious studies that enables them to articulate their own experiences and understandings, using responsible research methods, proper citation methods, and careful judgement in selecting and interpreting sources.

### Application and Admission

#### **Application deadlines:**

- Rolling Admissions (priority deadline: June 15 for International Students) for the Fall Semester; to be considered for scholarships, separate Hartford International University Financial Supplement Form and scholarship application must be completed and submitted to the Financial Aid Office by June 1st.
- Rolling Admissions (priority deadline: November 1) for the Spring Semester.

#### **Application Requirements:**

1. **Prior Education:** Complete official transcripts from all previous undergraduate and graduate institutions must be submitted to the Admission's Office. A bachelor's degree (or its educational equivalent) at a high level of achievement from an accredited institution is a prerequisite for admission. Admission is granted only on the basis of the terms stated in the Hartford International University Catalogue and in the admission letter. In unusual circumstances, a limited number of highly qualified students without the requisite Bachelor's Degree will be considered for admission; please refer to the Non-BA Admission Policy on page 42. Applicants possessing international education credentials are required to submit transcripts in English or accompanied by a certified English translation. Non-

U.S. transcripts must be evaluated by a credential evaluation service such as wes.org or by a member organization of NACES ([www.naces.org](http://www.naces.org))

2. **Statement of Purpose:** Each Statement of Purpose is unique and is meant to be an expression of the individuals that write them. We want to know what is important to you, what has shaped you, and, ultimately, who you are. You have the opportunity to tell us about the aspects of your character and experience that help us understand why you are a good match for this program. We also want to know how you would both gain from and contribute to our unique environment. The Statement of Purpose should be four to five pages (typed, double-spaced) and should reflect on:
  - your goals in seeking theological education and the life experiences or values that have led you to do so;
  - the reasons you have chosen Hartford International University, in particular;
  - your educational/ vocational goals;
  - your perceived strengths and potential areas for development.
3. **References:** Three letters of recommendation. At least one letter must be from a faculty member of an institution from which the applicant has earned a degree or another person who can speak to the applicant's potential for graduate level or a person from the applicant's religious community or work place who can speak to the applicant's potential for graduate level study.
4. **English Language Proficiency:** Students who are not native English speakers or who have not had English as a primary language of instruction in their academic studies, are required to submit scores of the Test of English as a Foreign Language (TOEFL), the International English Language Testing System (IELTS), or the Duolingo English Test (DET) examination and achieve a minimum score of 80 on the internet version of TOEFL or 550 on the paper-based total, 6.5 on the IELTS, or 110 on the DET.

All completed applications are reviewed by the Admissions Committee. To begin your application visit <https://www.hartfordinternational.edu/interreligious-peace-studies-programs/admissions-aid/apply-hartford-international>. If you are unable to complete the online application, you may also request a paper application by calling our Admissions Office at 860-509-9549.

### **Transfer Credit**

Applicants who have previously taken graduate level courses in religion from an accredited institution may be eligible for up to 9 credits of transfer credit. Requests concerning transfer credit should be made at the time of application.

**Readmission:** See Academic Policies for Graduate Programs section, page 93.

## Cooperative Master of Divinity Program

Hartford International University has cooperative agreements with Boston University School of Theology (BUSTH), Chicago Theological Seminary (CTS), Drew Theological School (DUTS) and Yale Divinity School (YDS) that allow qualified MA in Interreligious Studies students with a specialization in Ministerial Studies, to begin their studies at Hartford International University and, if accepted, to proceed to either of the cooperating seminaries to pursue a Master of Divinity (M.Div.) degree. These cooperative agreements allow students to transfer up to 36 credits of coursework.

The specific policies and procedures governing the cooperative Master of Divinity program are covered in detail in a document called "[Procedures for Students in Hartford International University's Cooperative Master of Divinity Program](#)" available online from the University's website. It is very important that students choosing to proceed with this option obtain this document at the beginning of their studies at Hartford International University and consult with their faculty advisor carefully when selecting courses at Hartford International University.

In general, any student choosing to pursue the Cooperative Master of Divinity Program option needs to be aware of the following:

- Students must apply to the Master of Arts in Interreligious Studies program, indicating their interest in the Ministerial Studies specialization and their intent to transfer to a partner institution.
- Once matriculated, students should meet with the Academic Dean for an advising session regarding their intention to apply to a partner institution.
- Before applying to a partner institution, the student must be in good standing and must have completed at least 24 credits at Hartford International University. At least 12 of the 24 credits must have been earned in courses taught by at least two different core faculty or faculty associates.
- When applying to any of our partner institutions, a letter of reference will be supplied by the Academic Dean's office, as one of the required recommendation letters.
- For students intending to matriculate to YDS, be aware that YDS will not transfer in week-long intensive courses taken at Hartford International University during the January or June terms or any asynchronous courses taken online.

**Application and Admission**

The application and admission processes for the Cooperative Master of Divinity program are the same processes that apply to application, admission and financial aid for the MA in Interreligious Studies program at Hartford International University. Please see the MA in Interreligious Studies - Application and Admission section on page 24 for complete information.

## Master of Arts in Chaplaincy

The Master of Arts in Chaplaincy (MAC) is designed to equip students to serve as chaplains in many settings – from hospitals and prisons to universities, the military, and beyond. The MAC provides rigorous preparation for chaplaincy service in the interreligious environment of Hartford International University, and it offers an optional specialization in Islamic Chaplaincy. As part of the Islamic Chaplaincy Program at Hartford International University, students can take the MAC degree with a specialization in Islamic Chaplaincy after completing the MAIRS degree with a specialization in Islamic Studies (see page 31).

The MA in Chaplaincy equips students to integrate spiritual caregiving theory and practice by combining classwork and Field Education, Clinical Pastoral Education and individual advisement. The program provides students the concrete skills necessary for working in a multifaith environment, preparing them to meet the “Common Qualifications and Competencies for Professional Chaplains” published by the Board of Chaplaincy Certification, Inc. (BCCI) and the “Standards of Practice for Professional Chaplains” of the Association of Professional Chaplains.

The MAC is a 36-credit degree program that can be completed in two years by a full-time student. The program can be completed online, but it may take a distance student more than two years to complete.

### Curriculum Overview

Core Courses	12 credits
Elective Courses	15 credits
Field Education	6 credits
Clinical Pastoral Education	3 credits

### Program Requirements

#### Required Core Courses (12 credits)

CH-530: Chaplaincy Models and Methods

CH-520: Theology and Scriptures in Spiritual Care Practice

CH-510: Sociology and Psychology for Chaplaincy

## CH-540: Religious and Cultural Contemporary Ethics

### **Elective Courses (15 credits)**

Courses should be chosen with an eye toward mastery of BCCI competencies not addressed in other courses, and they should be chosen with the guidance of the Program Directors. Electives will be selected based upon the student's interest in pursuing chaplaincy in the fields of Health Care, Prisons, Military, Education, Community, and in Third Spaces.

Students may select any **five** of the following:

AM-521: Contemplative Prayer Practices

AM-550: Quran Recitation/Tajweed

AM-604-3: Theologies of Chaplaincy: Bringing God into the Multifaith Encounter on the Edge of Religion

AM-625: The Art of Preaching

AM-638: Essential Skills in Pastoral Counseling and Ministry

AM-654: Muslim Public Speaking: History and Practice

AM-659: Prison Ministry: Healing From the Inside Out

AM-667-2: Interfaith Leadership in Times of Crisis

AM-692: Basics of Counseling Technique

AM-731-2: Psychology of Trauma

CH-524: University Chaplaincy

CH-615: Mental Health: A Spiritual Perspective

CH-621: Death and Dying

CH-628: Beyond Candles: Public Rituals

CH-725: Advanced Counseling Technique

CH-730: Resilience for Spiritual Leaders

DI-635: Healing our Divisions: Capacity Building for Interfaith Leaders

ET-631-2: Environmental Ethics

ET-640: Islamic Law

G-HGS 727: Post-Holocaust Theologies

HI-532: Contemporary World Christianity

HI-625: Modern Muslim Histories

IP-510: Constructive Conflict Intervention

IP-511: Restorative History: Building Peace After Collective Trauma

IP-610: Peacebuilding Skills: Dialogue, Trauma & Restorative Justice

IP-611: Peace, Justice, and Violence in Sacred Texts

IP-612: Religious Leadership for Peaceful Change

RS-634-3: Interfaith and Civic Engagement  
SC-522: Hebrew Bible Survey  
SC-523: The Torah  
SC-556: Women in the Qur'an  
SC-652: Major Themes of the Bible & Qur'an  
SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination  
TH-513: The Faiths as Formal Realities  
TH-526: Introduction to Black Theology  
TH-611: Theological Approaches to Religious Diversity  
TH-622: God in Muslim Thought

A course offered by the Center for Chaplaincy Studies, with the prefix CCS, can also count as an elective in the MAC program. Through a partnership, The Center for Chaplaincy Studies makes courses available to HIU students in the fall and spring terms.

### **Specialization in Islamic Chaplaincy**

Students in the Islamic Chaplaincy specialization will take **CH-618: Muslim Pastoral Theology** and, with advisement from the Program Director, select any **four** of the following:

AM-550: Quran Recitation/Tajweed  
AM-551: Quran Recitation/Tajweed II  
AM-625: The Art of Preaching  
AM-654: Muslim Public Speaking: History and Practice  
AM-659: Prison Ministry: Healing From the Inside Out  
AM-692: Basics of Counseling Technique  
AM-731-2: Psychology of Trauma  
CH-524: University Chaplaincy  
CH-615: Mental Health: A Spiritual Perspective  
CH-725: Advanced Counseling Technique  
DI-635: Healing our Divisions: Capacity Building for Interfaith Leaders  
ET-631-2: Environmental Ethics  
ET-640: Islamic Law  
ET-643: The Higher Objectives of Islamic Law  
HI-532: Contemporary World Christianity  
HI-625: Modern Muslim Histories

IP-510: Constructive Conflict Intervention  
 IP-511: Restorative History: Building Peace After Collective Trauma  
 IP-610: Peacebuilding Skills: Dialogue, Trauma & Restorative Justice  
 IP-611: Peace, Justice, and Violence in Sacred Texts  
 IP-612: Religious Leadership for Peaceful Change  
 RS-634-3: Interfaith and Civic Engagement  
 SC-522: Hebrew Bible Survey  
 SC-523: The Torah  
 SC-526: Foundational Sources of Islam  
 SC-556: Women in the Qur'an  
 SC-652: Major Themes of the Bible & Qur'an  
 SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination  
 TH-513: The Faiths as Formal Realities  
 TH-526: Introduction to Black Theology  
 TH-611: Theological Approaches to Religious Diversity  
 TH-622: God in Muslim Thought  
 TH-627-3: Prophetic Biography: A Model of Pastoral Care and Praxis  
 WS-639: Islamic Spirituality

A course offered by the Center for Chaplaincy Studies, with the prefix CCS, can also count as an elective in the Islamic Chaplaincy Specialization of the MAC program. Through a partnership, The Center for Chaplaincy Studies makes courses available to HIU students in the fall and spring terms.

**Field Education (6 credits)**

Field Education for the MA in Chaplaincy is under the supervision of the Director of Field Education. The aim of the two-semester (6 credit) practicum is for students to engage in the practice of chaplaincy and have structured reflection on the integration of the theory and practice of chaplaincy. Students will gather in reflection groups, which will be taught in person. Remote students will have separate reflection groups. Chaplaincy Students must pass a year one oral integrative exam to engage in their first unit of field education, and successfully complete the first unit in order to register for the second unit. Students must meet with the Director of Field Education and one of the Chaplaincy Co-Directors to discuss appropriate field-education placements. The class will be graded Pass/Fail.

### **Clinical Pastoral Education (3 credits)**

Students must complete one full unit of ACPE accredited Clinical Pastoral Education. Students can substitute one additional unit of CPE as an elective; the additional unit of CPE must be level II or higher. Students must meet with the Director of Field Education to discuss appropriate CPE sites. The class will be graded Pass/Fail.

### **Learning Outcomes**

1. As captured in the BCCI competencies, students will be able to use the intellectual, interpersonal, and professional skills needed to provide chaplaincy care in complex, pluralistic environments. These are described in Sections I-IV of the Common Qualifications and Competencies for Professional Chaplains, set by the Board of Chaplaincy Certification Inc. These include:
  - Section I: Integration of Theory and Practice Competencies
  - Section II: Professional Identity and Conduct Competencies
  - Section III: Professional Practice Skills Competencies
  - Section IV: Organizational Leadership Competencies
2. Graduates will have demonstrated knowledge of the Association of Professional Chaplains' fifteen "Standards of Practice for Professional Chaplains."
3. Graduates will have command of the Association of Professional Chaplains Code of Ethics, the evidence for this being recorded on Hartford International University's "Code of Ethics Worksheet."
4. Graduates will have a working knowledge in scriptural languages, and/or ability to recite passages from scripture.

### **Application and Admission**

#### **Application deadlines**

- Rolling Admissions (June 15 for International Students) for the Fall Semester; to be considered for financial aid, separate Applications for Financial Assistance must be completed and submitted to the Financial Aid Office by June 1st.
- Rolling Admissions (November 1 for International Students) for the Spring Semester.

#### **Application Requirements**

1. **Prior Education:** Complete official transcripts from all previous undergraduate and graduate institutions must be submitted to the Admission's Office. A bachelor's degree (or its educational equivalent) at a high level of achievement from an accredited institution is a prerequisite for admission. Admission is granted only on the basis of the terms stated in the Hartford International University Catalogue and in the admission letter. Applicants possessing international education credentials are required to submit transcripts in English or accompanied by a certified English translation. Non-U.S. transcripts must be evaluated by a credential evaluation service such as [wes.org](http://wes.org) or by a member organization of NACES ([www.naces.org](http://www.naces.org))
  
2. **Statement of Purpose:** Each Statement of Purpose is unique and is meant to be an expression of the individuals that write them. We want to know what is important to you, what has shaped you, and, ultimately, who you are. You have the opportunity to tell us about the aspects of your character and experience that help us understand why you are a good match for this program. We also want to know how you would both gain from and contribute to our unique environment. The Statement of Purpose should be four to five pages (typed, double-spaced) and should reflect on:
  - your goals in seeking theological education and the experiences or values that have led you to do so;
  - the reasons you have chosen Hartford International University, in particular;
  - your educational/ vocational goals;
  - your perceived strengths and potential areas for development;
  - the life experiences that have most significantly shaped you in terms of your interest in chaplaincy
  
3. **References:** Three letters of recommendation. At least one letter must be from a faculty member of an institution from which the applicant has earned a degree or another person who can speak to the applicant's potential for graduate level study; at least one recommendation must be from an individual who can speak to the applicant's potential for service as a chaplain.
  
4. **English Language Proficiency:** Students who are not native English speakers or who have not had English as a primary language of instruction in their

academic studies, are required to submit scores of the Test of English as a Foreign Language (TOEFL), the International English Language Testing System (IELTS), or the Duolingo English Test (DET) examination and achieve a minimum score of 80 on the internet version of TOEFL or 550 on the paper-based total, 6.5 on the IELTS, or 110 on the DET.

5. **Interview:** An interview with a Chaplaincy Program Co-Director will be scheduled once the items listed above are submitted.

All completed applications are reviewed by the Admissions Committee. To begin your application visit <https://www.hartfordinternational.edu/interreligious-peace-studies-programs/admissions-aid/apply-hartford-international>. If you are unable to complete the online application, you may also request a paper application by calling our Admissions Office at 860-509-9549.

### **Transfer Credit**

Applicants who have previously taken graduate level courses in the areas of Arts of Ministry or Practical Theology from an accredited institution may be eligible for up to 6 credit of transfer credit. Requests concerning transfer credit should be made at the time of application. Prior courses approved for transfer credit will count toward the elective requirement of the MA in Chaplaincy.

**Readmission:** See Academic Policies for Graduate Programs section, page 93.

## Islamic Chaplaincy Program

Since 2001, Hartford International University's renowned **Islamic Chaplaincy Program** has produced professionals who are now leaders in the field of chaplaincy. These chaplains serve in diverse settings in federal prisons, armed services, in private and public hospitals, and higher education.

Twenty years on, the Islamic Chaplaincy Program has once again developed an innovative pathway to the profession of Chaplaincy for Muslim students. The new Islamic Chaplaincy curriculum has based its learning outcomes on the [Association of Professional Chaplains' Common Qualifications and Competencies for Professional Chaplains](#). The core requirements integrate theories with practices of chaplaincy rooted in the Islamic tradition. The goal is to produce chaplains who demonstrate the following abilities and qualities:

- Are self-reflective in their professional identity and conduct.
- Apply institutional and organizational knowledge in their professional practice as religious leaders.

The Islamic Chaplaincy Program builds on the current strengths of Hartford International University, which include:

- the strong academic curriculum developed by excellent scholar-practitioner faculty;
- the interfaith orientation, work, and scholarship of the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations; and
- the expertise of the Hartford Institute for Religion Research in working with active faith communities.

### **Pathways through the Islamic Chaplaincy Program:**

There are two pathways to professional positions in Islamic chaplaincy. The choice of the right degree program depends on the academic, Islamic, and professional training and experience with which a student enters the University.

1. Applicants who wish to gain both mastery over relevant academic fields and the skills and aptitudes of professional chaplaincy should apply to the 36-credit hour academic **Master of Arts in Interreligious Studies (MAIRS)** with a specialization in **Islamic Studies**. Upon completion of this degree, students

will continue on to the professional **Master of Arts in Chaplaincy (MAC)**, with a specialization in **Islamic Chaplaincy**. This pathway is a 72-credit program that combines academic study and practical training. The two degrees may not be done concurrently.

2. Applicants with prerequisite knowledge and significant professional practice of chaplaincy who interview successfully with the director of the MAC program and are approved by the Admissions Committee may elect to matriculate directly into the **Master of Arts in Chaplaincy (MAC)**.

Note: The United States Armed Forces expects students who want to be military chaplains to earn at least 81 credit hours worth of graduate level work. This would require completion of both the Master of Arts in Interreligious Studies and the Master of Arts in Chaplaincy with at least three additional courses.

### **Faculty Mentoring**

In consultation with the Director of the Islamic Chaplaincy Program, each student's program will be customized to meet their particular educational needs and professional/vocational objectives within the formal guidelines and criteria established for the Islamic Chaplaincy Program at Hartford International University. Depending on the applicant's previous education, experience, and the applicant's future goals and intended career path, the applicant may be required to complete both degrees of the Islamic Chaplaincy Program. For further information, contact the Admissions Office at [admissions@hartfordinternational.edu](mailto:admissions@hartfordinternational.edu).

### **Financial Aid and Scholarships**

For information about financial assistance available through Hartford International University see the *Financial Aid and Scholarship Information for Graduate Students* section of the catalogue on page 78. In addition to the general options listed there, there are two financial assistance programs available through the university only for Islamic Chaplaincy students.

### **FADEL Education Foundation and Hartford International University Prison**

**Chaplaincy Scholarship:** As the scholarship's name states, only students who will pursue careers in Correctional chaplaincy are eligible for this program. Contact the director of the Islamic chaplaincy program for further information.

## Master of Arts in International Peacebuilding

The Master of Arts in International Peacebuilding (MAP) is a one-year, 36-credit, professional master’s degree which develops students’ capacity to build vibrant, healthy inter-and-intra-religious relationships. Students will develop interreligious literacy and acquire constructive conflict intervention skills through a combination of service learning, traditional courses, experiential courses, and project-based learning.

MAP students will be deeply engaged in creating their own transformative experience through the living and learning environment, extensive community engagement, experience-based learning, and reflective practices threaded throughout their academic work. Among other topics, students will study: the history and theology of the Abrahamic faiths, peace and violence in scripture, religious leadership, project planning, mediation, trauma awareness, and restorative justice. The student cohort will be in residence at Hartford International University for an academic year before completing their degree with a relationship-building capstone project in their home country or community.

### Curriculum Overview

Semester	Course	Credits
August	IP-500: Introduction to Peacebuilding	3 credits
Fall Semester	DI-550: Introduction to Interreligious Studies	3 credits
	IP-511: Restorative History: Building Peace after Collective Trauma	3 credits
	IP-510: Constructive Conflict Intervention	3 credits
	IP-520: Field Education I	3 credits
Intercession	IP-610: Peacebuilding Skills: Trauma & Restorative Justice	3 credits
Spring Semester	IP-530: Cocurricular Learning Community	3 credits
	<i>Students choose two of the following three courses:</i>  IP-611: Peace, Justice, and Violence in Sacred Texts IP-614: Nonviolence and Faith-Based Social Movements CH-730: Resilience for Spiritual Leaders	6 credits

	IP-620: Field Education II	3 credits
Summer Semester	IP-613: Identity and Otherness in Religious Communities	3 credits
	Capstone: Project Proposal /Personal Action Proposal -OR- Project Report/Personal Action Report	3 credits

### Capstone Project or Personal Action Plan

There are four options for MAP capstones. Choosing the correct option will depend on whether or not a student is returning to a community they know well, and if they must complete their degree work in 12 months or can take some additional time (up to 16 months maximum). The four options are summarized in the matrix below.

	Returning to home community	Moving to new community
Complete work in 12 months	Student completes a Project Proposal	Student completes a Personal Action Proposal
Take up to 16 months	Student works on a Project	Student works on a Personal Action Plan

### Projects vs. Personal Action Plans

**Project:** Students who are returning to jobs/congregations/communities they have been part of for a while will likely have opportunities to work on a project around a need that their workplace, congregation, or community has already identified. Projects address a need or solve a problem in a community; they are not simply doing things the student believes to be beneficial.

**Personal Action Plan:** Students who are less well integrated into the places they will go after their time at Hartford International University will instead map out their own theory of change as a peacebuilder, plan and begin actions they will take in relation to what they learned at Hartford International University in order to be an agent of that change.

Students completing their work in 12 months will submit their proposals by the end of July. Students who take more than 12 months and begin work on their projects or personal action plans will submit a report in November. There is no expectation that projects will be finished. Instead, the report will describe the work that has been done, celebrate successes, analyze obstacles faced, and most importantly, reflect on what they have learned in the process of trying to apply what they studied at Hartford International University

### **Experience-based Learning**

MAP will emphasize Experience-based Learning (EbL) throughout the program. We recognize that significant learning takes place outside of the classroom, and by engaging in good EbL practices, we can help students make that learning meaningful in ways which achieve program outcomes. Hartford International University will use a multi-part EbL learning model that emphasizes preparation prior to an experience to evoke prior knowledge and set learning goals. After an experience, reflection is critical to allow students to construct meaning from that experience.

MAP students will encounter EbL in multiple ways:

- Practical and applied courses: Courses such as Constructive Conflict Intervention and Peace Skills: Trauma and Restorative Justice will use case studies, role-plays, and simulations to build skills.
- Field Education: service placements are by nature experiential, and preparation and frequent reflection activities will allow students to learn from these experiences. Students will also be studying project planning concepts and tools, which they will learn through simulations and reflection on the workings of their service placements.
- Courses with added EbL components: many other courses will include case studies, site visits and guest speakers. Instructors will employ the EbL model of preparation and reflection to make sure those are rich learning experiences.
- Living and learning environment: Students learn a great deal from their life together on the Hartford International University campus. In the reflection components of their coursework, they will be invited to share how those experiences are shaping them as inter-religious peacebuilders.

### **Learning Outcomes**

Overall Program Mission: To foster the creativity and agency of emerging peacebuilders. To equip them to use religion as a catalyst for peacebuilding and to pursue peaceful change in religious and interreligious settings.

#### **Through completing the MAP program, you will become capable of:**

1. Building the internal resources necessary to engage conflict constructively.
  - Investigate your own inner world, including your motivations for participating in peacebuilding work, the mindsets you bring to conflict, your loyalties and biases, your reactions to complexity and ambiguity, and important components of your identity.
  - Assess how your faith tradition and culture influence your motivations, mindsets, biases, and reactions.
2. Practicing and modeling skills which build empathic relationships within groups, with the ultimate goal of nurturing communities that foster inclusivity and compassion.
  - Demonstrate the skill of active listening.
  - Demonstrate the skill of eliciting and sharing stories.
  - Explain and practice methods of leading groups into safely engaging across significant differences.
3. Explain and apply theories of social change.
  - Analyze case studies and real-world situations through the lenses of web-building, contact theory, and complex contagion.
4. Applying conflict transformation tools and processes.
  - Evaluate case studies and real-world problems using Conflict Analysis.
  - Map the Theory of Change of projects, organizations, and movements.
  - Use Stakeholder Analysis as a tool for planning projects or programs.
5. Practicing peacebuilding processes. Developing the capacity to choose among them, or to adapt them as needed to situations of conflict and injustice.
  - Lead a multi-stage mediation role-playing exercise.
  - Actively participate in a Reflective Structured Dialogue and explain the method and its uses.
  - Lead a Restorative circle or conference in a role-playing exercise.
6. Gaining fluency in Interreligious Studies:
  - Explain and use important theoretical approaches to religious studies.

- Analyze how religions are used to think and talk about morality, ethics, and politics.
  - Illustrate how religions help people promote peace or harm, both within and between communities.
7. Demonstrating knowledge of Christianity, Judaism, Islam, and the history of their mutual relations.
- Articulate the basic teachings, practices, and emphases of the Muslim, Christian, and Jewish faiths, while recognizing important differences within each tradition.
  - Explain major turning points in the history of relations between Jews, Christians, and Muslims.
  - Analyze and compare how each tradition (Judaism, Christianity, and Islam) has been used to facilitate peacebuilding and how each tradition has been used for harm.
  - Develop the willingness and capacity to critique the traditions and movements one is a part of, including shared stances toward the other.
8. Practicing interreligious community-building.
- Accept and value the diverse ways that people pray, eat, prepare food, dress, and relate to each other within the program community.
  - Receive and honor what it means to be Christian, Jewish, or Muslim through the eyes and experience of your religious neighbor.

### Application and Admission

Applications for the fall semester must be completed by **February 1<sup>st</sup>**.

#### **Admissions Requirements:**

1. **Prior Education:** Complete official transcripts from all previous undergraduate and graduate institutions must be submitted to the Admission's Office. A bachelor's degree (or its educational equivalent) at a high level of achievement from an accredited institution is a prerequisite for admissions. Admission is granted only on the basis of the terms stated in the Hartford University Catalogue and in the admission letter.

Applicants are required to present transcripts in English or accompanied by a certified English translation. Non-U.S. transcripts must be evaluated by a credential evaluation service such as [wes.org](http://wes.org) or by a member

organization of NACES ([www.naces.org](http://www.naces.org))

2. **Statement of Purpose:** Each Statement of Purpose is unique and is meant to be an expression of the individuals that write them. We want to know what is important to you, what has shaped you, and, ultimately, who you are. You have the opportunity to tell us about the aspects of your character and experience that help us understand why you are a good match for this program. We also want to know how you would both gain from and contribute to our unique environment.

The Statement of Purpose should reflect on:

- your goals in seeking theological education and the experiences or values that have led you to do so;
- the reasons you have chosen Hartford International University, in particular;
- your educational/ vocational goals;
- the life experiences that have most significantly shaped you in terms of your interest in interfaith engagement and/or peacebuilding;
- any particular issues in your community about which you are passionate.

Required length: 750-1200 words (three to five pages typed, double-spaced)

3. **References:** Three letters of recommendation (one academic, one related to peacebuilding or interfaith work, one character) are required.
4. **Interview:** Applicants who meet the minimum educational requirements and whose Statements of Purpose align with the program's mission and goals will be contacted for an interview by the program director.
5. **International Applicants:** International applicants must also provide proof of a valid passport at the time of application.
6. **English Language Proficiency:** Students who are not native English speakers or who have not had English as a primary language of instruction in their academic studies, are required to submit scores of the Test of English as a Foreign Language (TOEFL), the International English Language

Testing System (IELTS), or the Duolingo English Test (DET) examination and achieve a minimum score of 80 on the internet version of TOEFL or 550 on the paper-based total, 6.5 on the IELTS, or 110 on the DET.

**Please direct any questions to the Office of Admission at [admissions@hartfordinternational.edu](mailto:admissions@hartfordinternational.edu).**

**Transfer Credit**

Transfer credit will not be granted.

**Financial Aid and Scholarships**

Full scholarships are available for the 2023-24 academic year.

## Non-BA Admission

At Hartford International University we recognize that there are adult learners who, for a variety of reasons, have not completed formal undergraduate education, but still possess the ability and potential to complete professional graduate level work. In accordance with ATS standards, this admission process provides access to formal theological education for those who meet the following requirements for our Master of Arts in Interreligious Studies degree.

### Minimum Admission Requirements

1. **15 Undergraduate credits with grades of B or better, including course work in English language or Literature, and the Humanities or Social Sciences, OR Certification of attendance at a foreign educational or religious institution at the post-secondary level.**
2. **Statement of Purpose**
  - A three-page statement to include how the applicant's professional life, education, training, and experiences have prepared the student for graduate study at Hartford International University.
3. **Writing Proficiency Evaluation**
  - All applicants who have completed requirements one and two will be evaluated for writing proficiency. It will have three possible determinations: "Not yet ready to write at the graduate level, Able to write at the graduate level with support, Able to write at the graduate level without support." Only students scoring at that last, highest level will be advanced to the Admissions Committee for review.
4. **Evidence of ministry experience and/or competency in one's religious tradition**
  - This admissions process is intended for those mature adult learners who have not been able to complete their formal undergraduate education but possess significant life experience

as it relates to theological education, ministry, or one's practice of religious tradition.

Applicants who meet all of the above criteria will be reviewed by the Admissions Committee which will determine "Conditional Acceptance" or "Denial."

Applicants who receive "Conditional Acceptance" will be reviewed by the Admissions Committee once they have completed two graded Hartford International University courses in different academic areas in their first year of study.

## **Ph.D. Program in Interreligious Studies**

Hartford International University for Religion and Peace (HIU) is an institution with a reputation for cutting-edge scholarship and research on the study of Islam and Christianity, Congregational research, and the complex relationship between religions throughout history and in the modern world. This program continues this long legacy of educating and training experts in various fields of by providing exceptional candidates with the opportunity to complete a research-driven, highly-customizable program of study under the method of interreligious studies. Hartford International University's PhD program allows candidates to design, develop, and complete an individualized research plan in conjunction with faculty advisors. The program provides advanced study in the knowledge and practical application of relations between religious traditions, and in Judaism, Christianity, and Islam. PhD graduates gain rigorous research skills and comprehensive knowledge in their field(s) of study, culminating in a dissertation that makes an original contribution. As such, our graduates are scholars who are well-prepared for vocations as faculty in institutions of higher education, as independent scholars, and as scholar-practitioners who lead and direct organizations that are involved in religious, congregational, and interfaith work.

Currently, students can specialize in Christian-Muslim Relations, Contemporary Muslim Studies, and Islamic Studies, Jewish Studies, and Christian Studies.

### **Learning Outcomes**

Students will acquire:

- comprehensive knowledge in their chosen discipline of study
- skills and competence to teach in these subjects in religious communities and academia
- ability to produce original research and written works to advance the scholarship for the benefit of religious communities, academy, and society

These learning objectives will be assessed through a Ph.D. portfolio which includes supervised teaching at the graduate level and significant engagement with a community of scholars.

### **Admission Requirements**

All applications will be reviewed by the Ph.D. Committee. Applicants are required to have earned the Master of Arts in Religious Studies, Master of Theology, Master

of Divinity, or an equivalent post-graduate degree from an accredited institution, prior to their enrollment into the program. The following materials are also required:

- Students who do not have English as a first language, or as a primary language in previous academic studies, are required, prior to application, to take either the Test of English as a Foreign Language (TOEFL) examination and achieve a minimum score of 550 (written version), 213 (computer version) or 80 (internet version), the International English Language Testing System (IELTS) and achieve a minimum score of 6.5, or the Duolingo English Test (DET) and achieve a minimum score of 110 (or demonstration of completion of a previous degree in the English language);
- three academic letters of recommendation;
- all official transcripts from institutions of higher education applicants attended (for international students, certified, translated and evaluated by a credential evaluation service such as SpanTran, WES, or by a member organization of NACES ([www.naces.org](http://www.naces.org)). SpanTran has created a custom application for HIU to make sure you obtain the right kind of evaluation at a discounted rate;
- a sample scholarly paper, thesis, or other publication;
- a research proposal of approximately 2,000 words that includes the topic and scope of a proposed research project, demonstrating the applicant's preparedness to make an original contribution in their proposed field. The proposal should also specify the proposed faculty member with whom the applicant wishes to undertake advanced level research.
- the applicant must submit their proposal to a proposed faculty member who must agree to supervise the student before the full application is completed.

Completed applications are due by January 31<sup>st</sup>. The committee will accept students into the program by cohort annually.

### **Program Curriculum and Requirements**

The curriculum is comprised of two first-year seminars; a first-year initial literature review; four tutorials, three methods/language courses, comprehensive exams, a teaching portfolio, a dissertation proposal exam, a final dissertation, and oral defense (72 credits total). Each of the tutorials and methods/language requirements are customizable to the particular research needs of the student,

under the guidance of a faculty mentor. This program has limited classroom instruction and places high emphasis on rigorous, supervised research and academic writing.

*Stage One: First-Year Seminars and Literature Review (18 Credits)*

Students will complete two, 6-credit seminars during the first year of the program, and one, 6-credit literature review with their advisor.

The year-long Research Methodology and Scholarly Development (6 credits) seminar is focused on research design and culminates in the creation of a program research plan. The year-long Methodological Studies in Jewish/Christian/Muslim Relations (6 credits) seminar provides the necessary scriptural, historical, and theoretical foundations to support student identification of issues directly related their specific research interests. These two required seminars are held together as a two-week intensive in the fall and spring of each semester. On campus attendance is required. The first-year *Literature Review* (6 credits) is taken under the direction of the student's faculty mentor. This requirement is intended to demonstrate broad mastery of the literature relevant to the student's specific research and the identification of an opportunity for an original contribution to research along with the theoretical or conceptual framework(s) the student expects to use in making this contribution. Stage One culminates in a program research plan and comprehensive exams based upon the chosen field of research and methods of approaches to the religious traditions, which can be completed in the Spring and Summer sessions. All students are expected to register for a full-time course load in the first year. All students are required to be present on campus for two weeks in the Fall semester and two weeks in the Spring semester for the required seminar intensive sessions and for face-to-face advising sessions with faculty. Full time during the second year is recommended but not required. For the remaining class sessions each semester, students may be in residence in Hartford or participate remotely.

Stage One Curricular Overview (1 year)

- Year One
  - Fall Semester (9 credits)
    - Research Methods and Scholarly Development I (3 credits)
    - Methodological Studies I (3 credits)
    - Literature Review I (3 credits)
  - Spring Semester (9 credits)

- Research Methods and Scholarly Development II (3 credits)
- Methodological Studies II (3 credits)
- Literature Review II (3 credits)

*Stage Two (39 Credits, including Dissertation Proposal Defense)*

In stage two, students refine their research plan and conduct the building blocks of their research projects, including completing four tutorials and three methods/language courses, completing their Comprehensive Exams, and should begin to compile their teaching portfolio.

Tutorials are directed writing projects that are customized to fit the student's specific research focus and are supervised by HIU faculty or external faculty whose expertise matches the focus of the tutorial. Students will complete four tutorials (6 credits each). These tutorials represent the building blocks of the student's research. Tutorials provide the opportunity to engage the wider literature and use the research methods appropriate to their research plan. The final outcome of a tutorial is usually a final paper between 40-60 pages in length. In some cases, with the agreement of their advisor, students may substitute the first two tutorials with credited graduate courses at HIU or BTI-affiliated institutions. The total number of credit hours taken for course work must equal 6 credit hours for each tutorial.

The Methods/Language Courses (9 credits) are customized to fit the students research plan and pre-program language competency. Scholars need linguistic tools to deal with primary sources and secondary scholarly literature to pursue the research. Students are required to acquire or demonstrate linguistic proficiency at the needed level of advanced level research in at least two languages. Students may take language courses at partner institutions (usually at the intermediary level) or pass a language comprehension exam. Those students with prior language skills and knowledge and will not need to complete one or more language requirements and may petition for Advanced Standing. The language requirements must be completed before the student's research proposal defense.

In some cases, the student may choose to pursue focused and extensive engagement with a particular method or analytical approach related to their research. In these cases, the methods courses are expected to go beyond the methods literature and give students the opportunity to put their research skills into practice. Both the focused methods and language courses can be fulfilled via

independent study or through graduate classes offered at HIU or the BTI in particular methodologies or languages.

The teaching portfolio (3 credits) will consist of a written teaching philosophy, evidence of pedagogical training, sample course syllabi, and experience as a TA or instructor.

Stage two can be completed on a full-time or part-time basis with a maximum of four years; full-time students can expect this stage to take two years. Stage two culminates in the submission and defense of a PhD dissertation proposal.

#### Stage Two Curricular Overview (2-4 years)

- Year Two
  - Fall (9 credits)
    - Tutorial I (6 credits) \*[or two 3 credit graduate level courses]
    - Language/Methods I (3 credits)
  - Spring (9 credits)
    - Tutorial II (6 credits) \*[or two 3 credit graduate level courses]
    - Language/Methods II (3 credits)
  - Spring & Summer
    - 4 Comprehensive Exams (0 credits, P/F) (March and May)
- Year Three
  - Fall (9 credits)
    - Tutorial III (6 credits)\*
    - Language/Methods II (3 credits) –if needed due to student’s research plan.
  - Spring (9 credits)
    - Tutorial IV (6 credits)\*
    - Teaching Portfolio (3 credits)
  - Summer
    - Dissertation Proposal Defense (3 credits). Must pass before moving on to Stage Three.

#### *Stage Three (15 credits)*

After passing the proposal defense, the student will move on to the dissertation stage of the program. Dissertations should be approximately 80,000-100,000 words, excluding bibliographies. Students will register 6 dissertation credits each the first and second semester and will register for a 3-credit dissertation defense.

Students who have not defended their dissertation by the end of the second semester will need to register for a dissertation continuation as they continue to work on the dissertation until it has been defended. Students are allowed up to a total of two years to complete and defend their dissertation. Students are allowed up to a total of seven years to complete the program.

#### Stage Three Curricular Overview (1-2 years)

- Year Four
  - Fall
    - Dissertation (6 credits)
  - Spring
    - Dissertation (6 credits)
    - Defense (3 credits)

## Retired Degree and Certificate Programs

The following programs are currently in teach-out status and are no longer accepting new applications.

- Graduate Certificate in Islamic Chaplaincy
- Graduate Certificate in Imam and Muslim Community Leadership
- Master of Arts in Religious Studies
- Master of Arts in Transformative Leadership and Spirituality
- Doctor of Ministry

Students that were admitted to these programs through the Spring 2021 semester should consult the 2020-2021 academic catalog for specific degree requirements. All general academic policies listed in the 2021-2022 Academic Catalog will apply to degrees in teach-out status, but degree specific policies listed in the 2020-2021 Academic Catalog will remain in effect until students either complete their program or withdraw.

## Tuition and Fees

### Graduate Programs

Tuition	\$2676 per 3 credit course
Comprehensive Fee	\$100 per semester
Application Fee	\$50
D.Min. Project Publishing Fee	\$65+ depending on option chosen
Program Extension – MA	\$250
Program Extension – D.Min.	\$350
Graduation Fee – MA & D.Min	\$250
Graduation Fee – Certificates	\$65

### Ph.D. in Interreligious Studies

Application Fee	\$100
Tuition, Stage 1 and 2	\$833 per credit
Tuition, Stage 3	\$600 per semester
Student Comprehensive Fee	\$100 per semester
Graduation Fee	\$250

### Non-Credit/Leadership Certificate Programs

Audit	\$349 per 3 credit course
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### Ministries Programs (BMP/PMH)

Tuition	\$235 per course
Application Fee	\$40
Graduation Fee	\$65

### Misc. Fees

Returned Check Fee	\$20
Transcript Fee	\$10

### Payment of Tuition and Fees

A student becomes liable for the full tuition cost of a course on the date the course begins, therefore payment of course tuition and applicable semester fees are due

no later than the first day of classes. Hartford International University accepts personal check, money order, MasterCard, VISA, and Discover.

If you wish to pay tuition via credit card a 2.85% convenience fee will be added. All financial obligations to Hartford International University must be met before any of the following will be permitted: enrollment in subsequent semesters, participation in graduation, and release of transcripts and diplomas.

### **Refund Policy**

- Students who withdraw from a course before the drop deadline are entitled to a full tuition refund.
- Students who withdraw after the drop deadline are charged in full for the tuition of that course.
- Refunds to the student will be made within 30 days of the date that the University determines the student has officially withdrawn.

### **On-Line Courses**

- Withdrawal from on-line courses will be allowed according to the above guidelines.

### **Intensive Courses**

For courses that meet in a non-weekly, intensive format the withdrawal schedule will be as follows:

- Students who withdraw from a course before the second class meeting are entitled to a full tuition refund.
- Students who withdraw after the second class meeting are charged in full for the tuition of that course.
- Refunds to the student will be made within 30 days of the date that the University determines the student has officially withdrawn.

## International Students

### Application, Admission and Important Related Information

#### **Application and Admission**

Hartford International University is authorized under federal law to enroll full-time nonimmigrant students. It is the policy of Hartford International University that all international students enter the U.S. with an F-1 or J-1 visa. Students in a visa classification other than F-1 or J-1 should speak to the Student Exchange and Visitor Program Coordinator to verify their eligibility to enroll as a full-time student. Hartford International University accepts international students interested in the MA in Interreligious Studies, MA in Chaplaincy, and MA in International Peacebuilding, and Ph.D. in Interreligious Studies degrees.

#### **English Language Proficiency**

Students who do not have English as a first language, or as a primary language in previous academic studies, are required, prior to application, to take either the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) or the Duolingo English Test examination and achieve a minimum score of:

TOEFL: 550 (written version), 213 (computer version) or 80 (internet version)

IELTS: 6.5

DET: 110

Applications for admission will not be processed without an official TOEFL, IELTS, or DET score.

#### **Financial Sponsorship**

Although applications for admission from international students are not reviewed on the basis of the student's financial status, Hartford International University must receive a letter of financial guarantee from a scholarship agency or a private individual (in the latter case documentation of personal or family funds on bank letterhead or in the form of a legally binding affidavit must be included) before the I-20 "Certificate of Eligibility for Nonimmigrant (F-1) Student Status" or the DS-2019 "Certificate of Eligibility for Nonimmigrant (J-1) Status" can be issued. This form is required for international students seeking a student visa appointment. The

letter of financial guarantee must show sufficient funds to meet the costs outlined in the Estimated International Student Costs Table.

All policies in the Hartford International University 2022-2023 Catalogue and the Hartford International University Student Handbook apply; however, international students should make special note of the policies and procedures listed below.

### **Course Registration**

To maintain their F-1/J-1 visa status, international students must be enrolled in a full-time course of study. While taking coursework, full-time status is defined as 9 credits per semester (registration during the summer and winter session is not required). International students who have completed all of their coursework must register for their final requirement in the following semesters.

In order to maintain full-time status during the final phase of their degree program, students must follow these guidelines:

- *3-credit final paper or project:* If the student has registered for the 3-credit final requirement and is not enrolled in any other courses during that semester, the final requirement must be completed and examined within that semester. If the student has registered for the 3-credit final requirement and is still enrolled in one or more courses during that semester that are required for the completion of the degree, the final requirement must be completed and examined by the end of the following semester.

Any exception to this policy must be approved by the Academic Policy Committee, the Academic Advisor, and the Student Exchange and Visitor Program Coordinator.

*Note:* This policy allows students a maximum of two regular semesters before being examined.

### **Health Insurance**

All international students are required to carry adequate major medical insurance (accident, illness, hospitalization), medical evacuation, and repatriation insurance for the duration of their enrollment (and occupancy of Hartford International University apartments, when applicable) at Hartford International University. Please contact the Student Care & Residential Life Coordinator for assistance.

## Housing

Normally, international students are strongly advised to live on campus for the first year of their study at Hartford International University, subject to such housing being available. Because we have limited campus housing available, the University does not guarantee accommodations on campus for students. However, international students are given priority for University apartment space that is available. For more detailed information, see the housing brochure on the University website or contact the Student Care & Residential Life Coordinator.

Several rental options for student housing are typically available in the surrounding area as well.

Any student living on-campus must receive the meningococcal vaccination (meningitis) and provide documentation to the Registrar’s Office. Students who do not comply with this requirement within one month of moving on-campus will be asked to leave student housing.

## International Student Tuition, Fees and Additional Costs

These costs are based on the very *minimum* amount of time in which it is anticipated the program may be successfully completed therefore, the costs are the *minimum* anticipated amount and are not in any way provided as the definitive or final costs and should not be interpreted as such. Individual student costs will vary depending on residence, lifestyle, program requirements and normal economic fluctuations. These figures are based on the costs of the student alone who is housed in one of Hartford International University’s international student apartments. Students who come with a dependent or dependents should add approximately \$1000/month to overall expenses.

**Estimated International Student Costs**  
**To complete the MA in Interreligious Studies or MA in Chaplaincy –**  
**based on 18 months full-time study\***

*\*18 months represents four semesters of 9 credits each.*

<b>Tuition</b> 2022-2023: \$2,676/course (36 credits/12 courses)	<b>\$32,112</b>
<b>Books</b>	<b>\$1,200</b>

12 courses at approximately \$100/course ( <i>estimate</i> )	
<b>Additional Fees</b> Application (\$50), Comp. (\$200), Graduation Fee (\$250), and International Student Fee (\$250)	<b>\$750</b>
<b>Housing</b> (On-Campus When Available) 18 months at \$750/month (rent includes utilities, monthly cleaning fee, internet service and local phone service)	<b>\$13,500</b>
<b>Food</b> 18 months at \$370/month ( <i>estimate</i> )	<b>\$6,660</b>
<b>Total Tuition, Books, Fees, Housing and Food</b>	<b>\$54,222</b>
<b>Additional Costs (all costs are estimates)</b>	
<b>Health Insurance - Required</b> Health Insurance costs vary significantly based on age, health, etc.; Insurance premiums can vary from \$1000 to \$3,000 ( <i>\$1,500 is an estimate</i> )	<b>\$1,500</b>
<b>Computer (approximate)</b> Computer Equipment (\$1,000)	<b>\$1,000</b>
<b>Mobile Phone</b> 18 months at \$60/month ( <i>plans prices vary, \$60 is an estimate</i> )	<b>\$1,080</b>
<b>Personal Expenses</b> Clothing, postage, recreation, toiletries, etc. 18 months at \$249.11/month	<b>\$4,484</b>
<b>Transportation</b> Public transportation; 18 months at \$119.66/month; <i>Does not include cost of transportation to and from the United States</i>	<b>\$2,154</b>
<b>TOTAL Estimated Program Costs – M.A. degree</b>	<b>\$64,440</b>

\*Subject to annual increase

\*\*Each course is 3 credits

**Estimated International Student Costs  
To complete the MA in International Peacebuilding –  
based on 12 months full-time study**

<b>Tuition</b> 2022-2023: \$2,349/course (36 credits/12 courses)	<b>\$28,188</b>
<b>Books</b> 12 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,200</b>
<b>Additional Fees</b> Graduation Fee (\$250), International Student Fee (\$250)	<b>\$500</b>

<b>Housing</b> (On-Campus When Available) 11 months at \$750/month (rent includes utilities, monthly cleaning fee, internet service and local phone service)	<b>\$8,250</b>
<b>Food</b> 11 months at \$370/month ( <i>estimate</i> )	<b>\$4,070</b>
<b>Total Tuition, Books, Fees, Housing and Food</b>	<b>\$42,208</b>
<b>Additional Costs (all costs are estimates)</b>	
<b>Health Insurance - Required</b> Health Insurance costs vary significantly based on age, health, etc.; Insurance premiums can vary from \$1000 to \$3,000 ( <i>\$1,500 is an estimate</i> )	<b>\$1,500</b>
<b>Computer (approximate)</b> Computer Equipment (\$1,000)	<b>\$1,000</b>
<b>Mobile Phone</b> 11 months at \$60/month ( <i>prices vary, \$60 is an estimate</i> )	<b>\$660</b>
<b>Personal Expenses</b> Clothing, postage, recreation, toiletries, etc. 11 months at \$249.11/month	<b>\$2,740</b>
<b>Transportation</b> Public transportation; 11 months at \$119.66/month; <i>Does not include cost of transportation to and from the United States</i>	<b>\$1,316</b>
<b>TOTAL Estimated Program Costs – M.A. degree</b>	<b>\$49,424</b>

\*Subject to annual increase

\*\*Each course is 3 credits

**Estimated International Student Costs  
To complete the Ph.D. in Interreligious Studies –  
based on 36 months full-time study\***

*\*36 months represents eight semesters of 9 credits each, except for the final fall semester*

<b>Tuition</b> 2023-2024: \$2,499/course (18 courses in Stages 1 and 2) (54 credits x \$833/credit + 2 semesters in Stage 3 at \$600 per semester)	<b>\$46,182</b>
<b>Books</b> 23 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$2,300</b>
<b>Additional Fees</b> Application (\$100), Comp. (\$200 x 3 years), Graduation (\$250), International Student Fee (\$250)	<b>\$1,200</b>

<b>Housing</b> (On-campus when available) This estimate is based on 12 months of residency during Stage 1 only. (Please add at least \$9,000 per year for each year you intend to stay on the F-1 visa.)  <i>Off-campus housing can be up to \$18,000 per year.</i>	<b>\$9,000</b>
<b>Food</b> 36 months at \$370/month ( <i>estimate</i> )	<b>\$13,320</b>
<b>Health Insurance - Required</b> Health Insurance costs vary significantly based on age, health, etc.; Insurance premiums can vary from \$1000 to \$3,000 ( <i>\$1,500 is an estimate</i> )	<b>\$1,500</b>
<b>Total Tuition, Books, Fees, Housing and Food</b>	<b>\$73,502</b>
<b>Additional Costs (All costs are estimates)</b>	
<b>Computer</b> Computer Equipment (\$1,000)	<b>\$1,000</b>
<b>Mobile Phone</b> 36 months at \$60/month ( <i>Plans prices vary, \$60 is an estimate</i> )	<b>\$2,160</b>
<b>Personal Expenses</b> Clothing, postage, recreation, toiletries, etc. 36 months at \$249.11/month	<b>\$8,967.96</b>
<b>Transportation</b> Public transportation; 36 months at \$119.66/month <i>Does not include cost of transportation to and from the United States</i>	<b>\$4,307.76</b>
<b>TOTAL Estimated Program Costs – Ph.D. Degree</b>	<b>\$89,937.72</b>

\*Subject to annual increase

\*\*Each course is 3 credits

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## Financial Aid and Scholarship Information for Graduate Students

Determining how to pay for graduate school can be as challenging as deciding which academic program is best for you. Hartford International University tries to facilitate the decision-making process by offering financial aid to eligible students. The financial aid administrator may be contacted at [registrar@hartfordinternational.edu](mailto:registrar@hartfordinternational.edu) or 860-509-9511.

### Hartford International University Financial Aid Options

Depending on the program of study, Hartford International University currently offers the following financial assistance to students:

#### Federal Programs

- Direct Loans

- Work Study (FWS)

#### Hartford International University Programs

- Institutional Grants

### Federal Programs

#### **William D. Ford Federal Direct Loan Program:**

Hartford International University is a Title IV Institution and participates in the William D. Ford Direct Loan Program and Federal Work Study Programs (FWS). In order to qualify for a Federal Direct Unsubsidized Loan or FWS, students must be matriculated in a degree program, be a U.S. citizen or eligible non-citizen, and be registered for at least 6 credits per term. Students must also complete and submit the FAFSA online. For instructions, please go to <https://www.hartfordinternational.edu/interreligious-peace-studies-programs/admissions-aid/financial-aid>.

As of July 1, 2012, all Direct Loans for Graduate Students are unsubsidized and the maximum amount available annually is \$20,500. This amount is not indicative of the financial aid award that each student receives. Eligibility is based upon a variety of factors as determined by the U.S. Department of Education.

**Federal Work Study (FWS):**

If a student is interested in FWS please check “yes” on the FAFSA. Checking “yes” does not obligate a student for FWS it simply alerts the Financial Aid Office in the processing of their aid package. FWS is awarded based on documented need for financial assistance and places students in various jobs on campus. There are a limited number of FWS positions so students should be mindful of “first come, first serve” and inquire as soon as possible. To apply for FWS please refer to the above instructions on filing a FAFSA and submit an email expressing your interest in a FWS position to the Financial Aid Office [registrar@hartfordinternational.edu](mailto:registrar@hartfordinternational.edu) to be placed on the list. All eligible candidates will then be submitted to the Human Resource Director for consideration.

**Federal Leave of Absence:**

A student who is the recipient of a Federal Direct Loan and/or a Federal Graduate PLUS loan may not exceed 180 days on a Leave of Absence in any 12-month period and must return to the program at the point that he or she exited in order to maintain his or her loan grace period. A student who has exhausted his or her grace period and is unable to begin repayment of a loan may apply for a deferment or forbearance for payment. A student returning from a LOA must complete the semester in order to be eligible to receive a second or subsequent disbursement. The U.S. Department of Education will be notified of the student’s withdrawal date (the date the LOA began) if a student fails to return at the end of the 180 days of an approved LOA. Any LOA that does not meet all of the conditions for an approved LOA (as specified by the Department of Education) is considered a withdrawal for Federal Title IV funds purposes. Students on Federal Financial Aid or who are on an “in-school deferment” from prior institutions should contact the Financial Aid Office for additional paperwork which must be completed.

**Satisfactory Academic Progress Policy:**

Students receiving federal student aid, institutional aid, or veterans’ benefits must maintain Satisfactory Academic Progress (SAP).

At Hartford International University, Satisfactory Academic Progress (SAP) is officially checked at the end of each semester (fall, spring, and summer). Satisfactory academic progress consists of two components: Grade point average and pace. A student must meet both components in order to make satisfactory academic progress.

### **Grade Point Average**

Students who fail to maintain at least a 2.66 G.P.A. with respect to their cumulative work are considered to not be making satisfactory academic progress. In addition, the student must comply with Hartford International University's full Academic Probation policy.

### **Pace**

Students are required to successfully complete at least 70 percent of all credit hours attempted. Pace is calculated by dividing the cumulative credit hours earned by the cumulative credit hours attempted.

All students who expect to complete a degree at Hartford International University must do so within the following maximum time frame, beginning at matriculation:

MA in Religious Studies – 6 years

Doctor of Ministry – 6 years

Ph.D. in Islamic Studies and Christian Muslim Relations – 7 years

Graduate Certificate in Islamic Chaplaincy – 3 years

MA in Interreligious Studies – 4 years

MA in International Peacebuilding – 2 years

MA in Chaplaincy – 4 years

### **Incomplete Courses**

Courses for which a student is granted an incomplete (I) will count toward cumulative credits attempted but will not be used to determine the cumulative GPA until the grade has been submitted to the Registrar.

### **Repeated Courses**

Credits for each attempt of a course are counted towards the cumulative credits attempted. Only the grade for the second attempt is used in calculating the GPA.

### **Course Withdrawals**

Courses for which a student receives a grade of "W" or "WP" will count towards total credits attempted, but will have no impact on the GPA. Grades of "WF" will count towards total credits attempted, and will factor into the GPA.

### **Transfer Credits**

Transfer credits from other schools will not factor into the GPA calculation, but will count as credits attempted and earned.

### **Financial Aid Warning**

A student, who is determined to not be making SAP, will be sent a letter by the Financial Aid Office informing them that they have been placed on Financial Aid Warning and will have one semester to improve their academic performance to a satisfactory level. The student will continue to be eligible to receive aid during this period, provided all other eligibility requirements are met.

### **Financial Aid Appeal**

A student who loses financial aid eligibility because he/she failed to make satisfactory progress may appeal based on: the loss of a family member, the serious illness of the student or a family member, and other situations deemed appropriate. The student is required to submit a letter to the Academic Policy Committee detailing the situation which caused him/her to fail to make satisfactory progress and what has changed in his/her situation that will allow him/her to make satisfactory progress at the next evaluation. If approved, the student will be eligible to receive financial aid for one more semester.

If an appeal is approved but it is determined that it will not be possible for the student to achieve satisfactory progress by the end of the next evaluation period the student will be placed on an academic improvement plan. The student's progress will continue to be checked at the end of each semester, and if the student fails to meet the requirements of the plan, aid eligibility will be lost.

### **Financial Aid Probation**

A student who does not make SAP after the Financial Aid Warning period, appeals the SAP decision, and whose appeal is granted, is placed on Financial Aid Probation. Only students who have successfully appealed SAP are placed on Financial Aid Probation. A student on Financial Aid Probation may have the additional condition of following an academic plan, a reduction in course load, or both. While on Financial Aid Probation, the student is eligible to receive Federal aid. At the end of the probationary period if the student is meeting SAP or the student follows the academic plan/reduced work load set by the school, the student continues to receive aid. If Hartford International University determines that the student does not meet the minimum SAP requirements at the time of

evaluation, or the additional conditions, the student is no longer eligible to receive Federal financial aid funds.

**Additionally for Veterans:**

For the purpose of VA regulations, the VA is notified immediately after any semester that a veteran does not make SAP. All veterans must comply with Hartford International University's SAP Policy as stated above. No veteran will be certified until SAP has been verified.

**Hartford International University Programs**

**Institutional Grants**

Financial aid in the form of grants is available to matriculated degree students. The deadline for first round consideration for the academic year, which begins with the fall semester, is June 1. After June 1, all funds are awarded on an as available basis to eligible students.

Hartford International University students must reapply for Institutional Grants each academic year, by filing the FAFSA and submitting the Hartford International University Financial Aid Supplement. Students must maintain Satisfactory Academic Progress to receive consideration. International students must submit Guarantor's Statement of Financial Support, bank statements, and the Hartford International University Financial Aid Supplement.

Students with special financial concerns or a change in financial circumstances may contact the Financial Aid Office.

**Outside Scholarships and Grants:**

Students must notify the Financial Aid Office (860) 509-9511 and the Business Office (860) 509-9524 of any outside scholarships they are awarded.

Any outside scholarships that we become aware of for students will be posted by the Financial Aid Office in Hartford International University's weekly online paper The Exchange.

## Veterans Administration Benefits

Eligible students may use Veterans Administration benefits to pursue an approved degree or certificate program. Students are advised to make their initial application for VA benefits well in advance of their first semester. Once a student has registered for a given semester, the University upon request will certify the student's enrollment to the Veterans Administration, which will then determine the student's eligibility and award. Students are responsible for paying all tuition and fees to the University. Continued certification by the University is contingent on the student's maintaining good academic standing and making satisfactory progress toward completion of program requirements. The University must report unsatisfactory progress to the Veterans Administration.

Students already receiving benefits through the Veteran's Administration who are continuing their enrollment and wish to use their benefits for the upcoming semester should make a formal request to the Financial Aid Office so we can submit an enrollment certification to the VA on your behalf. The request can be in the form of an email sent to [registrar@hartfordinternational.edu](mailto:registrar@hartfordinternational.edu). Students who have not previously used VA benefits at Hartford International University, but wish to do so, should contact the Financial Aid Office as soon as possible. Veterans should also keep in mind that they must notify the VA and the Financial Aid Office of any program changes or adjustment to the number of courses and type of courses they are taking in a given semester.

Hartford International University participates in the Yellow Ribbon GI Education Program, a provision of the Post 9/11 Veterans Educational Assistance act of 2008. The Yellow Ribbon Program, Chapter 33 Post 9/11 GI BILL<sup>®</sup>, is a partnership between the Veteran Administration and Hartford International University. For detailed information, please go to [www.benefits.va.gov/gibill](http://www.benefits.va.gov/gibill)

Listed are other Veteran Benefits offered to students:

Chapter 30 (MGIB Active Duty)

Chapter 31 (VA Vocational Rehabilitation)

Chapter 35 (Survivors and Dependents Education Assistance)

Section 1606 (MGIB Select Reserves)

Section 1607 (Reserve Educational Assistance Program)

GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government Web site at <http://www.benefits.va.gov/gibill> )

## **Women's Leadership Institute: A Program in Applied Spirituality**

The Women's Leadership Institute (WLI) is an experience-based program committed to developing an embodied spirituality grounded in the very real world of our personal and public lives. As of 2020-2021 the WLI is transitioning to become an affiliated center of Hartford International University. There is no academic credit awarded for WLI courses.

## The Ministries Certificate Programs

### Academic Information and Procedures for the Ministries Certificate Programs

By offering the Black Ministries Program (BMP) and the Hispanic Ministries Program (PMH), Hartford International University seeks to serve the community by providing introductory theological education on a schedule convenient to both clergy and lay leaders. The programs are designed to help participants strengthen their faith, develop their spirituality, and learn to engage more effectively in the ministries of their churches and communities. Students in these two programs form valuable relationships with other students in their courses and are encouraged to participate in other educational events and programs offered by Hartford International University. Both programs are designed to be completed in two years.

For further information, please call 860-509-9500 or email: [bmp@hartfordinternational.edu](mailto:bmp@hartfordinternational.edu) or [pmh@hartfordinternational.edu](mailto:pmh@hartfordinternational.edu).

#### **Admission**

Each prospective student must complete an application that includes general student information, a personal statement, two letters of reference, and a registration form. A baccalaureate degree is not required for admission. A non-refundable application fee of \$40 must be submitted with the program application. Applications are reviewed for admission by the Program Director and an official letter of admission is sent to applicants who are accepted into the program. Although the program year extends from September to June, students are accepted on a rolling admissions basis.

#### **Ministries Certificate Program Requirements**

The Certificate is awarded for the successful completion of eight courses. Each ministry certificate program has its own distribution requirements. While most classes are either Saturday morning or afternoon, a few sessions are held on weekday evenings. Normally courses meet for six to nine sessions of three hours each.

### **Cost of the Program**

Tuition is kept low to encourage persons of all income levels to participate. Courses are \$235 each, and merit scholarships are generously given, thanks to a grant from the Thomas Hoyt, Jr. Scholarship Fund and from the PMH Scholarship Fund. Additional financial aid may be awarded based upon demonstrated need. Each student is responsible for purchasing the required books for each course. Cash, Check, MasterCard, American Express, or the Discover Card may be used for payment of tuition and fees. A 2.85% convenience fee will be charged when paying with a credit card. A payment plan may be arranged with the Business Office. Students are urged to seek financial aid from their churches and church connections.

### **Adding or Dropping Courses**

Students may not begin a course after the second class session. Notification of the desire to drop a course must be made in writing to the Program Office within the first two weeks of the course. After the first two weeks no changes can be made and no refunds will be given.

### **Attendance**

Attendance is required at all sessions. A student with excessive absences (missing more than 1/3 of the course) is only allowed to complete the course at the discretion of the instructor and/or program director.

### **Enrollment Options**

There are two enrollment options: non-credit and credit.

Although Hartford International University is not authorized to offer undergraduate credit, students may earn up to fourteen lower-level credits toward a baccalaureate degree through Charter Oak State College for completion of the BMP/PMH certificate program. Charter Oak requires an additional fee for the transfer of those credits from a Hartford International University transcript.

The grading options are as follows:

- Students who may wish to receive undergraduate college credit from Charter Oak should elect to receive letter grades (A, A-, B+, B, B-, C+, C, F).
- Students who will not be seeking undergraduate college credit from another institution may elect to receive Satisfactory (S) or Unsatisfactory (U).

The grading option must be chosen at the time of registration. Any request for a change must be submitted in writing to the Program Office.

Students who have not received undergraduate credit for BMP/PMH, and have been admitted to the Hartford International University Master of Arts degree program, may be eligible to receive six credits of Advanced Standing credit. Please see the Advanced Standing policy on page 78 of this catalog for further information.

Please read the following disclaimers in regards to BMP/PMH:

- BMP/PMH is a non-collegiate credit program.
- Admission to BMP/PMH for those seeking undergraduate credit awarded by Charter Oak State College requires, at minimum, graduation from an accredited secondary school or the equivalent.
- Admission to BMP/PMH for those seeking graduate credit awarded through the University's M.A. program requires, at minimum, graduation from an appropriate bachelor's degree program, or the equivalent.
- Students cannot be awarded both undergraduate and graduate credit for their work in BMP/PMH.

### **Graduation**

Certificates for successful completion of the program are awarded at Hartford International University's annual graduation ceremony.

### **Graduation Fee**

The graduation fee for the BMP and PMH program is \$65 per student. This fee includes the cost of graduation gown rental, the ceremonial stole provided to each student to wear during the ceremony and keep, and all other costs associated with the awarding of the certificate and the graduation ceremony.

### **Incomplete Policy**

Coursework is due by the end of the course. An Incomplete (I) for unfinished coursework is given only at the discretion of the instructor and must be completed within six months. After six months an Incomplete (I) becomes an F. Special exemption are made only by petition to the Program Director.

### **Continuing Education Units (CEUs)**

Students who choose not to receive formal grades for purposes of pursuing college credit for their certificate work, may opt to receive Continuing Education Units (CEUs). For information about receiving CEUs, contact the Program Director. One CEU is awarded for each ten hours of class participation.

### **Audit Option for Ministries Certificate Program Graduates**

Students who have graduated from one of the two ministry certificate programs may audit future ministry certificate program courses for a special fee of \$75. Graduate auditors must be approved by the Program Director and are required to complete all registration forms.

## The Black Ministries Program (BMP)

The Black Ministries Program is comprised of two components: the Black Ministries Certificate Program and Black Ministries educational outreach programs and events. The Black Ministries Program welcomes students of all denominational and religious backgrounds.

### **Writing Requirement for Black Ministries Program**

All students are required to successfully complete BMP-100 The Art of Communication unless exempted by the Program Director at the time of admission.

## **Course Descriptions**

### **The Bible Institute: Understanding the Bible** (offered every other September)

The Bible Institute covers the historical, cultural and political forces that shaped the Bible, the history of translation and canonization of the Hebrew Scriptures and the New Testament. The Bible Institute is required and free of charge for all students entering the Black Ministries Program. It is also open to the public for \$35.

### **BMP-140 Church Administration**

This course is designed to probe the ways church and ministries are a business. Topics covered will include techniques for managing and developing a budget, record-keeping, fundraising, supervision of staff, marketing and community relations.

### **BMP-161 Expository Preaching**

The basic purpose of this course will be to instruct each student in the necessary "how to" of

sermon preparation and delivery. Particular emphasis will be placed on the distinctiveness of preaching in the Black religious context. (Previous title – Preaching in the Black Context)

**BMP-190 Theology & the Black Experience**

The purpose of this course is to use the African-American experience and search for identity in America as a lens through which to understand the development of African-American theology in the context of the Christian tradition.

**BMP-202 Faith in Public Ministry**

This course will explore the intersectionality between personal faith formation, organizational leadership and public witness. An overview of multiple responses to the question of what role faith institutions, particularly in urban context, play within the broader community. Emphasis will be placed on the concept and lived practice of broad-based organizing which includes building relational power and engaging in a public witness for impact in the broader community.

**BMP-231 Education for the Life of the Church**

This is a comprehensive introduction to the total educational ministry of the church including worship, study, fellowship and service. These aspects of the church's ministry are explored in relationship to curriculum planning, administration, church school organization, and teaching. (Previous title – Christian Education)

**BMP-233 Black Church Ecclesiology in the Modern Digital Age**

This course studies the developing identity and role of the Black Church in this post-pandemic and increasingly technological age. Topics of exploration include reexamining the role and significance of the Black Church for varied generations, efficient organizational infrastructure, flexible ministerial models, and the necessity of utilizing technological tools when operating in a liminal space.

**BMP-241 Faithful Healing: Mental Health Paraprofessional Training**

A Collaboration between The Black Ministries Program/HIU and My People's Community Services, this course will enable pastors, ministers, imams and lay leaders to identify the behaviors of mental health that appear in the daily lives of the people they serve. This training will equip the participants with methods and techniques to reach out to those who may be going through trauma/grief and other mental health problems, while connecting them with a network of licensed mental health professionals they can use for referrals. This is a holistic comprehensive training and personalized mentoring program that will provide mental health intervention and awareness skills to provide hope and support to members of their congregations in their healing journey through the post pandemic difficult years to come.

**BMP-260 Introduction to the Old Testament**

This course will study the major books of the Hebrew Scriptures, emphasizing their content and theology. Data from archaeology, the history and culture of the ancient Near East, and critical approaches to Old Testament study will be introduced where appropriate.

**BMP-270 Survey of the New Testament**

This course will concentrate on the major teachings of the New Testament documents and the origins of Christianity. Historical-critical observations will be discussed in connection with the New Testament texts.

**BMP-280 Black Theological Ethics: A Case Study**

In this course case studies will be used to explore contemporary ethical problems impacting the black community from a theological perspective. The cases will focus on such issues as environmental racism, affirmative action, economics, health and sexuality to help participants gain a better understanding of faithful, ethical decision making.

**BMP-300 Charismatic Praise & Worship**

The black church has long been known for its dynamic praise and worship experience. This course will explore contemporary trends of praise and worship in the black church in light of the historical, biblical roots to provide participants with insights and skills to develop sound contemporary praise and worship teams and music ministries for the black church context.

**Hispanic Ministries Program (PMH)**

The Hispanic Ministries Program provides introductory theological education for ministry and leadership in Hispanic churches and communities. Through its Hispanic Ministries Certificate Program, taught in English in conjunction with the Black Ministries Program, classes are intended to help clergy and lay leaders strengthen the faith and witness of churches in Hispanic and Latino communities throughout New England. The program is also open to individuals who wish to obtain educational opportunities for personal and community enrichment.

The program welcomes students of all religious and denominational backgrounds and normally requires participation in a local Hispanic congregation or a context in which Hispanic ministry is important. A baccalaureate degree is not required for admission to the program.

The Hispanic Ministries Certificate Program is structured for completion in two academic years of study. Each academic year, several six-to-eight-week courses in ministry, theology and Bible are offered. Students are expected to finish eight courses over a two-year period as follows: two in Biblical Studies, two in Theological and Historical Studies, two in Ministerial Studies and two in any area of the student's choosing. Upon successful completion of eight courses, students receive a Certificate in Hispanic Ministries from Hartford International University.

An added benefit of this program is the dialogical learning opportunities with religious leaders from the African-American community.

An advisor is appointed by the Academic Dean to work with Latino/a students enrolled in the PMH. Please see the BMP courses description for classes available to PMH students.

## **Academic Policies for Graduate Programs**

*(These policies apply to all students in graduate programs. All general academic policies listed in the 2022-2023 Academic Catalog will apply to degrees currently in teach-out status (see page 69). For degree specific policies for degrees in teach-out status please refer to the 2020-2021 Academic Catalogue; Degree specific policies will apply until students either complete their program, or withdraw.*

### **Academic Advising**

The Dean will assign a faculty advisor to the student upon acceptance to the program. Students may change academic advisors with the permission of both the old and new advisor and the Academic Dean. Students are expected to initiate contact with her/his faculty advisor each semester during the advising week, to discuss the student's course selections. When faculty advisors are on sabbatical, students may meet with the Registrar or Dean during the registration period to discuss course options for the next semester.

### **Academic Policy Committee (APC)**

The Academic Policy Committee is comprised of faculty and senior administrative staff. This representative group is responsible for administering the academic policies that pertain to all educational programs offered by Hartford International University. Individual student requests for exceptions to academic policies and procedures are reviewed and decided by APC.

### **Academic Probation**

At the end of each fall and spring semester, students' academic progress is evaluated. Students who fail to maintain a 2.66 Grade Point Average with respect to their cumulative work are placed on academic probation. Students are notified of this in writing. As a condition of academic probation, students will be required to meet with their advisor to put a plan in place to address their probation status. The program of a student who continues on academic probation for two consecutive semesters will be terminated. Students who are recipients of federal financial aid should refer to the Financial Aid section of this Catalogue for the Satisfactory Academic Progress policy.

### **Doctor of Ministry**

In addition to maintaining a 2.66 minimum grade point average, students in the Doctor of Ministry program who receive two "Low Pass" grades or below will be evaluated by the Academic Policy Committee to determine their suitability for continuing in the program. The enrollment of any Doctor of Ministry student receiving two "Fail" grades shall be terminated

### **Adding a Course**

Students may add a course through the first week of the semester by completing an Add/Drop form and submitting it to the Registrar's Office. After the first week of the Add/Drop period, students may only add a course with the approval of the instructor.

### **Changes in Audit/Credit Status**

#### **Changing from Audit to Credit**

With the instructor's permission an auditor who has fully participated in a class may switch from audit to credit at any time before the last class session (for online classes, this would be the last day of the semester). To make the change, the student must already be matriculated in a Hartford International University degree or Graduate Certificate program, or be eligible for "Special Student" status at the graduate level. In addition, the student must pay the full course tuition and must submit a completed "Audit to Credit Change Form." No changes will be permitted after a course ends.

#### **Changing from Credit to Audit**

Students may change from Credit to Audit only if their work has been satisfactory. Students switching from Credit to Audit after the occurrence of 25% of the class sessions will not be granted any refund in tuition. (For MA courses meeting weekly, this means after three class sessions have occurred; for D.Min. courses meeting monthly, this means after the first day-long session has occurred.) Students may change a course from Credit to Audit up to and including the occurrence of 50% of the class sessions. For MA courses meeting weekly, this means prior to the eighth class session; for D.Min. courses meeting monthly, this means prior to the fourth class session. Students may not change a course from Credit to Audit after 50% of the course sessions have taken place which means any change from Credit to Audit must take place prior to the eighth class session for MA courses meeting weekly and prior to the fourth class session for D.Min. courses meeting monthly.)

### **Class Session Cancellation - Inclement Weather**

Hartford International University reserves the right to cancel classes in the event of inclement weather. Hartford International University notifies the following radio and television stations of cancellations and University closings: radio stations WTIC AM (1080), WTIC FM (96.5), WPOP AM (1410) and television channels 3 (WFSB), 8 (WTNH) and 30 (WVIT). The voicemail on the main Hartford International University phone number 860-509-9500 will also be changed to reflect cancellations and closings. The main page of the Hartford International University website will reflect closings as well (<https://www.hartfordinternational.edu/>).

### **Computer Access**

For students to be successful in their programs, they should have access to computer technology that affords them email capability and access to the internet, so that they might engage with Canvas (the learning management system), and Populi (the student access portal). Students taking online courses (synchronous or a-synchronous) should also have access to a computer with a camera, microphone, and sufficient bandwidth to ensure engaged participation in the class. Students who have questions or concerns about computer access and literacy should contact their advisor, or the Dean's office.

### **Computer Use**

Hartford International University is committed to providing computing services to support the needs of students, faculty, and staff of the University. The policies are in place to ensure: 1) the security and integrity of computer resources available on campus; 2) that users have reasonable access to the facilities; and, 3) that the action of any one user will not adversely affect any aspect of the work of another. The University reserves the right to control, evaluate and monitor all student computer and electronic telecommunications except as may be prohibited by Federal or State Laws. Please see the Student Handbook for the full Computer Use policy.

### **Course Cancellation**

Hartford International University reserves the right to cancel any course.

### **Course Evaluations**

All students are required to complete course evaluations. All responses are anonymous and course evaluations are not shared with course instructors until after the grade submission deadline.

### Course Retake Policy

Students may repeat a course in which they have earned a grade of F. The grade for the second attempt of the course, and the associated credits, are recorded on the student's transcript and are calculated into the GPA. When the new grade is added to the academic record, the old grade is replaced with the letter R, indicating that the course was retaken in a later term. R grades do not affect grade point calculations and do not carry credit toward graduation. Only the grade in the repeated course receives credit and applies to the grade point average.

- Withdrawn courses cannot be covered with an R if the course is retaken.
- Grades may not be absolved by repeating a course after graduation.
- Grades assigned due to an academic ethics violation may not be removed from the academic record by repeating the course. Both the new grade and the assigned grade will be shown (no R will cover the original attempt).
- A course originally taken for a letter grade must be repeated for a letter grade.

To absolve a grade, the same course must be taken. In situations where the same course is no longer offered students may be able to absolve a grade in one of two ways:

- By repeating a course of comparable content and level
- As an independent study

Both of these options require approval of the Academic Policy Committee.

Students wishing to pursue one of the above avenues must submit a petition to the Academic Policy Committee.

### Coursework Due Dates

Projects, reports, or any work required in any course offered within the limits of a semester must be completed according to the due dates announced by the faculty member teaching the course. It is the student's responsibility to confirm that the faculty member has received the work by the due date. This is particularly important if the work is submitted electronically.

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

The Family Educational Rights and Privacy Act (FERPA) affords eligible students certain rights with respect to their education records. These rights include:

1. **The right to inspect and review the student's education records within 45 days after a request for access.** Students should submit to the registrar written requests that identify the record(s) they wish to inspect. The registrar will make

arrangements for access and notify the student of the time and place where the records may be inspected.

2. **The right to request the amendment of the student's education records that the student believes is inaccurate, misleading, or otherwise in violation of the student's privacy rights under FERPA.**

A student who wishes to ask the school to amend a record should write to the registrar, clearly identify the part of the record the student wants changed, and specify why it should be changed.

If the University decides not to amend the record as requested, the University will notify the student in writing of the decision and the student's right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3. **The right to provide written consent before the University discloses personally identifiable information from the student's education records, except to the extent that FERPA authorizes disclosure without consent.**

One exception, which permits disclosure without consent, is disclosure to school officials with legitimate educational interests. A school official is a person employed by the University in an administrative, supervisory, academic, research, or support staff position; a person or company with whom the University has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; a person serving on an official committee, such as disciplinary or grievance committee; or a person 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.

At its discretion, Hartford International University may also provide "directory information" without consent in accordance with the provisions of the Act.

"Directory information" is defined as including a student's name, address, Hartford International University e-mail address, telephone number, date of birth, photograph, degree or non-degree program which enrolled, dates of attendance, degrees or awards earned (with dates received) from Hartford University.

A student may withhold directory information by indicating this preference in writing to the Office of the Registrar within the first two weeks of any semester. Please note that such withholding requests are binding for all information to all parties other than for educational purposes. Students should consider all aspects of a directory hold prior to filing such a request. Requests

for non-disclosure will be honored by Hartford International University as long as the student is enrolled.

**4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the University to comply with the requirements of FERPA.**

The name and address of the Office that administers FERPA is:

Family Policy Compliance Office  
U.S. Department of Education  
400 Maryland Avenue, SW  
Washington, DC 20202

## Grading System

### Master of Arts and Graduate Certificate

The Hartford International University Grading Guidelines approved by the faculty in April 1996 stipulate the following:

- +/- indicates strength or weakness within a letter grade. Grades range from A to C and F; A+'s and C-'s are not part of the grading system.
- A (4.00), A-(3.66), B+(3.33), B (3.00), B-(2.66), C+(2.33), C (2.00) and F (0.00).
- A grade point average of no less than B- (2.66) is required to maintain good standing
- The minimum G.P.A. required for graduation is 2.75.

A faculty member, with the approval of the Dean, may determine that a specific course be graded on a Pass-Fail basis. Courses graded on a Pass-Fail basis do not figure into the grade point average.

### Master of Arts in International Peacebuilding

Students in the MAP degree program are graded as follows:

- High Pass (4.00), Pass (3.00), and Fail (0.00)
- A grade point average of no less than 2.66 is required to maintain good standing

### Doctor of Ministry

Students in the Doctor of Ministry degree program are graded as follows:

- High Pass (4.00), Pass (3.00), Low Pass (2.00), and Fail (0.00)
- A grade point average of no less than 2.66 is required to maintain good standing

Students who receive two “Low Pass” grades or below will be evaluated by the Academic Policy Committee to determine their suitability for continuing in the program. The enrollment of any Doctor of Ministry student receiving two “Fail” grades shall be terminated.

### **Grades**

Faculty members are required to submit course grades according to the following schedule: Fall Semester: January 10; Intersession and Winter/Spring Semester: June 3; and Summer Session: August 15. Students can view their grades through the Student Access portal after the submission date if they have completed their online course evaluation. It is the policy of Hartford International University not to allow grade changes after grades are submitted. Should a student dispute a grade received for a course, they must contact the Dean immediately and no later than 60 days after the grade submission date. (If the disputed grade was for an incomplete course, then the student must be in contact with the Dean within 60 days after the grade was entered into the computer system.) Students who need grades earlier than the stated deadlines should be in contact with the faculty member before the end of the semester to negotiate an early submission.

### **Graduation**

Master of Arts degrees and Graduate Certificates are conferred twice a year; in December and May. Hartford International University holds one graduation ceremony in late spring.

### **Guidelines for Research Conducted by Persons Affiliated with Hartford International University**

It is expected that all persons who conduct research under the auspices of Hartford International University will treat everyone involved in the research with respect and care. Please see the full text of our guidelines in the Student Handbook.

### **Housing**

Because the programs offered by the University are primarily designed for non-residential students, the University does not guarantee on campus accommodations for students. However, limited space may be available for rent to full-time students in the University’s Edith Mason Howard Ecumenical House and in other University residences. International students are given priority for University residential space. Any student living on-campus must receive the meningococcal vaccination (meningitis) and provide documentation to the Registrar’s Office.

Students who do not comply with this requirement within one month of moving on campus will be asked to leave student housing.

Hartford International University does not generally have short-term housing on campus for commuting students. Students are expected to make their own accommodation arrangements. However, occasionally there is a vacancy in our full-time student housing that might be made available to commuting students. Please contact the Director of Administration and Facilities for more information.

### **Inclusive Language**

Hartford International University is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

### **Immunization Verification**

Connecticut state law requires that students born after December 31, 1956 and enrolled in a graduate program or pursuing studies on a full-time basis as a special student be protected against measles, rubella, mumps and varicella. Additionally, students living on-campus must receive the meningococcal (meningitis) vaccination. To assist students with complying with this requirement, Hartford International University has developed an Immunization Verification form. This form is included with the letter of admission and must be completed by a medical professional before you begin classes.

The immunization requirements are: two doses of each vaccine, the first to be given on or after the first birthday; and the second dose given at least 30 days after the first. (Only one dose of the meningitis vaccine is required.) The following exemptions may apply:

- Students who were born before January 1, 1980 are not required to provide proof of immunization for varicella unless they were born outside the United States. However, they must provide proof of the other immunizations.
- Students who believe they have a valid medical or religious reason for being exempt from the immunization requirements should contact the Registrar's Office for more information.

While some students are able to provide the required documentation, others find it is easier to undergo a blood test, which may show that they are immune. If they are not immune, then they must receive all of the required vaccinations.

Students enrolled in classes who are not in compliance will be notified that they will be removed from classes if they fail to fully comply with this requirement. Students removed from courses may be subject to academic penalties. No financial refunds will be issued if a student is removed from classes for failure to comply with the immunization requirement. For additional information or questions, contact the Registrar.

### **Incomplete Grades**

- A student may request an incomplete grade by filling out an Incomplete Grade Form. This form must be signed by the course instructor prior to the last day of class for that semester and submitted to the Registrar's Office and the Financial Aid Office.
- When an "Incomplete" is granted, the instructor and student must agree upon a date for completion of all coursework. This date must be within 4 weeks of the last day of the Fall or Spring Semesters, and 8 weeks after the end of Summer Session, as listed on the Academic Calendar in which the course was given.
- The faculty instructor will also include on the Incomplete Grade Form the grade the student will earn if they do not submit their remaining work by the agreed upon date.
- The outstanding coursework must be submitted by the agreed upon date. If the work is not submitted by the due date, the earned grade indicated on the Incomplete Course Form will be automatically recorded by the Registrar. If the grade to be awarded field on the form is left blank the final grade will be converted to an "F"
- The instructor shall determine the penalty for late work.
- Only the Academic Policy Committee may grant an extension beyond the original limit and will do so only under rare mitigating circumstances such as medical or military related issues with provided documentation. Any requests for extensions beyond the original limit must be submitted in writing to the Registrar prior to the expiration of the original period. A marker of "I" will be listed on the transcript until the official grade is submitted.

- A student who has two or more incomplete courses will not be permitted to register for the next semester.
- A student who has requested an incomplete grade should be aware that their eligibility for financial aid may be jeopardized and that previously awarded student loans may go into repayment or enter the grace period if they are not allowed to register for subsequent semesters.

### **Independent Study**

A student who wishes to study a topic related to their program of study, but not regularly offered in the University's curriculum, may choose to enroll in an Independent Study. Typically, a three-credit independent study will include significant reading and written work and on-going contact with the faculty member. Normally an Independent Study may only be negotiated with any resident member of the University faculty (core faculty or faculty associate) for any semester of the academic year. The student must register for an Independent Study during the scheduled registration period for that semester by completing an Independent Study Contract. Independent Study Contracts include the following elements: (1) project overview, (2) learning objectives, (3) methods for completion, (4) forms of accountability/assessment, (5) resources and bibliography, and (6) schedule for completion. Student may not take more than three credits of Independent Study coursework. Independent Study courses may not be used to fulfill core requirements. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue.

### **Information Literacy Requirement**

Students being awarded a degree from Hartford International University must demonstrate a degree of information literacy that includes research ability (both traditional and electronic) and communication skills (both oral and written) commensurate with graduate level academic standards as specified by the Association of Theological Schools in the United States and Canada (ATS) and the New England Commission of Higher Education (NECHE).

### **January Intersession Courses**

A limited number of intensive courses are offered during January. The course instructors require students to complete reading and writing assignments throughout the spring semester and to submit final course assignments by the end of the semester. However, the course instructor is responsible for setting his/her coursework deadline as she/he deems appropriate for completion of the course.

### **Leave of Absence**

Students who find it necessary to interrupt their planned program of study due to serious life difficulties (medical, family, employment, etc.) may request a leave of absence by submitting a petition through their faculty advisor to the Academic Policy Committee. This petition should include reasons for seeking a leave and a schedule for resuming study. When the Committee has made a decision, the student will receive a letter informing her or him of the decision. For financial purposes approved leaves of absence are limited to 180 days per calendar year. All requirements for a Master of Arts degree must be completed within four years. (Students who are recipients of federal financial aid should refer to the Financial Aid section of this Catalogue for additional leave of absence stipulations.)

Students who have not received an approved leave of absence or have not registered for a course for two consecutive academic semesters will be removed from the program with notification. A student who has been inactive within this period may reactivate by petitioning the Academic Policy Committee and paying any unpaid tuition or fees within 30 days.

### **On-Campus Classroom Requirement**

With the exception of the Master of Arts in International Peacebuilding, there are no residency requirements for Masters degrees.

However, students enrolled in the Cooperative M.Div. program who plan to transfer to Yale Divinity School should plan to take all of the courses that make up the Hartford International University segment of their degrees in the classroom on the Hartford International University campus.

### **On-Going Registration**

Once admission has been granted by Hartford International University and accepted by the student, all students must register for at least one course or program component each semester until all degree requirements are completed. Students needing to discontinue course registration for one semester may do so by applying to the Academic Policy Committee for a leave of absence. Students who are continuing to work on their final project and have already registered for the component in a prior semester or semesters must pay the program extension fee (see Program Extension Fee). The Academic Policy Committee may terminate

the program of any student who has not requested a Leave of Absence and failed to enroll in a course for two or more consecutive semesters.

### **Plagiarism Policy**

Plagiarism, the failure to give proper credit for the words and ideas of another person, whether published or unpublished, is strictly prohibited. All written material submitted by students must be their own original work; where the words and ideas of others are used, they must be acknowledged. Additionally, if students receive editorial help with their writing, they should also acknowledge it appropriately.

Credit will not be given for work containing plagiarism, and plagiarism can lead to failure of a course. Faculty will report all instances of plagiarism to the Academic Dean. The Academic Dean will then collect documented details of the case and advance any recommendations for further action to the Academic Policy Committee. Through this process the situation will be reviewed and any additional penalties that may be warranted (up to and including expulsion from the school) will be determined.

For clarity as to what constitutes plagiarism, the following description is provided:

1. Word for word plagiarism: (a) the submission of another person's work as one's own; (b) the submission of a commercially prepared paper; (c) the submission of work from a source which is not acknowledged by a footnote or other specific reference in the paper itself; (d) the submission of any part of another person's work without proper use of quotation marks.
  
2. Plagiarism by paraphrase: (a) mere re-arrangement of another person's works and phrases does not make them your own and also constitutes plagiarism; (b) paraphrasing another person's words, ideas, and information without acknowledging the original source from which you took them is also plagiarism. See Part II of Kate L. Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations*, (7th Edition, University of Chicago Press, 2007) for an explanation of the proper ways to acknowledge the work of others and to avoid plagiarism.
  
3. Reuse of your own work: Coursework submitted for credit in one course cannot be submitted for credit in another course. While technically not plagiarism, this type of infraction will be treated in the same manner as plagiarism and will be subject to the same penalties. If you are using small

amounts of material from a previously submitted work, that work should be referenced appropriately. When a student is writing their final program requirement (paper, project, or thesis) it may be appropriate, with their advisor's permission, to include portions of previously submitted materials if properly referenced.

### **Program Extension Fee**

Students who have taken all of their coursework and are not currently registered for their final requirement (paper, project or thesis) will be charged a per semester program extension fee. This fee will be charged for each semester (or fraction thereof), not including summer terms, necessary to complete the degree.

### **Readmission**

Students who have previously been admitted to a graduate level program at Hartford International University who have decided to return to the program after initially withdrawing, may apply for readmission. Students wishing to be readmitted must complete a new application and personal statement. The personal statement should address the reasons the student withdrew and why they feel they are able to return at this time. If the student has been away from the University for an extended period, an interview may also be required. Assuming the student is seeking readmission to the same graduate level program, previously earned credits from Hartford International University will be allowed to count toward the degree or certificate, but only if they were taken within the last 10 years. Readmitted students will be required to fulfill program requirements as listed in the Hartford International University Catalogue at the time of readmission.

### **Registration Procedures**

**Matriculated Students:** Registration for courses and program components must be completed by the registration deadlines indicated in the Academic Calendar. The Registrar sends registration information to students approximately six weeks prior to the registration deadline.

All matriculated graduate program students are required to meet with their faculty advisor to determine their course selections. Registration deadlines and advising periods for each semester may be found in the Academic Calendar. Students may confirm that their registrations have been processed by viewing their schedule through the student access portal.

When faculty advisors are on sabbatical, students may meet with the Registrar or Dean during the registration period to discuss course options for the next semester.

**Special Students:** Special students may register for courses up to and including the first day the course begins without penalty. Special students seeking assistance with course selection may meet with the Registrar. Special students may take 6 credits prior to applying to a degree program.

### **Student Discipline Policy and Procedure**

It is the policy of Hartford International University to conduct an impartial investigation of the facts, an impartial hearing and review of those facts and to make recommendations as to what action should be taken with regard to any issue concerning student conduct brought to the attention of the Dean in writing. Details of the Student Discipline Policy and Procedure are provided in the Student Handbook

### **Student Grievance Policy and Procedure**

It is the intention of this policy to encourage and facilitate resolution of a grievance that a student may have with a faculty member, supervisor, administrator, member of the staff, or another student. The desire is to resolve the grievance in the early stages of the procedure. However, the procedure does provide for full mediation in a fair, equitable and timely manner. Please see the in the Student Handbook.

### **Summer Session Courses**

A limited number of intensive courses are offered during the summer session. The course instructors require students to complete reading and writing assignments throughout the summer and to submit final course assignments by dates set in the course syllabus.

### **Termination of Program**

A student's degree program may be terminated on the written request of the student, or by action of the Academic Policy Committee, if the student's performance is deemed unsatisfactory or if tuition and fee payments are not made as required. The termination of a student's program by the Academic Policy Committee does not cancel financial obligations the student incurred at the University while enrolled. Students who have not received an approved leave of absence registered for a course for two consecutive academic semesters will be

notified that they will be removed from the program unless they respond within 30 days. A student who has been removed may apply for reactivation by petitioning the Academic Policy Committee within two years of the notification and paying any unpaid tuition. (Students who are recipients of federal financial aid should refer to the Financial Aid section of this Catalogue for additional leave of absence stipulations.)

### **Transcripts**

For the protection of students and former students, all transcript requests must be submitted in writing and personally signed, or requested via the student access transcript request portal page. Requests that are sent via e-mail cannot be honored. Transcripts will not be issued by fax. Upon written request and submission of the transcript fee of \$10 to the Registrar, students and alumni may, at any time, request the Registrar to send their official transcript to a school or organization of their choice. Please allow 3-5 business days for transcript requests to be processed by the Registrar. Transcripts are issued only when all financial obligations to the University have been met. Students may view and print an unofficial course report through the student access portal at any time.

### **Withdrawal from a Course**

Students may withdraw from courses at any time before a course ends. However, financial and academic consequences will be imposed according to the following schedule:

#### Academic

- Withdrawal before the drop deadline (see academic calendar for exact date): None. The course is dropped from the student's transcript.
- Withdrawal after the drop deadline, up to and including the mid-point of the semester (see academic calendar for exact date): A "W" will be posted to the student's transcript. A "W" has no effect on the student's grade point average.
- Withdrawal after the mid-point of the semester and up to and including the last class: Faculty member will be asked to assign a grade of either "WF" (Withdraw Fail) or "WP" (Withdraw Pass). A "WF" is counted in the student's grade point average as a failure.

#### Financial

- Students who withdraw from a course before the drop deadline are entitled to a full tuition refund.

- Students who withdraw after the drop deadline are charged in full for the tuition of that course.
- Refunds to the student will be made within 30 days of the date that the University determines the student has officially withdrawn.

### **On-Line Courses**

- Withdrawal from on-line courses will be allowed according to the above guidelines

### **Intensive Courses**

For courses that meet on a non-weekly, intensive format the withdrawal schedule will be as follows:

#### Academic:

- Withdrawal before the second class meeting: None. The course is dropped from the student's transcript.
- Withdrawal after the second, but up to and including the third class meeting: A "W" will be posted to the student's transcript. A "W" has no effect on the student's grade point average.
- Withdrawal after the third class meeting, up to and including the last class: Faculty member will be asked to assign a grade of either "WF" (Withdraw Fail) or "WP" (Withdraw Pass). A "WF" is counted in the student's grade point average as a failure.

#### Financial

- Students who withdraw from a course before the second class meeting are entitled to a full tuition refund.
- Students who withdraw after the second class meeting are charged in full for the tuition of that course.
- Refunds to the student will be made within 30 days of the date that the University determines the student has officially withdrawn.

A student who needs to withdraw for health reasons may petition the Academic Policy Committee for a waiver of the above penalties and must provide documentation from a medical professional. A student who fails to complete requirements of the class receives a failure. To request withdrawal from a course after the drop deadline students must submit a Course Withdrawal form to the Registrar's Office. Failure to attend classes does not constitute a withdrawal. Withdrawal after a class stops meeting is not possible without a review by the Academic Policy Committee. However, a student with a medical reason can petition

the Academic Policy Committee for a “WP” if the faculty member agrees that the student was passing at the time of withdrawal.

### **Writing Assistance**

Hartford International University is committed to providing our students with the tools they need to successfully complete our program. One service we offer is writing assistance. Writing assistance services may consist of individualized work with a Writing Consultant or group workshops. Writing assistance is available to all matriculated students upon request, and at no charge. Writing assistance may also be recommended to newly admitted students by the Admissions Committee, or recommended to enrolled students by the faculty. Further information about these services is available from the Dean’s Office.

## Master of Arts Specific Policies

### **Advanced Standing**

The total credit awarded for Advanced Standing and transfer credit combined may not exceed the maximum transfer credit for the specific degree program.

**MAIRS** - Up to six “Advanced Standing” credits may be awarded toward the MAIRS degree after the completion of at least one semester as an enrolled student at Hartford International University. The purpose of granting this credit is to acknowledge significant learning outside the context of a traditional graduate degree program. Credit is awarded by the Academic Policy Committee upon petition by the student. The petition must include a detailed record of the work or learning experiences for which credit is sought, accompanied by supporting documentation, and articulate how these experiences have increased the student’s level of understanding and ability to meet a personal, career, or ministry goal. Experiences must be within 10 years of the date of petition in order to be eligible for credit. Students who have completed the eight course curriculum required for Hartford International University’s Black Ministries Program or Hispanic Ministries Programa certificate programs may submit a single petition for six credits under the Advanced Standing provision. Students seeking to apply for Advanced Standing credit should obtain the Guidelines for Requesting Advanced Standing Credit and consult with their faculty advisor, who must provide a letter of support for the petition.

**MAC** - Up to six “Advanced Standing” credits may be awarded toward the MAC degree. Students with an extensive background in religious leadership may apply to the Academic Policy Committee to be granted Advanced Standing for previous religious leadership experiences relevant to their intended field within Chaplaincy (ex. military, university, correctional facility, hospital, etc.). Students who completed CPE prior to admission may request that the University (via a letter with documentation to the Academic Policy Committee) apply for 3 credits of advanced for one unit of CPE at level II or higher. Students must complete at least one unit of CPE at the University.

Petitions for Advanced Standing need to be made in accordance with the “Advanced Standing Guidelines of Hartford International University” and will be acted on by the Academic Policy Committee in consultation with the Director of the Chaplaincy Program

**MAP** – In select cases, students who have undertaken significant learning outside the context of a traditional graduate degree program that is specific to peacebuilding may be eligible for 3 credits of advanced standing to count toward the elective requirement.

### **Transfer Credit**

Students who have taken graduate level courses in religion from an accredited institution that have not been applied toward a previous degree may ask for these courses to be applied toward their Master of Arts in Interreligious Studies or Master of Arts in Chaplaincy degrees. In order to be considered eligible for transfer, these credits must have been earned within ten years prior to initial enrollment as a matriculated student at Hartford International University or taken while the student is pursuing their degree at Hartford International University. MAIRS students may receive up to 9 credits of transfer credit, MAC students up to 6 credits. Any course taken at another institution while a student is enrolled at Hartford International University must be pre-approved by the student’s advisor and the Dean (students must complete the Transfer Credit Pre-approval form). The total credit awarded for Advanced Standing and transfer credit combined may not exceed the maximum transfer credit for the specific degree program.

## Course Descriptions

The letter prefixes (such as DM, SC, AM, etc.) that begin the course number correspond to the area of study as follows:

### Graduate Program Specific Courses/Program Components:

GC	Graduate Certificate
MA	Master of Arts
DM	Doctor of Ministry
PHD	Ph.D. Program

### Topic Areas:

AM	Arts of Ministry
CH	Chaplaincy
DI	Dialogue
ET	Ethics
HI	History
IP	Peacebuilding
LG	Languages
RS	Religion and Society
SC	Scripture
TH	Theology
WS	Worship and Spirituality

### Course Numbering System

**500 Introductory Courses:** These courses serve to introduce students to a particular field of study; they assume no prior knowledge of the field.

**600 Intermediate Courses:** These courses explore a specific area of inquiry; they assume a basic knowledge of the larger field.

**700 Advanced Courses:** These courses examine an advanced and specific topic; they assume prior study in the field and require pre-requisite skills or knowledge.

**800 Advanced Professional:** These courses are designed to provide D.Min. students with specific leadership skills and experiences, and they are only open to D.Min. students.

**900 Advanced Academic:** These courses are designed as part of the academic training provided to PhD students, and they are open only to PhD candidates.

Other information:

- All courses are three credits unless otherwise noted in the course description.

Note: The course descriptions listed in this section do not represent an exhaustive list of all courses offered historically at HIU and, prior to 2021, Hartford Seminary. Earlier catalogs will include additional courses and their descriptions for reference.

## Program Specific Courses/Components

### Graduate Certificate

#### **GC-580 Field Education for Islamic Chaplaincy**

The content and setting of field education will vary according to the needs of the students. Normally, students will be expected to work 8 hours a week for 30 weeks for a total of 240 hours in an Islamic institution or organization. Such institutions or organizations include, but are not limited to, mosques, Islamic schools or Islamic social service organizations. See the Islamic Chaplaincy section for more information. (As needed)

### Master of Arts

#### **MA-592 Independent Study**

A student who wishes to study a topic related to their program but not regularly offered in the University's curriculum may wish to enroll in an Independent Study. An Independent Study may be negotiated with a member of the University faculty for any semester of the academic year. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue. Students wishing to do an Independent Study must submit a completed "Independent Study Contract" with their registration form. (As needed)

#### **MA-796 Final Paper (3 credits)/MA-797 Final Project (3 credits)**

The final paper or project requires the student to demonstrate his or her capacity to apply, integrate, and reflect on the perspectives addressed by the Master of Arts degree program with focused study in a selected area. (As needed)

#### **MA-798/MA-799 MA Thesis (6 credits)**

The thesis requires the student to complete in-depth research (a review of literature) and critical analysis, integration, and reflection on the perspectives and theory addressed by the Master of Arts program with focused study in a selected area. (As needed)

## Doctor of Ministry

### **DM-892 Independent Study**

A student who wishes to study a topic related to their program but not regularly offered in the University's curriculum may wish to enroll in an Independent Study. An Independent Study may be negotiated with a member of the University faculty for any semester of the academic year. Independent Study courses are subject to all academic and course policies and procedures as outlined in the Catalogue. Students wishing to do an Independent Study must submit a completed "Independent Study Contract" with their registration form. (As needed)

### **DM-896/DM-897 Ministry Project**

The Ministry Project addresses a significant issue within the student's ministry setting and involves the design, implementation, evaluation and reflection on an action in ministry. The project consists of the ministry project proposal, which includes a review of the literature, an action component, and a final written report. Required for the Doctor of Ministry degree. (As needed)

## Doctor of Philosophy

### **PHD-900: Research Methodology and Scholarly Development I**

What does doing Ph.D. level scholarship look like? What does it involve? What types of research skills and techniques are required for doctoral-level academic study, and particularly, the study of religion in general and Interreligious relations in specific? This course will answer such questions, and more!

### **PHD-901: Research Methodology and Scholar Development II**

What is it like to present and defend an academic paper? What are the roles of the facilitator? how does writing a book review or assessing academic essays look like? How do professional scholars pursue their research presentation? How do I write and present my doctoral thesis proposal? This seminar will attend to such inquiries, and will continue to provide students with opportunities for collegial interaction by inviting them to witness professional scholars attending to paper-reading, book reviewing, essay's assessing and proposal writing tasks before them in the seminar's sessions. The students will also be asked to lead one of the sessions and also to rehearse presenting and defending their doctoral thesis proposal in another.

### **PHD-906-907: Methodological Studies in Jewish/Christian/Muslim Relations I & II**

The Methodological Studies in Jewish/Christian/Muslim Relations I and II seminars provide the necessary scriptural, historical, and theoretical foundations to support student identification of issues directly related their specific research interests.

### **PHD-908-909: Literature Review I & II**

Literature Review I and II are intended to demonstrate broad mastery of the literature relevant to the student's specific research and the identification of an opportunity for an original contribution

to research along with the theoretical or conceptual framework(s) the student expects to use in making this contribution.

**PHD-910-911: Comprehensive Exams**

The Comprehensive Exams are intended to assess competency and depth of the students' comprehensive knowledge and ability to use research methods in the area of specialization through two major exams and mastery of a specific field of specialization in two minor exams. The two major exams will be taken in the program's two major areas of study: Islamic Studies and Christian-Muslim Relations, Theologies of Interreligious Engagement/Interfaith Dialogue. The two minor exams will consist of two papers on subjects relevant to the student's research focus. The focus and scope of the papers should be established in consultation with the Advisor. The minor exams should be completed by March and the major exams by May of the third year.

**PHD-920-923: Tutorial I, II, III, & IV**

A directed writing project that is customized to fit the student's specific research focus and is supervised by HIU faculty or external faculty whose expertise matches the focus of the tutorial.

**PHD-930-932: Language/Methods I, II, & III**

A course customized to fit the students research plan and pre-program language competency. Scholars need linguistic tools to deal with primary sources and secondary scholarly literature to pursue the research. Students are required to acquire or demonstrate linguistic proficiency at the needed level of advanced level research in at least two languages.

**PHD-933: Teaching Portfolio**

The teaching portfolio will consist of a written teaching philosophy, evidence of pedagogical training, sample course syllabi, and experience as a TA or instructor.

Arts of Ministry (AM)

**AM-521: Contemplative Prayer Practices**

This course introduces students to a range of practices of contemplative prayer, centering in a broadly ecological context: both Earth itself as our shared creaturely home and the particular places where students live. Students will engage in experiential elements that are adaptable to the students' own tradition and/or context, including traditional forms like centering/mindfulness, Ignatian Examen, and lectio divina as well as social justice/feminist, land-based, shadow- and dream-based practices. Students will have the opportunity to research and lead the class in a prayer practice of their own tradition, context, or creative innovation as well.

**AM-550-551: Quran Recitation/Tajweed I & II**

This course is designed for Muslim leaders and chaplains and anyone who is interested in learning and improving their Quranic recitation. Students will gain important knowledge on recitation of the Quran. In this course, the instructor will focus on correct pronunciation of Arabic letters and words with consistent application of tajweed rules.

**AM-625: The Art of Preaching**

Combining the substance of an introduction with the intimacy of a workshop, this course will explore theological and rhetorical foundations for preaching and provide practical experience in delivery and critique. Noting variety among denominational, theological and cultural traditions, the course will take an ecumenical approach rooted by an affirmation of the hermeneutic centrality of Scripture and the liturgical significance of preaching. Students will complete written assignments and special exercises, preach, and offer constructive critiques of sermons.

**AM-638: Essential Skills in Pastoral Counseling and Ministry**

This course will offer pastors, lay ministers and caregivers an opportunity to learn basic counseling skills for use in pastoral settings. Students will develop skills in assessment, honoring ethical concerns and addressing the most common diagnoses such as depression and anxiety. Attention will be given to clarifying the differences between pastoral care and pastoral counseling. Issues of referral to professional mental health resources and community agencies also will be addressed.

**Chaplaincy (CH)**

**CH-510: Sociology and Psychology for Chaplains**

This course introduces you to the central tools and concepts within the disciplines of sociology and psychology that provide insights into the spiritual care work of chaplains across a variety of settings. The course explores how religion is present and influential in public and private life, with particular attention to everyday lived religious practices, religious communities, and religious identities. The course design and assignments create a dialogue between the theoretical and the practical, giving chaplains insight into assessing the never-ending negotiation of religion's place in society and institutions through in-depth case studies and training in ethnographic research.

**CH-520: Theology and Scripture in Spiritual Care Practice**

This course employs a wide range of instructional methods to enable students as spiritual caregivers (chaplains or ministers) to gain insight into how residents of America's multireligious communities engage in deliberative reflection on matters of ultimate concern, what answers they might give to "worldview questions," what sacred sources they use to do so, and how they utilize those sources for caregiving. Students will engage in examination of real life case studies, develop skills in self-reflection as a spiritual care giver, and receive the guidance of colleagues and the instructor as they develop their working knowledge of foundational theological principles and sacred sources within their own spiritual tradition and how those can be integrated into the professional practice of chaplaincy and ministry.

**CH-524: University Chaplaincy**

This course is an introduction to university/higher education chaplaincy as well as an opportunity to deep one's understanding of the work and the field, with attention to effective methods, best practices, traditions and innovations in higher education chaplaincy. Since the work is organically interfaith in nature, much of the work may be applicable to other chaplaincies as well. The outcome of this course will be to equip students with the necessary tools to excel when entering

into positions of chaplaincy in higher education settings. Students will learn how to understand and navigate university structures and politics, campus and community organizations, student intersectional identity development and working with student organizations, diversity and antiracism work, interfaith relations, basic pastoral counseling, community and personal grief, crisis management, and boundaries and self-care necessary to the work.

**CH-530: Chaplaincy Models and Methods**

As the gateway to the MAC curriculum, this course is a comprehensive, systematic introduction to professional chaplaincy /spiritual caregiving; orientation to (or, in the case of advanced students, opportunity for reflection on) the role of the chaplain and methods suitable to the contexts in which chaplains characteristically serve (including schools, colleges, universities, prisons, health care facilities, fire and police departments, seaports, airports, the military, and mass casualty situations); and facilitates attainment of the “Common Qualifications and Competencies” and the “Standards of Practice” advocated by the Association of Professional Chaplains.

**CH-540: Religious and Cultural Contemporary Ethics**

This is one of two MAC core courses in which recent efforts in the interdisciplinary study of psychology/sociology are brought to bear on the field of theology, scripture, and ethics in the provision of care. Both courses explore the unique challenges that their subject matter poses to theological claims about God, humans, and the nature and meaning of healing or suffering. Both consider how the integration of theory and practice help a chaplain to examine the contributions that theology and religious traditions offer to analyze and address the subject matter. These courses aim to familiarize students with a particular field of knowledge or area of study and to deepen their ability to respond theologically to the complex challenges confronting challenged persons and communities.

The core course “Religious and Cultural Contemporary Ethics” facilitates understanding of various ethical theories appropriate to professional context, spiritual and emotional dimensions of human development, organizational behavior, group dynamics, and political/social drivers like race, ethnicity, or gender. Making extensive use of case-studies and current journal articles, it addresses cultural or ethical challenges that particular contexts may bring to religious leaders. This course addresses the following Common Qualifications and Competencies for Professional Chaplains promulgated by the Board of Chaplaincy Certification, Inc.: ITP4, ITP5, PIC6, PIC7, PIC9, PPS2, PPS3, PPS7, OL1, OL2, OL3, OL4, OL5.

**CH-550: Field Education I**

This course is to prepare and maintain students in their placements optimizing their learning with debriefing and assessment tools using critical reflection. This is part one of a two-part course sequence. Following CH-550, students will register for CH-650.

This course is intended for students in the MA in Chaplaincy. Students completing the GC in Islamic Chaplaincy may also register.

**CH-615: Mental Health: A Spiritual Perspective**

This course will familiarize students with the basic concepts of mental illness to facilitate their

collaboration with multidisciplinary teams (including both health and mental health professionals) serving the mental health needs of faith-based communities. The course aims to do the following: (1) to provide students with a general awareness of the cultural and religious factors particular to faith communities they will serve (2) to provide students with an introduction to specific models of care they will need to serve individuals in mental health treatment contexts and (3) to teach students to recognize mental illness and when they need to make referrals to mental health professionals.

**CH-618: Muslim Pastoral Theology**

Theology and spirituality are so ubiquitous in our lived experience that we often fail to take their significance into account when leading and advising in institutions as chaplains. How does sacred law (covenant/formation, boundaries, divine nearness/distance) shape pastoral and spiritual care? How do theology and spirituality reflect cultural/religious perceptions and practices? How are institutions and the institutionalized relevant to shaping pastoral and spiritual care? This intensive course explores the fundamentals of Islamic legal, theological and spiritual theory and methods, with an emphasis on technical skill, self evaluation, and pastoral care practice. Through readings, lectures, discussions, and exercises you will be encouraged to reflect and think theologically and to apply Muslim Pastoral Theology to your areas of institutional chaplaincy.

**CH-621: Death and Dying**

Grief is a form of Love. Religious professionals know as much about love as we do about death – and we also know what we don't know and that we can never know enough. This class assists us in making meaning out of the mystery of death and its attendant losses. We will develop understandings which help us minister, attend, validate, and recognize each other and ourselves. From these understandings, skills develop.

**CH-628: Beyond Candles: Public Rituals**

This course explores the role of chaplains and other religious leaders in populist ritual. It shows the delightful public necessity of interfaith life and living. It also examines what will be needed going forward in a post-secular world where more crises can be anticipated. Hurricanes, floods, and other natural disasters will also be discussed as well as the occasional joyful gathering when a good thing happens. This course appreciates, analyzes, and prepares people for a more sophisticated understanding of the kind of religion the public wants and creates for itself. It is for chaplains, religious professionals and public ritual makers or democratic citizens themselves. You will leave a more experienced maker of rituals, one that uses ancient as well as contemporary methods.

**CH-635: Clinical Pastoral Education**

Clinical Pastoral Education (CPE) is professional education for interfaith spiritual care giving and religious leadership. It brings participants of all faiths into supervised clinical service, formational opportunities and significant introspection. CPE participants engage with intensive and extensive encounters with persons in crisis. The feedback and theological reflection provided during the CPE experience enables participants to grow personally, to develop interpersonal and interprofessional relationship skills, and fine-tune their understanding of spiritual care. CPE is offered at numerous hospitals and other sites around the US, and students are responsible for finding those opportunities in consultation with the MAC program co-directors. HIU provides

cohort check-in, discussion, and facilitation for MAC students who are enrolled in CPE.

This facilitation is only available to students in HIU's MA in Chaplaincy degree program (MAC) who have been accepted into a CPE program. Completion of one unit of CPE is a requirement for the MAC degree. Registration for this course can only be processed through the Registrar's Office with the approval of the Program after you have been accepted to an ACPE accredited CPE center.

**CH-650: Field Education II**

Students will continue in their placements optimizing their learning with debriefing and assessment tools using critical reflection. Prerequisite: CH-550.

**CH-659: Prison Ministry: Healing Inside and Liberation Outside**

This course will examine traditional and contemporary approaches to spiritual care for ministry to the incarcerated that are rooted in one's faith or source of meaning-making.

This course requires students to be self-reflective, capable of critically and theologically reflecting on scriptural literature and able to articulate one's spiritual care practice. This course engages a critical service-learning pedagogy and navigates contemporary theories for integrated care with traditional religious practices for incarcerated souls.

This course is meant to provide a chaplain with arts of ministry that demonstrate understanding and ability to function as a professional care provider with the Board of Chaplaincy Certification's common qualifications and competencies.

**CH-725: Advanced Counseling Technique**

This is an advanced hands-on training and supervision designed to further equip chaplains to provide counseling to individuals, couples, and families, with special attention to Muslim clients. More specifically, core topics will include identification and differentiation of more complex presentations of psychospiritual issues, illustrations of how to work with psychological trauma, process oriented interventions, deepening of the introspective and emotional processes of counseling encounters, more complex dynamics of the counselor/client relationship, examination of metacommunication, cognitive restructuring, behavioral modification and spiritually oriented interventions with some attention on the role of character reformation. This is an experiential course that will involve some lecture, discussion of case vignettes, modeling/demonstrations of techniques and role-play. While these are critical skills for Islamic chaplains to learn, chaplains from other faith traditions may benefit from learning how to counsel across cultures and faith traditions, using the Muslim tradition as a case example. (Prerequisites: CH-615 Mental Health: A Spiritual Perspective & AM-638 Essential Skills in Pastoral Counseling or permission of the instructor.)

**CH-730: Resilience for Spiritual Leaders**

This course is designed for people of all spiritual/religious backgrounds who are providing spiritual and emotional support to others, leading faith communities, serving as chaplains, working on justice issues, or seeking additional self-care practices. This course about resilience teaches the participants about the characteristics of resilience, invites the participants to engage in reflective self-assessment, and provides the participants with tools and resources to enable them to develop strategies to help the people they serve in their contexts build resilience. The course includes

lectures, individual reflection, independent reading, written reflection, resilience-building workshop exercises, and small-group discussion. It is only through learning to cultivate our own resilience that we can mindfully extend that invitation to others through our programs, teaching/preaching, conversations, and role modeling.

## Dialogue (DI)

### **DI-501: Introduction to Islam for Non-Muslims**

This course introduces non-Muslims to Islamic beliefs, practices, scriptures, and Muslim communities, especially in the United States. The course is designed to address the significant need for basic information about Islam in the contemporary context. Through a combination of lectures, readings, site visits, and discussions, the course will cover Muslim beliefs and practices, issues faced by Muslims living in the United States, the vital roles that women play in Muslim communities, and current interfaith efforts, such as A Common Word Between Us and You initiative, movements and models of interfaith activities in the US, and peacebuilding in the post-conflict society in Indonesia

### **DI-511: Introduction to Judaism**

This course examines the variety of elements that coalesce to define Judaism as both a civilization and a religion. The course uses Jewish historical phases such as the biblical, rabbinic, medieval and modern periods, as backdrops against which Judaic theology, practice and ritual are examined. The primary means by which Judaism is analyzed is via the study of biblical, rabbinic and modern Jewish texts.

### **DI-513: Introduction to Shia Traditions, Beliefs, and Practices**

This course surveys the development of Shi'i Islam against the backdrop of major events and developments, views on succession after the Prophet, the formation of the caliphate, and the key Shi'i notion of Imamate. Various forms of early Shias will be introduced, including the Imamis, Zaydis, and Ismailis. Consequential developments in Iran and Iraq as well as the Fatimid Shia caliphate, which extended from Egypt and North Africa to Yemen and reached as far as India, will be studied through the prism of doctrine as well as art. The rift caused by the launch of the Crusades from the west and then by the coming of Mongol armies from the east will be addressed. The peak of Shia revival during the early modern period will be discussed in terms of religious and non-religious learning, especially related to architecture and trade. In addition, this course also discusses the importance of the Shia in the world today. At the end of the course, students will have acquired a broad understanding of Shia beliefs, practices, and traditions—as manifested geographically from medieval Spain to contemporary Iran, Iraq, Lebanon, and North America.

### **DI-514: Suffering and Struggle**

Suffering and Struggle is common to all humankind. It is part of the human condition and a constant theme in philosophy, theology and psychology. In this course we will explore how humankind finds meaning in life during times of uncertainty by examining the writings of famous thinkers, theologians and literary figures, and examine how suffering and struggle force the faithful to stretch their imagination to bring about powerful and prophetic movements for change. The

moral and aesthetic impulse of their writings will stimulates inter-cultural and interdisciplinary conversations on the search for meaning in times of uncertainty.

**DI-530: Dialogue in a World of Difference**

A required course for all students enrolled in the Master of Arts degree program. Students and faculty in a collegial setting will explore in depth the principles and the practice of dialogue in a pluralistic world through dialogical listening and cross-cultural conversations in a context of diversity. Goals of the course include the development of listening and communication skills in multi-cultural contexts; fostering an understanding of one another through information sharing and community building action; and learning how to discuss potentially divisive issues constructively and without animosity.

**DI-540: Interreligious Dialogue: Theory and Practice**

Guided by your professor—and informed by reading, viewing, or listening to a range of materials and engaging in various activities made available through a Canvas website—you will be encouraged to develop collegial relationships—indeed, a sense of community and friendship across religious, cultural, social, and gender lines—as you explore in depth the principles, models, and methods of dialogue in a pluralistic world, then are helped to put these into practice in a context of diversity. Uniquely, as it introduces dialogue theory and practice, it also familiarizes you with many members of the Hartford Seminary faculty; it also enables you to gain (or review) basic understanding of the tenets and practices of Judaism, Christianity, and Islam—because such knowledge is foundational for a majority of the courses in the Hartford Seminary curriculum.

**DI-550: Introduction to Interreligious Studies**

The gateway course to the MA in Interreligious Studies and a required course for the MA in Peacebuilding curriculum, Introduction to Interreligious Studies is an intersectional, integrative course that promotes deep understanding of worldviews different from one's own. The course integrates theory and practice in exploring how diverse individuals and groups understand "religion" and how those with differing understandings relate to one another. The course cultivates the dynamic link between theory and practice as it engages in critical investigation of relations between people (whether individuals or groups) who orient around "religion" differently. As an introduction to Interreligious Studies, this course explores such themes as the meaning of "religion," the discourse of "othering" and theologies of religious difference, comparative theology, interreligious hermeneutics, urban social history methodologies, interreligious dialogue, faith-based collaboration, and more.

**DI-610: Faith in the Neighborhood: Understanding and Engaging Religious Diversity**

The purpose of this course is to introduce religious leaders to foundational information about the belief and practices of the world's religions as part of the fabric of 21st-century America, that they might be better equipped to serve in the midst of that diversity. To these ends, students will learn the concepts, vocabulary, and practices of a number of religions sufficient for engagement in intelligent dialogue with adherents of those religions, and sufficient for being an informed visitor in those religious settings and citizen of a multi-religious neighborhood. Students will also consider a theology of religious difference which promotes neighborliness, hospitality, and mutual

understanding. In addition to traditional reading and writing assignments, some online work and field research will be expected.

**DI-635: Healing our Divisions: Capacity Building for Interfaith Leaders**

This course is a laboratory for exploring theoretical perspectives and practical methodologies for interfaith leadership. The overarching questions to be addressed are: What are the attributes of an effective interfaith leader, and how can they be cultivated? Participants should have prior familiarity with the beliefs and practices of Jews, Christians, and Muslims, as well as some background in interfaith encounter and dialogue. The primary focus is on developing relevant practical skills, including: facilitating interreligious encounters; monitoring group dynamics and multiple identities; comparing and connecting intra-faith and interfaith leadership challenges; planning and coordinating multi-faith study of sacred texts; designing interfaith worship; and tapping spiritual resources for conflict transformation.

## Ethics (ET)

**ET-546: Theological Ethics & Public Life**

Ethics involves examining life in an attempt to interpret what is going on. Theological ethics undertakes this examination with the conviction that all things exist in relation to God. In this course we will survey models of our common life that have prevailed in western Christianity in the modern period, reflect on the religious symbols, stories, practices and habits by which we make sense of what is going on in public life, and consider what possibilities exist for fostering a civil society. Issues to be considered include religion and politics, human rights, war and revolution, and the treatment of animals.

**ET-550: Eco-Care: Chaplaincy in a More-than-Human World**

This course invites students into the emerging field of eco-care, the practice of chaplaincy in relation to ecology and the human relationship to place, other creatures, the more-than-human world, and the ecological threats endangering our shared future. This course will include attention to ecological literacy, climate change, climate- and eco-grief, eco-psychology, Nature Deficit Disorder, place-based forms of soul work and healing practices, wilderness rites of passage and other forms of ritual, human environmental and climate justice, and interspecies relationships. Student projects will center in one's own place and its creatures and needs and/or in some aspect of human need in relation to these daunting challenges.

**ET-620: Islamic Business Ethics: Principles and Contemporary Applications**

In the wake of the recent global financial crisis, we are witnessing expanding socially and ethically conscious business initiatives. The rise of Islamic banking and finance, a rapidly growing subset of these initiatives, raises interesting questions regarding the ethical dimensions of financial market activities. This course will consider Islamic ethics, spirituality, and jurisprudence and their application to business. In particular, we will study stakeholder theory, concepts of sustainability, environmental consciousness and animal welfare, food and labor. Further, we will examine contemporary Islamic finance, particularly home finance in the U.S., the landmark Dow Jones Islamic Market Indexes

Fatwa, and the waqf. Finally, we will explore debates of form and substance and *maslahah* (welfare), among other jurisprudential issues, within the context of contemporary Islamic finance.

**ET-621: Islam: Gender, Ethics and Pluralism 2021**

This course covers a broad range of topics reflecting some of the most relevant issues in scholarly and popular discourse. The critical engagement with modern scholarship and the discursive delivery of the course will help the student appreciate the continuing influence of the Qur'an and other pre-modern texts on contemporary ethical debates in Muslim societies.

**ET-631: Environmental Ethics**

The Native American "Tale of Two Wolves" tells of two evenly matched wolves in a battle. One is evil – greedy, arrogant, lying, and full of fear. The other is good – filled with love, hope, compassion, and integrity. The question is: which one will win? The sage's answer: the one we feed.

The study of environmental ethics can easily devolve into a spiral of pessimism, given the unprecedented challenges we face regarding the climate crisis and other ecological threats to the well-being of our planet. We are tempted to "feed the wrong wolf" and give into despair and a fatalistic resignation. Therefore, we will explore religious, philosophical, and environmental perspectives to help us understand the roots of the crises, as well as search for resources to help us "feed the good wolf." This course will equip students to work toward faith-based approaches to environmental ethics focused on justice and building community.

**ET-640: Introduction to Islamic Law**

This course will provide a critical overview of the history and practice of Islamic law. We begin by examining the origins of Islamic law, the development of the classical schools of jurisprudence and the nature of pre-modern legal institutions, especially the courts and madrasa education. In following classes, we will explore the substance of classical Islamic law, especially in the areas of family, finance and international relations. Next, we will discuss the impact of colonialism and modernity on Islamic legal discourses and institutions and finish with a discussion of the way in which Islamic law is observed in contemporary America.

**ET-655: Contemporary Islamic Ethics**

This course explores three ethical issues of urgent contemporary relevance, doing so in the light of the teachings of the Quran, the normative conduct (*sunna*) of the Prophet Muḥammad and the historical evolution of Muslim thought and practice. These issues are: 1) Ethics and the critique of inequality—race, gender, and class; 2) biomedical ethics; and 3) environmental ethics. Each topic will be discussed over three weeks of class time. During the first four weeks of the semester, the course will establish the foundations of ethical life and the meaning of justice in Islam, building a framework around scriptural, textual, and analytic sources from Muslim history.

## History (HI)

**HI-523: History of Christianity: Defining Moments that Shaped a Faith**

In this course, we will visit some of the most critical moments in the history of Christianity, moments of crisis that shaped its very nature. Some of these defining moments produced shared understandings that have endured for centuries, while others fractured Christianity into divergent forms. To investigate both the unity and diversity of Christianity, we will search out Christians of many times and places, looking in ancient Roman catacombs and North African caves, medieval cathedrals, storefront churches, and open-air meetings. We will look to historical narratives, original writings, works of art, and sacred songs to help us to experience the moments that defined and diversified Christianity. This course is suitable for all who wish to deepen their understanding of Christianity.

**HI-532: Contemporary World Christianity**

Over the last century, Christianity has undergone great change. There has been a recognition that the geography of Christianity has shifted. Christian practice plummeted in Europe, but has grown rapidly in Asia, Latin America, Oceania, and sub-Saharan Africa. Christians have emigrated from the Middle East, the ancestral home of the faith, at dramatic rates. Christians are found nearly everywhere on earth, saying their prayers in myriad languages, and practicing their faith in vastly varied cultures. In this course we will encounter Christians in their global diversity, seeing their faces, hearing their voices, and exploring the ways in which they practice their faith. We will gain perspective on the recent history and current state of the exciting field of World Christianity. We will inquire as to who gets to define what is truly orthodox Christianity. This course is suitable as an appropriate starting point for those beginning their study of Christianity, but it also provides students with more background in Christianity a global perspective on the faith.

**HI-536: The Life of the Prophet Muhammad**

This course introduces students to the life of Muhammad ﷺ, the prophet-founder of Islam, and his depiction in both Muslim and non-Muslim sources. After sequentially examining his life, as presented in the early biographical sources, we turn to examine the diverse images and conceptions of him across history, among various Muslim circles (including Sunni, Shi'i and Sufi conceptions) as well as non-Muslims. We will also discuss the Prophet's teachings, and his roles (legislative, political, etc.). Students will also be introduced to the critical methods used in contemporary academic scholarship to investigate the Prophet's life.

**HI-538: Sunnis, Shias, and Others in Muslim History**

This seminar explores historical formations of religiously-defined identities in the history of Islam. The most commonly known such religiously-defined identities are those of Sunnis and Shias (for the sake of convenience, the word Shia is used consistently throughout this course instead of Shi'i, Shi'ite, Shiite, etc.). Besides Sunni and Shia, many other religiously-defined identity labels have been and continue to be used in the history of Muslim societies. Sufis, for instance, may identify themselves as either Sunni or Shia, even though sometimes they are shunned by both Sunnis and Shias. Tens of different Sufi group affiliations, also known as Sufi Brotherhoods, are known. Still, there have existed many other identity labels that mostly are forgotten, deemed irrelevant or sometimes subsumed other labels: Salafis, Ismailis, Ahmedis, Azalis, Nu'ayris, and Alewis are but few examples of such religiously-defined identities. Covered themes include theology, politics, jurisprudence. Thematic material is presented chronologically, from the 7th century to the present, with examples drawn from the Middle East, South Asia, East Asia, Africa, Europe, North America and

elsewhere. Historical processes of making, unmaking, and remaking of various forms of “orthodoxy” are linked with the ways in which various religiously-defined identities may come under a unifying rubric.

**HI-539: Are We Children of Abraham? Exploring the Relationships Between Judaism, Christianity, and Islam**

Judaism, Christianity and Islam have often been called the Abrahamic Religions, as they all claim the Patriarch Abraham/Avram/Ibrāhīm. To what extent do these three faiths identify with him, claim him and share him? This course will use an historical approach to uncover the identities of early Jewish, Christian and Muslim communities, their views of the Patriarch, and how such identities have guided and impacted inter-communal relations in specific contexts, including medieval Egypt and Spain, and modern Germany and Israel/Palestine. Special attention will be given to the use sacred Scriptures and communal resources that provide identity, guidance and parameters for inter-faith relations today.

**HI-571: American Religious History**

In God we trust. If America is the most religious country in the world, how did we get that distinction? This course is designed to offer students a glimpse at the rich diversity of religious history of the United States. The readings, lectures and online discussion will highlight major movements and religious figures that shaped the distinct forms of faith in our society. We will explore the relationship between American culture and its religious life with particular attention to New England. The course will pay special attention to the impact religion has had on our nation’s history and inversely how religious traditions have been shaped by their encounter with American culture. The will conclude with an examination of current trends and possible future forms of American religion.

**HI-616: The Literal Legacy of the Islamic World**

The course explores a wide variety of literature from the Islamic world from both the classical and modern periods. The course will study primary sources in English translation and the selection of texts cover several literary genres- scriptural, biographical, mystical, belle-lettres, prose and the modern short story. Each week will focus on a particular theme, with one of the readings forming the basis for student-led seminar presentations.

**HI-617: The Politics of Religious Liberty**

The first sixteen words of the United States Bill of Rights read, “Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.” Through these words, people of all faith traditions within the United States have a right to practice their religious tradition free from government interference or endorsement. But what is the extend of these rights and what are their limitations? Can religious rights be applied equally across all faith traditions? This class will interrogate the politics of religious liberty with a particular focus on the context of the United States. In the first section of the course, students will study the history of minority and dissenting traditions in colonial America that led the inclusion of religious rights within the Bill of Rights. The class will then turn to examining important court cases throughout American history that have both sought to expand and limit the rights of religious people. Through engaging these court cases, the course will also analyze how diverse religious groups work together to protect their

shared religious rights. The final weeks of the course will examine religious liberty from an international perspective, and the challenges and limitations of U.S. approaches to religious liberty. Students will come away from the course with a better knowledge of both the challenges of protecting religious rights within a multi-faith society as well as the ways in which students can constructively work across faith traditions to protect religious liberty.

**HI-619: Muslim-Christian Conflict or Cooperation: The Politics of Interpreting Our Shared Past**

The interpretation of Islam and Christian-Muslim encounters has become highly politicized, ideological, and controversial. Islam and Christianity have been described as either sibling children of Abraham sharing much in common or part of a monolithic clash of incompatible civilizations. This course will survey the history of Christian-Muslim relations, giving attention to how contemporary events shape our memories of past events and identities. Students will examine the origins of the encounter, the diversity of historical contexts, and interpretive frameworks to provide tools to develop their own critical perspectives on Christian-Muslim relations for contemporary public engagement.

**HI-624: Histories of Classical Islam: Peoples, Traditions, Institutions**

This course explores historical formations of major Muslim beliefs, practices, and traditions in the context of socio-political institutions. It engages narratives on the development of Islam which have come forth from various perspectives. Topics range from the emergence of the community of faith around the Prophet to established orders under different polities. Chronologically, this course covers from the 7th to the 17th century CE, from Late Antiquity to the Early Modern Period. Geographically, coverage extends from what is presently called the Middle East and North Africa (MENA) to southern Spain (Al-Andalus), as well as Asia Minor, the Caucasus, Central Asia, India, and the Malay Peninsula.

**HI-625: Modern Muslim Histories**

This course offers an in-depth introduction to modern Muslim histories from the 16th to the 21st centuries. Utilizing a variety of sources, from primary to secondary and fiction, it engages big questions – modernity, “Muslim World,” colonialism, nationalism, globalization, diversity, memory, and religion – through case studies centered in and across sub-Saharan Africa, Middle East/Europe, south and southeast Asia, and North America.

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

This course offers a thematic and historical exploration of Muslim communities, institutions and discourses in North America and Western Europe. We will focus on a set of case studies, which will include communities in the U.S., Canada, France and the United Kingdom. While utilizing secondary literature, we will emphasize analysis of primary sources, including online, audio and video. Key themes will include: transnational Muslim discourse, locally specific interpretations of formative texts, gender, politics, and institutional life.

**HI-628: Muslims in American Religious History**

What makes Muslims an American religious minority? How have they shaped American religious history together with other groups? Spanning the period from the late 18th to the early 21st century, this course examines how Muslims have grappled with such quintessential themes of

American life as race, freedom, justice, and politics. Each of these themes is examined through comparative lenses, reflecting in particular on African American, Jewish, Catholic and Buddhist experiences.

**HI-653: Luther, the Jews and the Turks: The Reformation in its Interreligious Contexts**

This course will examine the 16th century Western Protestant Reformation in the context of the relations between a dominant Latin Christian culture with Jewish communities and the inter-imperial politics of European Christian kingdoms with the Ottoman Empire. Martin Luther's life and theology will be assessed within the context of a dramatically changing Europe during the early modern period. Special attention will be given to Martin Luther's acerbic views on the Jews and the Turks in light of previous Latin Christian adversus Judaeos and bello adversus Turcas literature. The goal of the course will be to explore how Christians have responded to Luther's views, with a vision toward developing foundations for respectful contemporary interreligious relations.

Language (LG)

**LG-561-562: Introduction to New Testament Greek I & II**

The focus of this introductory course, which assumes no prior knowledge of the Greek language, is on the basic grammar and vocabulary of New Testament Greek. Students will begin reading selected passages of the New Testament.

**LG-570-571: Introduction to Biblical Hebrew I & II**

In this course, students will learn the writing system, basic grammar, and commonly recurring vocabulary of Biblical Hebrew, so that they will be able to read and translate simple sentences in the language. This is an introductory course which assumes no prior knowledge of Biblical Hebrew.

**LG-661-662: Greek: Readings in the New Testament and Early Church I & II**

The focus of this introductory course, which assumes no prior knowledge of the Greek language, is on the basic grammar and vocabulary of New Testament Greek. Students will begin reading selected passages of the New Testament.

**LG-663: Readings in Koine Greek**

This course will provide students the opportunity to read passages in their original language from the Cappadocians (Gregory of Nazianzus). Gregory's writings (along with those of his friend Basil of Caesarea, and his brother Gregory of Nyssa), deservedly enjoy a significant place in the history of theology. They also continue to appeal to people from a variety of backgrounds and faiths -- for their beautiful spirituality. Classes, which will be synchronous online, will use a Greek textbook that provides ample "helps" and references to Lampe's Patristic Greek Lexicon. Prerequisite: LG-561/562, or permission of instructor.

## Peacebuilding (IP)

### **IP-500: Introduction to Peacebuilding**

This course will have three distinct parts: Orientation, Introduction to Peacebuilding, and Capstone Preparation, all designed to set students up for success in their year at Hartford International University. The Orientation will serve to introduce students to each other, and prepare them for a year of study with Hartford International University. Introduction to Peacebuilding will familiarize students with a collective peacebuilding vocabulary they will use throughout the year. Additionally, this short course will introduce international students to the participatory nature of higher education in the United States. Capstone Preparation will be done in two parts. In August, students will learn about capstone requirements. During the week after graduation, they will work with their capstone advisors to advance their capstone plans. Students are expected to have read *The Moral Imagination* by John Paul Lederach prior to the start of class.

### **IP-510: Constructive Conflict Intervention**

This class will train each student to be a mediating presence in interpersonal and community conflicts. The instructor will teach conflict transformation ideology and tools for conflict analysis to build student's capacity to understand and respond to conflict in ways which advance justice. In conflict transformation-inspired mediation, the primary goal is to improve the relationships between the parties to allow them to chart their own solutions. Students will learn the five-stage mediation process so that they can conduct a complete formal mediation. However, the emphasis will be on understanding the goals and practices of each stage so that they can informally and effectively intervene in the conflicts in their own lives and their own communities. The class will use case studies to build skills in conflict analysis. Students will also practice skills through partner exercises and small group mediation role plays. Students will also be asked to use the skills outside the classroom, and reflect on those experiences verbally or in writing.

### **IP-511: Healing Trauma from the Inside Out: Using Reflective Practice to Support Self, Community, Systemic, and Global Healing**

This course will support students in critically examining the concept of trauma and the way it plays out in our brains, bodies, behavior, relationships and the systems we engage with. Students will explore conceptualizations of trauma through the lens of attachment, neurobiology, ecological systems and their own individual and collective experiences to develop a holistic understanding of trauma and trauma-informed intervention from the inside out. Students can expect to reflect on the embodied trauma in their own somatic systems, family systems and community systems within a global context. Upon completing this class students will be able to use this self knowledge to inform their approach to trauma and trauma healing related to their work in peacebuilding or chaplaincy.

### **IP-520: Field Education I**

This course is to prepare and maintain students in their placements optimizing their learning with debriefing and assessment tools using critical reflection. It will be during both the Fall and Spring semesters.

**IP-530: Co-Curricular Learning Community**

The Co-Curricular Learning Community is an experiential course which runs for the whole year and for which three credits are granted in the second semester. It allows students to explore peacebuilding concepts and practices as they relate to their experience living in a multi-faith, multi-cultural cohort. Students participate in MAP Gathering (a weekly 90-minute meeting), the Public Speaking workshops in the Fall, and lead or co-lead community activities such as Community Prayer, a cultural evening, on-campus worship, a presentation or discussion at a community organization, etc. There is no set curriculum for the weekly sessions of MAP Gathering, as they are intended to respond to the evolving needs of the cohort. Topics likely to be covered are: the Jewish High Holy Days, housing agreements, capstone planning, dialogue practice, group dynamics, and peacebuilding topics which do not neatly fit into other MAP courses.

**IP-610: Peacebuilding Skills: Dialogue, Trauma & Restorative Justice**

The course will explore peacebuilding skills through the lens of neuroscience, dialogue, restorative justice, and trauma-informed principles. This course will explore the roles of mindfulness, Nonviolent Communication, restorative justice, the neurobiology of trauma and state-dependent functioning, conflict transformation, and healing in conflict resolution. Students will participate in and practice the Reflective Structure Dialogue methodology for engaging groups in conflict. Through case studies, role plays, guest speakers and reading, we will dive deeper into the dialogue that makes conflict an opportunity rather than a source of further trauma.

**IP-611: Peace, Justice, and Violence in Sacred Texts**

Students in this course will examine sources from the Hebrew Bible, New Testament, and Quran that relate to peace, justice, and violence. Students will analyze sacred texts in their original socio-historical contexts, and will explore diverse ways Jewish, Christian, and Muslim sources confront and interpret these texts. Students will take a case study approach to investigate how texts from all three Abrahamic traditions can and have been used to legitimate violent conflict and injustice toward others in real-life settings (e.g., empires, religious persecution, colonialism, misogyny, racism, and Anti-Semitism), as well as how they can and have been used to promote peaceful practices and just relations (peace movements, provision of care for the poor and sick by religious orders and communities, peaceable co-existence and cooperation with religious and ethnic others, liberation and justice movements).

**IP-613: Identity and Otherness in Religious Communities**

There is a tendency within individuals and societies to organize and collectively define themselves along dimensions of difference and sameness. This course uses the framework of "otherness" and "belonging" to explore how othering becomes structured and embedded within religious communities. In other words, what are the dynamics, processes, and structures that engender marginality and persistent inequality within our own religious communities? We will use an intersectional, interdisciplinary, and dialogical approach to examine essential concepts such as individual and group identity formation, expression, and boundaries; the dual sides of social cohesion and internal conflict; prejudice and power within religious communities; dealing with the emotional and social costs of leading justice-oriented change; and how identity, power, and privilege varies across contexts. In addition to investigating these forces that contribute to othering, we will also identify the interventions that may mitigate some of these forces, turning

toward sustainable solutions that address othering through experiential learning such as site visits and MAP project-related ethnographic study.

**IP-614: Nonviolence in Faith-based Social Movements**

Social movements are important arenas for social change. Religion, faith and tactics of non-violence have played a significant role in many social movements. By joining together, individuals and groups have worked to transform social values or norms, establish collective identities, change laws, and chart new ways of living, learning, and being. This class will aim to further our understanding of social movements and how faith helped shape the trajectories of the movements. We will focus on how that's happened in the Americas while referring to similar movements from around the world. Topics include racial identity, nationalism, Christianity, Islam, the civil rights movement, feminist approaches, and contemporary interfaith dialogue. Course material includes primary sources and analytical perspectives. We will examine how they develop, are sustained, have changed/evolved, and (sometimes) decline. We will begin by examining theories of social movements and look at the ways in which our understanding of social movements has changed over time. We will also examine mobilization to social movements and ask why some people come to participate while others do not, as well as the tactics, goals, and successes of various social movements.

**IP-620: Field Education II**

Mansoor- Offered every spring

This course is to prepare and maintain students in their placements optimizing their learning with debriefing and assessment tools using critical reflection. It will be during both the Fall and Spring semesters.

## Religion and Society (RS)

**RS-525: American Religious Realities: Sociological and Anthropological Approaches**

As part of the MAIRS curriculum, this course facilitates an understanding of the scope of America's religious diversity: the nature of its current complexity and factors contributing to its emergence; the mutually influencing interactions between religious communities (their convictions, practices, and structures); and the American contextual trends, such as immigration, political issues, and social drivers like race, ethnicity, or gender. This course is taught with faculty of different traditions or backgrounds, and builds knowledge and skills for study within a multifaith setting.

**RS-536: Religion as a Social Phenomenon**

All religion is a social phenomenon. Although faith has a private dimension, human beings experience religion in groups or through forms created by social organizations. Every religion creates and is maintained by institutionalized rituals or concrete organizational forms. Professed beliefs are passed down by religious traditions, and ideally, these beliefs have consequences for one's social behavior. Religious life has spawned times of war and times of peace; changed human beings and human history. Each of these social dimensions of religion can be investigated with the research methods of the social scientist. Much can be learned about religion from a sociological

perspective, from reading classical sociological theories of religious organization and practice including those of Weber, Durkheim, and Marx.

**RS-572: Contemporary Islamic Thought**

This course introduces students to major concepts, trends, and issues in contemporary Islamic thought. It historicizes and analyzes the Muslim encounter with modernity and the various intellectual trends this encounter has spawned, since mid-19th century until present times. Major concepts include: tawhid (oneness of God), tajdid (renewal), ilala (reform), ijihad (intellectual effort; reasoning), khilafah (vicegerency), shura (consultation), and Ummah (global Muslim community). Special attention will be given to contemporary Islamic revival and reform, rise of Islamic movements, and their impact on Islamic thought. Finally, the course will introduce and assess major intellectual, political, and religious trends in contemporary Islamic thought: traditionalism, Salafism, Islamism, and intellectual reformism.

**RS-603: Religious Innovation**

Who would have thought that all those stagnant congregations would have so quickly adapted to handle the realities of the Pandemic with such success? It is possible to learn from that traumatic situation and uncover the dynamics of innovative and creative ministry to effect change in any organizational context. This course will explore the dynamics of innovative and entrepreneurial leadership in businesses and then translate those learnings into insights for religious leadership. The final project for the course will be to create an actionable plan to continue the flexible adaptation evidenced throughout the past year in many communities of faith.

**RS-608: Nonprofit Reality**

Nonprofit organizations have a longstanding relationship with religion. Many religious organizations – including denominations and congregations – are registered as nonprofits; in addition, the faith-based nonprofit sector has grown dramatically since the beginning of the 21st century. Moreover, religious organizations frequently collaborate with nonprofit organizations in order to partner on community initiatives, such as operating a soup kitchen or homeless shelter. Whether one plans to work directly for a nonprofit or interact with one, it is valuable to understand how nonprofits are structured, operate, and fit into the broader U.S. organizational landscape. This course will examine the key aspects of the U.S. nonprofit sector and nonprofit organizations, including structure, management, and operations, with a particular focus on the implications of nonprofit registration for faith-based organizations. In addition, the course will cover applied aspects of nonprofits, including the nonprofit founding process, nonprofit leadership, and nonprofit tax laws and forms.

**RS-612: None's Religion: Understanding and Addressing the Religiously Unaffiliated Population**

The numbers of persons in America who say they have no religious affiliation has risen dramatically over the past 20 years. Currently over 20 percent of the country, and 35 percent of younger generations, are designated as the "nones." Religious communities and leaders need to understand this dynamic and the people who hold this "fastest growing" religious identity to be effective in ministry into the future. This course will explore the phenomenon, discuss the social, psychological and spiritual research on the nonaffiliated and how they are similar and different from Atheists, Agnostics and the "spiritual but not religious." The course will include field trips and research efforts

as well as readings and guest speakers to better understand this important development on the religious landscape.

**RS-613: Social Research Design and Method**

This course offers an introduction to the methods and principles of social research, with application to the study of religion and religious communities. As a general introduction, the course covers four broad topics: the foundations of social science, research design, data collection, and data analysis. The course presents and offers practical training in quantitative and qualitative methodological approaches relevant to studying religion and congregations, including a toolkit of methods such as descriptive statistics, mini ethnography, interviews, focus groups, and surveys. Students will complete their own research project, learning effective strategies and techniques for designing and conducting research and for writing clearly, persuasively, and scientifically. The core concepts of social research are powerful tools even for those who never do social science professionally. As such, this course will benefit students' critical assessment of the validity and value of existing research, provide a foundation for further graduate studies, and facilitate nonprofit management and understanding congregations.

**RS-616: Immigration, Race, and Religion in an Era of Resurgent Nationalism**

The United States has been the top destination for international migrants since 1960, and is home to one-fifth of the world's international migrants. Despite its long history of immigration, the United States has oscillated between perceiving immigration as a valuable resource and as a major challenge. This course is intended to introduce students to the concepts, major trends, and critical issues associated with this reality from religious perspectives. Students will explore the historical context to current debates over immigration reform, integration, and citizenship, analyzing century-long conversations about the interplay between religion, who is allowed into the country, and what it means to be an American. The course provides a chronological overview of US immigration history, but also includes thematic weeks that cover case studies of salient issues such as border policing, deportation policy, xenophobia, religious pluralism, and transnationalism. Students will be expected to revisit current media interpretations of the place of immigration in U.S. society and study immigration from interfaith and sociological points of view, evaluating their own experiences with immigration and immigrants. Although primarily conducted online, this course includes a service learning project that will be related to each student's context and goals. This course will help religious leaders and activists in their advocacy, public discussions, and religious framing about immigration in the United States historically and today.

**RS-619: Shia Islam: Beliefs, Practices, and Traditions**

This course provides a robust introduction to the beliefs and practices of Shia Muslims, especially within the Imami Shia, also known as the Twelver Shia, tradition. Prior knowledge of early Islamic history is welcomed but not required.

**RS-624: Religion and Social Movements**

Religion and social movements have long had a close connection. Individuals might participate in a movement because they wish to act on their religious convictions. Social movements that do not look overtly religious on the outside may rely heavily on religious networks for mobilization. Overtly, some religious groups have created social movements as a vehicle for advancing their

beliefs and causes. Moreover, the organizational dynamics and life cycle of social movements are useful for understanding dynamics of religious organizations that seek to respond to an ever-changing social environment. This course will examine all of these factors, embedded in the history and theories of social movements, to better understand the efficacy of social movements and the unique role religion has played for social movement actors and organizations.

**RS-631: Race, Religion & Politics**

All Americans, wrote Derrick Bell, are "imprisoned by the history of racial subordination." How have the dynamics of racialized class prejudice played out in American religious history? Is there a way out? While paying attention to global histories and theoretical reflections, students in this course will examine and draw lessons from case studies that highlight the problematic interweaving of race, religion and politics in the lives of human beings designated as minorities, including African-Americans, American Catholics, Jews, and Muslims.

**RS-634: Interfaith and Civic Engagement**

Interfaith, as an art of association, is a practice that transforms individuals, communities and public life. In all such senses, it can be deeply political. Interfaith and Civic Engagement examines the often-overlooked political dynamics of interreligious work. Focusing on case studies – gleaned from students' experiences, class discussions and assigned readings – this intensive seminar facilitates an academic and practical exploration of interfaith engagement as a civic and personal practice.

**RS-637: Women and Gender in Islam**

This course examines discourses on women and gender in the foundational Islamic sources and their interpretations from the time of the Prophet to the present. Concepts of maleness, femaleness, masculinity, femininity, and positions on social questions such as marriage, divorce, slavery, modesty and veiling, and homosexuality articulated by traditional scholars and the responses of contemporary Muslim female scholars will be analyzed. The diversity of interpretations in Islam around women, gender, and sexuality and on Muslim women's own articulations of their experiences will be a focus throughout. For those entering religious ministry, planning to work with Muslim communities, or for those pursuing advanced scholarship, this course provides important textual and contextual knowledge of debates and understandings related to gender and sexuality in Islam.

**RS-659: Contemporary Religion and Public Life**

This course will look behind the headlines that speak of the religious resurgence in contemporary politics and examine the thorny issues that arise when the boundaries between the "church" and "state" inevitably collide. What is "religion" and what is its place in late modern societies? What is unique and problematic about religious participants in public life? And what do perceptions of religion tell us about the constantly shifting "rules of the game" in contemporary democratic societies? These questions will be at the core of our examination of theoretical engagements with the concepts of religion, secularism, modernity, tradition, democracy and human rights. Our case studies will be from American and global contexts.

**RS-661: Women, Religion and the Future of Faith Communities**

Setting the context for on-line discussion of women in the future of USA congregations and denominations, the course will begin with a brief overview of women in world religions. Attention will be focused on the history of women's participation and leadership in American Christian churches over the last two centuries, to stimulate a discussion of what themes and trends might be predicted for the 21st century. The differences among and between women and men in the membership and leadership of Catholic, mainline liberal Protestant, and evangelical conservative Protestant denominations will be explored to better understand the present reality and possible future of churches in the USA. At the same time, students are welcomed to make comparisons in their on-line writing and papers between women's experiences in USA churches and those of women in other religions in the USA or in other countries.

**RS-668: Religious Adaptation and the Pandemic Challenge**

Thousands of congregations who have resisted changing to meet the needs of the times have shifted toward greater openness to innovation and creativity in response to the global pandemic. It is possible to learn from the traumatic situation of Covid-19 and uncover the dynamics of innovative and creative ministry to effect change in any organizational context. This course will explore the dynamics of religious adaptation and innovative as seen in a large national study of congregations entitled Exploring the Pandemic Impact on Congregations. It will deeply engage this new data, along with business literature on entrepreneurial creativity and leadership, and translate this material into insights for religious leadership who face numerous questions about what changes are needed and how to lead their congregations through change. The pandemic is ushering in a new social reality that requires continuing congregational adaptation. The final project for the course will be to create an actionable plan to continue the flexible adaptation evidenced throughout the past two years in many communities of faith or other ministry settings.

**RS-672: Tackling the Issue: Retaining Young People in Faith Communities**

"Why are there so few youth and young adults now in this congregation? What can we do?" This is a familiar plaint in many congregations and echoed in their denominations' national offices. Recently there have been many articles and books on the spiritual culture(s) of young people, what they seek, where they look, and what might keep them within their church's folds. Denominational offices are continually trying various programs and ways of reaching and keeping their young people. Students will be asked to discuss course reading on line, and write a final paper applicable to their individual experiences or their congregational programs for those under thirty.

## Scripture (SC)

**SC-515: Textual History of the Qur'an**

The Qur'an is believed to be God's message to all humanity. It is the most central text in Islam and Muslims strive to shape their religious and social lives according to the principles and rulings derived from the Qur'an. Yet the textual history of the sacred text has often been taken granted. Questions and various theories regarding how God's revelation was recorded, collected and preserved by early Muslims are often overlooked.

This course aims to study the textual history of the Qur'an by investigating these questions. The course examines various academic studies and their arguments on the subject such as studies based on the literary analysis of the Qur'an, based on the Muslim traditions (ahadith), based on non-Islamic sources and based on archaeological data. At the end of the course, the students will gain access the theories that have been developed in the last two centuries and will have a clear view of the current state of the field of the qur'anic studies.

**SC-518: There's Something About Mary**

Yes, there certainly is something about Mary! But which one? The Virgin Mary? Mary Magdalene? Mary of Bethany? Who are they? How are they presented in New Testament texts and other early Christian writings? What was their relationship with Jesus? How are these Marys depicted in art, music, film, and other forms of contemporary culture? What is her legacy? That is, how have these Marys been interpreted, and what are the implications thereof? How do these women influence issues concerning the construction of gender and sexuality, surrogacy, rape culture, martyrdom, motherhood, women's roles in both secular and sacred spaces, unjust social systems, etc.? But it's never just Mary, is it? What is that something about you that you bring to the discussion? Do you have any biases or assumptions? Would one of these Marys give you the side-eye for judging them when you...? We will engage these questions and more employing critical methodologies such as historical, literary, rhetorical, and postcolonial criticisms, and gender studies including, feminist theory, womanist biblical hermeneutics, and masculinity studies. There is something extraordinary about Mary. And we will love her!

**SC-522: Hebrew Bible Survey**

This course will examine the content and theology expressed in the Hebrew Bible. We analyze scripture using historical-critical methodologies that consider the biblical material in light of its ancient Near Eastern context. We also investigate how the Hebrew Bible has been interpreted by different faith communities.

**SC-523: The Torah**

For Jews, the Torah, is the holiest section of the Hebrew Bible. It begins with Creation and concludes with the Israelites at the brink of entering the Promised Land. In this course we will study the five books that comprise this narrative through a variety of lenses. For example, we will consider the origins of the Torah, the historical influences of the Torah, the literary styles of the Torah, Jewish methods of interpreting the Torah, as well as how modern Jews regard the Torah today.

**SC-524: Images of God in the Hebrew Bible**

The Hebrew Bible offers a great deal of diversity in its portrayal of God. God relates to the people of Israel variously as a parent, a spouse, or a king. God behaves, at times, as a bellicose warrior and, at times, as a wise lawgiver. Emotionally, God can be angry, jealous and vengeful, or loving, gracious and merciful. On the one hand, God is anthropomorphically embodied, but on the other hand, God is adamantly incorporeal. Moreover, while the embodied God is typically male, sometimes God possesses stereotypically female attributes. In this course, we will explore the diverse images of God with the goal of better understanding the biblical concept of the divine.



**SC-526: Foundational Sources of Islam**

This course introduces students to the Qur'an, and the hadith (words and actions attributed to the Prophet Muhammad himself). The first part of the course deals with Qur'anic topics, including: the Qur'an's collection, transmission and preservation, variant readings, the theory of abrogation, the concept of i'jāz (inimitability / miraculousness), and approaches to exegesis. The second part of the course will focus on hadith, which are an essential source of Islamic law and normative practice based on prophetic precedent. We survey the basic foundations of hadith studies (ʿulūm al-ḥadīth) which are essential to a well-grounded understanding of this important field of Islamic Studies, including: hadith terminology and classification, the legislative authority of the Sunna, methods of collecting and preserving hadiths, important transmitters, canonical hadith sources. The course also includes selections (in translation) from the Qur'an and hadith, and a survey of Western academic views and contemporary issues.

**SC-531: New Testament Survey**

This course invites students to intimately engage the text of the New Testament, while becoming familiar with critical issues surrounding its composition, authorship, and reception. Students will be expected to demonstrate the following: acute engagement with the New Testament as both an ancient text and a contemporary religious text; familiarity and facility with appropriate secondary literature; ability to articulate various viewpoints other than one's own. Issues that will be covered in this course include the study of the historical Jesus, the canonicity of the New Testament, past and present interpretive strategies, and various issues involving the New Testament and race, sexuality, slavery, and gender.

**SC-533: Introduction to Shi'i Islam**

This course provides a historical study of the development of Shi'i Islam against the backdrop of key events such as the succession crisis and Occultation (*Ghayba*), and the formation of Shi'i states such as the Buwayhids, Safavids, Qajars and Modern Iran. It will introduce students to various theories and debates regarding the origins of Shi'i Islam through examining primary (in translation) and secondary sources. There will be a specific focus on Shi'i jurisprudence, theology, *hadith* and Quranic studies, including the Shi'i approach to the textual history of the Qur'an and its alleged distortion (*tahrif*). The course will also examine contemporary Shi'i communities around the world. By enabling students to develop a systematic understanding of the evolution of Shi'i Islam, the course will serve as a basis for more advanced courses. No previous knowledge of Islam or Arabic is required.

**SC-539: Hadith Methodology: History and Transmission of the Prophetic Sunna**

Compilations of hadith, or words attributed to the Prophet Muhammad, are the second most important form of scripture, or religious text, in the Islamic scholastic tradition. Hadith are an essential source of deriving Islamic law and determining what is deemed as Sunna or a model of proper Islamic practice based on prophetic precedent. In addition, hadith are critical to understanding the Qur'an and many of its general injunctions which would be otherwise ambiguous without their correlating explanations found in hadith sources. This course will analyze the basic foundations of hadith studies (ulum al-adith) which are essential to a well-grounded understanding of this important field of Islamic Studies. A progression of the various elements related to hadith studies such as hadith terminology, the legislative authority of the Sunna, methods of collecting and

preserving hadiths, important transmitters, canonical hadith sources, hadith classification, weak hadiths, and forged hadiths, will be presented over the course of the semester to build a solid understanding of the role of hadith in shaping the Islamic scholarly tradition. Furthermore, this study of the scholastic aspects of hadith studies will culminate with an exploration of relevant contemporary issues such as debates regarding the authenticity of hadiths in Western scholarship.

**SC-540: The Synoptic Gospels**

The Gospels of Matthew, Mark, and Luke are the earliest surviving accounts of the life and ministry of Jesus. This course will provide a detailed examination of these texts, paying special attention to the distinctive portrait of Jesus that each gospel presents. We will study these biblical texts in their ancient contexts and discuss contemporary application. We will explore various theories regarding the so-called "Synoptic Problem": Which gospel do you think came first? The course will also survey different critical methods in Gospel analysis such as literary, redaction, and socio-historical, while paying attention to race, ethnicity, gender and economic status.

**SC-541: Gospel of Matthew**

This class addresses the Gospel of Matthew: its compositional techniques, literary strategies, and editorial (redactional) concerns; soteriology (who is 'saved' and by what means), Christology (what image of Jesus does Matthew promote; what were other options), questions of whether the text could be/should be seen as supersessionist or antisemitic and of how to present the difficult materials (e.g., Matthew 23, "Woe to you, scribes and Pharisees; Matthew 27.25, the so-called "blood curse"); economic and political views; considerations of gender and sexuality; view of the body and of healing; view of nature; attitude toward Rome, etc. We will also attend to changes Matthew makes to Mark's text, how much "history" we can derive from Matthew, and how the Gospel has been interpreted over time. Class discussion will include assessment of scholarly interpretations, practical theological implications in terms of pastoral care, chaplaincy, Jewish-Christian-Muslim relations, and additional concerns all participants bring to the discussion.

**SC-556: Women in the Qur'an**

This course is a thorough investigation of the female figures who are mentioned in the Qur'an. In this context, we give attention to the wide-ranging depictions of femaleness, including in sexual relations, in kinship relations, in divine-human relationships, and with regard to female embodiment and social roles. We explore how females—old, young, barren, fertile, chaste, profligate, reproachable, and saintly—enter Qur'anic sacred history and advance the Qur'an's overarching didactic aims. We cover narratives of sacred history, parables, and stories that allude to particular events said to have occurred in the nascent Muslim polity. With this deep dive, students will gain a greater facility with the Qur'an's overarching didactic themes as well as probe core issues related to gender and sexuality, including as they intersect with contemporary discourses. The course is particularly suited to those who have prior Qur'anic studies exposure; however, accommodations will be made for those who are newer to the discipline who would still like to take the course.

**SC-614: The Parables of Jesus**

This class will examine the nature and form of Jesus' parables and their various interpretations determined by the contexts of the "historical Jesus," Gospel narratives, political and social agendas, and homiletic interests. Methods range from historical- and literary-critical analysis to

autobiographical, liberationist and ideological criticisms. Students will also explore the nuances of the Greek text (knowledge of Greek is not required).

**SC-617: The Pauline Letters**

In his New Testament letters, Paul describes himself as an apostle – passionately preaching Jesus Christ. In this self-described calling as an apostle, he makes bold claims about who this Jesus was, and is; and the kind of relationship a believer can have with him. Those truth claims are frequently made in the context of, and in response to, specific, local contexts. It is likely that Paul himself would have been baffled at a modern tendency to interpret his writings as if they were the work of a systematic theologian. In this course, we will seek beyond the broad characterizations that are so often made about a “theology of Paul” – to delve into his specific words, at specific times, on specific topics in the thirteen epistles that are normally ascribed to his pen. Who is he? What texts has he written, and why? For whom? Our goal will be to sharpen the focus on our picture of this remarkable, always controversial figure of faith history.

**SC-618: Revealing Revelation**

Yes, Revelation is a complex text, but it is also action-packed! It is full of imagery, visions of destruction, gender-bending, and God’s triumph over evil (to name a few). How do you think the first-century Christian inhabitants of Asia Minor may have heard or read this text? Modern New Testament scholars have tackled this question by analyzing this text in its first-century historical, social, political, and religious settings. We will explore this conversation. Do you think they got it right? We will also aim to situate the book of Revelation in our contemporary world by examining how it has been interpreted in other critical discourses such as feminist/womanist studies, masculinity studies and queer theory; liberation hermeneutics and postcolonial studies; and ecotheology and ecocriticism. Let’s reveal Revelation together!

**SC-630: The Foundations of Qur’anic Studies: The History, Form, and Content of Islam’s Holy Book**

This course explores tafsir literature from the classical period to modernity. Students will investigate the evolution of Qur’an commentary, the sub-genres of tafsir literature, the biographies of some great scholars of Qur’an commentary and their methodologies. Selected verses of the Qur’an will be read with commentaries about the following topics: God’s existence and attributes, determinism, sin and divine mercy, prophethood and Muhammad, Jesus and Mary, heaven and hell, war and peace, Shari’a and politics, pluralism, men and women, etc. Knowledge of Arabic is not required but several texts unavailable in English will be translated orally during this course and students knowing Arabic will be invited to read them in the original language. A basic knowledge about Islamic theology and the history of Muslim societies would be useful.

**SC-634: Major Themes of the Bible & Qur'an**

This course will explore the historical development and reception of the Hebrew, Christian, and Islamic Scriptures. Evaluating and comparing the concepts of Scripture and Revelation, we will examine how the received texts came to be considered as “canon.” We will also explore how these scriptures depict some of the most important shared characters, such as Abraham, Job, Mary, and Jesus, as well as the seminal theological issues that arise from their specific roles in the Scriptures.

**SC-635: She Did That!: Women's Agency in New Testament Texts**

The depiction of women in New Testament texts...well, for many, it just ain't right! And with its ongoing influence on the lives of women today it's time we set the record straight. One may perceive that there are but two types of women presented – good or evil, pure or impure, wife or whore, and so on. There doesn't seem to be any ambiguity...but is there? Beauty – feminine beauty – is in the eye of the interpreter. Is a woman with initiative a bad thing? Is a woman who "stays in her place" a good thing? Let's talk about it! We will do a critical examination of select biblical texts that capture the dynamic function of women and gender. We will consider the ancient socio-cultural context, and also engage contemporary malestream, feminist, and womanist interpretation. But don't think you're off the hook! You will be amazed at how much of yourself you will uncover in this class. Reading for women in texts written by men is sure to challenge some of our learned traditions and cultural assumptions about women. So who's in?!

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

Drawing on canonical scriptures (the Bible and the Qur'an), in conversation with other primary and secondary sources, aided by critical investigations, and making use of the notion of "images" both literally and metaphorically, we will study the birth, mission, death, resurrection, and eschatological role of Jesus in Christianity and Islam—plus the closely related matter of the life and status of his mother Mary. Attention will also be given to the role of Jesus and Mary in personal and communal piety. As an online graduate seminar in scripture study and comparative theology, this course will make use of various modes of online presentation and interaction. Substantial reading and writing will be expected. Auditors are welcome.

**SC-639: The World of the Prophets**

In this course we will study prophecy in the Hebrew Bible. We will explore the historical and political settings of Israel's prophets and we will consider how major events that occur in the lives and ministries of the prophets are reflected in the diverse themes and theological perspectives operative in prophetic books. We will delve into themes such as social justice, divine anger, and adultery as a metaphor for idolatry. A number of the prophets we will study include Hosea, Isaiah, Jeremiah, Huldah, Ezekiel, and Jonah.

**SC-652: The Blessed Book: The Interfaith Roots of an African American Biblical Imagination**

Africans and their descendants in North America developed a distinctive tradition of Bible reading that evinces a prophetic-apocalyptic imagination with an ethic of perseverance. That evidence is found in biblical texts embedded in a wide variety of prayers, songs, stories, and sermons. This course examines selected African American orature (e.g., spirituals and folklore) and literature to explore the formation of the Black Church's biblical "canon within a canon" as the result of an extensive "interfaith" and multi-cultural conversation and negotiation among diverse African ethnicities in the slave communities of the United States. While "interfaith" refers to the full spectrum of religious world views (Smart) Africans carried to North America, special attention will be paid to the importance of African Muslims as a source of epistemological resistance to enslavers' Christianity and as agents of "local assimilation" of the Bible in the Christian religion of the enslaved and the formation of the Black Church.

**SC-660: Psychological Insight into Scripture**

An introduction to psychological biblical criticism, exploring the contributions of C. G. Jung, Sigmund Freud, and Viktor Frankl, along with insights from cognitive, developmental and behavioral psychology, toward an understanding of the human psyche (soul) and its role in the history of the Bible and biblical interpretation. It will examine biblical stories (from Adam and Eve to the Wedding at Cana), biblical religious experience (dreams, visions, conversion, speaking in tongues) and biblical portraits (Ezekiel, Paul, Moses, and Jesus). It will also study the transaction between biblical texts and readers, noting therapeutic and pathogenic effects. Activities include sessions with Walter Wink's "transforming Bible study."

**SC-715: Gender, Power, and Women**

Hebrew Bible appears to talk to men about men. Biblical narratives describe men acting heroically and piously or sinfully and immorally; biblical law codes employ male gendered nouns and verbs throughout. And yet, the Bible also offers a number of accounts of women doing things. Moreover, the Bible's law codes are replete with rules governing women's behaviors and bodies. Significantly, models of heroic and immoral women deviate a great deal from their archetypal male counterparts. Moreover, laws governing women are quite distinct from laws governing men. In this course we explore biblical texts about women, in order to parse out these differences. In so doing, we aim to understand the female social identities and gendered power dynamics advocated by the Hebrew Bible, as well as the social realities that governed living as a woman in ancient Israel. Some women we will explore include Eve, Ruth, and the prophetess Huldah (among many others). Some laws we will examine address marriage and divorce, rape, and menstruation.

**Theology (TH)****TH-505: Christian Theology: The Basic Components of Faith and Life**

This course introduces students to the major Christian doctrines. It will survey the major doctrinal loci --such as revelation, creation, God/Trinity, Christology, ecclesiology, and eschatology-- from various theological perspectives, including contemporary feminist, black, and liberation theologies. The course will help students to connect theology with their personal faith, ecclesial ministry, and social change.

**TH-513: The Faiths as Formal Realities**

Explores how faith communities move from the text to practices with the use of structured beliefs and traditions, approaches and doctrines. This course is taught in a multi-faith classroom, with faculty of different faith traditions, and it builds knowledge and skills for study within a multifaith setting.

**TH-526: Introduction to Black Theology**

This course will examine the human condition in light of God's liberating activity. Liberation theology, womanist theology, and the theologies of oppressed peoples will be explored as a method of investigating, explicating, and critiquing religious thought.

**TH-553: Introduction to Islamic Theology**

This course explores the content and structure of Islamic belief, as elaborated by Muslim classical thinkers (7th-15th centuries), in relation to a selection of representative texts. The Introduction questions the nature and modalities of theology in Islam. History studies the origins and growth of the science of Kalâm in its interaction with the other major religious disciplines of Sunnism -- exegesis, Prophetic tradition, jurisprudence, sects, Sufism and philosophy (falsafa). The Creed is then analyzed more theoretically in its major components: the lordship and divinity of God, the mediation of the Messenger, the servitude and ethics of the believers. Society offers a last avenue for enquiry, in so far as it was shaped by particular theological doctrines. The Way/Law (sharî'a), power, love, innovation, and alterity -- religious or other -- are among the topics envisaged. No knowledge of Arabic is required for this course.

**TH-605: Contextual Theologies**

Theology—often defined as “faith seeking understanding”—is always informed by context: the particularities of the setting in which such understanding is sought. This course foregrounds situatedness as it facilitates exploration of multiple perspectives on Christianity's core doctrines and its traditions of belief and practice. Students will be introduced to a spectrum of models and methods of contextual theologizing as they read and discuss classical and contemporary Christian discourse from various parts of the world. In the process, they will progress in their ability to explain how factors such as geographic location, race, ethnicity, gender, intersectionality, environment, socio-economic-political situation, or experience of colonialism bear on understandings of Christian faith and have influenced the development and interpretation of Christian theological concepts.

**TH-611: Theological Approaches to Religious Diversity**

The phenomenon of multiple religions raises complex questions. People who take religious identity seriously may wonder: how is the very fact of religious diversity to be understood? Specifically, how is this fact to be understood theologically? How is one to connect with adherents of other religions, yet maintain one's own particular identity? What has theology to do with that? This course examines three contemporary theological approaches to religious diversity: theology of religions, comparative theology, and scriptural reasoning. It guides an exploration of the theoretical foundation, methodology, and practical aspects of each approach. In the process, it introduces scholarship on theology of and engagement with religious diversity from Christian, Jewish, Muslim, Hindu, Buddhist, Sikh, and Ruist points of view. This course enables students to assess the strengths and weaknesses of each approach and to articulate their own theological approach to the phenomenon of religious diversity.

**TH-612: Theology of Religious Manyness**

What is the nature of the divine-human relationship? What happens when we die? (And, what will happen to my other-faith neighbor?) That is, what is the status, according to “my” religion, of other religions' adherents? For millennia, worldview questions such as these have been the topic of much debate and written discourse. Making use of the emerging discipline of comparative theology and working from the premise that “theology of religious manyness” is a better formulation than “theology of religions,” this course will explore a range of theologies of interreligious engagement from Jewish, Muslim, Hindu, Buddhist, and Christian points of view.

**TH-616: Jesus in Christianity and Islam**

Islam and Christianity understand Jesus as an essential figure in connection to God's revelation to humanity, although each religious tradition has its particular view that makes them unique. This course will investigate how canonical scriptures (the Qur'ān, Hadith, and Bible), tradition, spirituality, and contemporary theology depict Jesus and his role in both religious traditions. In the history of Muslim-Christian relations, Jesus has become a contentious point between Muslims and Christians, including through polemical and apologetical forms of interaction. While we address this reality and examine it critically, the course will utilize the comparative theology method in order to generate constructive reflection that can enrich personal and communal understanding in today's pluralistic society.

**TH-622: God in Muslim Thought**

This course surveys conceptualizations of the divine in Muslim thought and practice. The goal is to map out an intellectual history in which ideas of God provide an ordering framework, a core around which the more familiar elements of the Muslim experience take shape. It is important to emphasize that the focus in this course is on concepts of God not as objects of devotion but as subjects of inquiry. The task is two-fold: first, to show the multiplicity of normative ideas and narratives about God that are present in Muslim history; and secondly to relate changes in ideas about the divine to concrete historical conditions. Concepts of God do not just represent what people believe but also legitimate what people do, as individuals and collectivities. Ideas about the existence and knowability of the godhead, the relationship between God and nature, God and history, and God and humans are discussed. Aspects of the divine as reflected in Muslim scripture, i.e. the Qur'an, and canonical sources such as hadith, are introduced early on and their intellectual and devotional implications are explored and emphasized throughout the semester.

**TH-627: Prophetic Biography: A Model of Pastoral Care and Praxis**

This course is a historical exploration of selected Prophetic biographical literature. Its aim is to understand how the Prophet Muhammad's embodiment of revelation is a guiding example to a deeper understanding of Muslim pastoral care and praxis. We will engage not only the prophetic biography but also complementary elements of the Qur'an, hadith, jurisprudential literature, theological works, and Sufi devotional texts. This engagement will be through the medium of theological reflection through readings, lectures, small group discussions, and role-playing exercises. Students who take this class will cultivate and nurture their own tools of theological reflection to learn ethics-based spiritual care with Prophet Muhammad as the central exemplar.

**TH-637: The Salvation of Non-Christians: Studies in Theology of Religions**

In the light of the multi-religious and multi-faith worldly context wherein we live today, the questions of how the Christians view other religions and how they view God's stance on other faiths become of a crucial importance and primary relevance. This course attempts, first, to introduce students to the main exclusivist, inclusivist, and pluralist trends of thought on other religions within the field of study called "theology of religions." Second, it takes them more specifically into the question of the salvation of the non-Christians and explores with them a possible pneumatological-trinitarian hermeneutics of Christian soteriology that endeavors to exceed the theologically narrow, and seemingly inter-religiously controversial boundaries of Christocentric theology.

**TH-680: The Religious Thinking of Howard Thurman**

This seminar examines the religious and moral dimensions in the thought of Howard Thurman (1899-1981) a leading figure in twentieth century American religious and cultural life. The dream of community, or “the search for common ground,” was the defining motif of Thurman’s life and thought. His vision of the kinship of all life, born out of the particularity of his own personal struggles, propelled him into the Protestant mainstream as a distinctive interpreter of the church’s role in a democratic society. He influenced a younger generation of ethical leaders in the modern Civil Rights Movement, including Martin Luther King, Jr., Pauli Murray, Marian Wright Edelman, Whitney Young, Jesse Jackson, Derrick Bell, Vincent Harding and Vernon Jordan.

**TH-692: Muslim Political Theology in the 20th and 21st Centuries**

This course offers an in-depth exploration of geographically and thematically organized case studies that address Muslim theological approaches to politics in the 20th and 21st centuries. Our case studies will include political discourses from Egypt, Iran, Turkey, India, Pakistan, and the United States. Our thematic exploration will range from theories of withdrawal from and the shaping of modern political systems. Particular attention will be paid to the analysis of discourses on modernity, gender, memory and uses of tradition, and Muslim minorities’ participation in public life. A background in modern world history, particularly of Islamic countries, would be very helpful. Please note that this course is a seminar, which means that all students must contribute to each class discussion, both orally and in writing. The format of analyzing case studies has the specific aim of refining each student’s written and oral interpretative skills.

**Worship and Spirituality (WS)**

**WS-511: Longing for God? Christian Spirituality in Theological Perspective**

This course endeavors to introduce the broad traditions of spirituality from different historical eras in Christian history; from Antiquity, to Medieval time, through to Renaissance/Reformation and then to Modern time. It aims to achieve this by exposing students to primary spiritual texts and then trying to highlight and extract the theological foundations and dimensions of the spiritual orientations in these texts, so that students will be introduced to theological hermeneutics in the study of spirituality. The primary goals of the course are for the students to learn the basic spiritual trends in Christianity, and to be able to assess every trend from a theological perspective and in light of the Christian theological tradition as a whole.

**WS-610: Transformative Spirituality: Living In and Through the Spirit**

This newly designed course will focus on the potentially transformative wisdom embedded within personal experience, while exploring cosmological, mystical, and multicultural elements central to an emerging planetary spirituality. Evocative resources will contribute to discerning the path of the Spirit within ourselves and the world around us as we reflect together on the following:

As it was ... as it is ... as it may well be:

re-imagining and re-inventing ourselves and the world we live in.

**WS-613: Spiritual Foundations for Social Change**

Justice and compassion are cornerstones of the spiritual life and the foundations of social transformation. As spiritual values, these are understood in the context of covenants of mutuality, inclusion and egalitarianism that foster right ordering of relationships. As transformative practices, they encompass a dialectical relationship between individuals and society, within which is an awareness of ways in which the dominant culture could be reordered to reflect life-enhancing values and just social systems.

In this course, we will explore how these values and virtues cooperate in an engaged spirituality – i.e. grounded in the Holy One and attentive to the needs of a suffering world –by contemplating how they are embodied and operative in our own spiritual lives, and analyzing a situation of oppression and injustice with a critical and compassionate eye, and proposing solutions which are transformative, life-giving and just.

**WS-639: Islamic Spirituality**

This course explores the growth of the Islamic spiritual tradition from the earliest days of Islam to the modern period. It aims to help students know the diverse manifestations of this spiritual tradition; to examine the historical contexts in which Muslim spiritual paths, orientations, practices, and communities developed; to discover elements and resonances between Muslim and other spiritual traditions; and to deepen understanding of how spiritual practices relate to Islamic law and theology and help the practitioner develop a more holistic approach to the Islamic way of life. This course provides essential knowledge and skills in spiritual assessment for those in spiritual/pastoral care and counseling professions.

**WS-641: Spirituality in a Quantum Universe**

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

## Graduate Program Costs

The following tables provide an *estimate* of direct graduate program costs for continuously enrolled, full-time students. Tuition is based on the tuition rate for the current academic year which may be subject to change. Each course is three academic credits.

### MA in Interreligious Studies and MA in Chaplaincy *Yearly Cost (18 credits)*

<b>Tuition</b> 2022-2023: \$2,676/course (18 credits/6 courses)	<b>\$16,056</b>
<b>Books</b> 6 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$600</b>
<b>Additional Fees</b> Comprehensive \$100/semester	<b>\$200</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$16,856</b>

### *Total Program Costs*

<b>Tuition</b> 2022-2023: \$2,676/course (36 credits/12 courses)	<b>\$32,112</b>
<b>Books</b> 12 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,200</b>
<b>Additional Fees</b> Comprehensive \$50/semester	<b>\$400</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$33,712</b>

### MA in International Peacebuilding *Yearly/Total Cost (36 credits)*

<b>Tuition</b> 2022-2023: \$2,349/course (36 credits/12 courses)	<b>\$28,188</b>
<b>Books</b> 12 courses at approximately \$100/course ( <i>estimate</i> )	<b>\$1,200</b>
<b>Total Tuition, Books, and Fees</b>	<b>\$29,388</b>

**Ph.D. Program**  
*Total Cost (72 credits)*

<p><b>Tuition</b> 2022-2023: \$2,499/course (18 courses in Stages 1 and 2 or 54 credits x \$833/credit in Stages 1 and 2, and another 2 semesters in Stage 3 at \$600 per semester)</p>	<p><b>\$46,182</b></p>
<p><b>Books</b> Approximately \$300/semester in the first three years (<i>estimate</i>)</p>	<p><b>\$1,800</b></p>
<p><b>Additional Fees</b> Application (\$100), Comp. (\$200 x 3 years), Graduation (\$250), International Student Fee (\$250, if applicable)</p>	<p><b>\$1,200</b></p>
<p><b>Total Tuition, Books, and Fees</b></p>	<p><b>\$49,182</b></p>

\*Book costs will vary widely for Ph.D. students, depending on dissertation topic.

## Official Hartford International University Policies

The relationships and conduct of students, faculty and staff at Hartford International University are expected to be consistent with the purpose and mission of Hartford International University as stated in the Catalogue and in keeping with local, state, and federal law. On rare occasions, questions may arise about whether certain conduct of an individual or individuals is compatible with the nature and purpose of the University. The policies and procedures in the Official Policies section of the Catalogue and the Student Handbook have been developed to specifically address such issues or situations should they arise.

It is the responsibility of all students to conduct themselves in a manner consistent with the purpose and mission of the University as stated in the Catalogue or Student Handbook. It is the right of all students to address any concern, issue, or grievance informally as well as formally in keeping with the appropriate policies and procedures for any given issue or situation as stated in the Catalogue or Student Handbook. Students may also consult directly with the Dean of the University for assistance or guidance regarding any issue that may arise.

### **Credit Hour Policy**

Federal regulation defines a credit hour as an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutionally established equivalency that reasonably approximates not less than: (1) One hour of classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately fifteen weeks for one semester or trimester hour of credit, or ten to twelve weeks for one quarter hour of credit, or the equivalent amount of work over a different amount of time; or (2) At least an equivalent amount of work as required in paragraph (1) of this definition for other academic activities as established by the institution including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours.

Hartford International University follows the common understanding in academia that "one hour of classroom" or a Student Hour is equivalent to a 50-minute session. Therefore, 3-credit courses require the equivalent of 37.5 clock hours of instruction and 75 clock hours of out-of-class student work per term. The courses at Hartford International University require approximately 42 clock hours of

engaged time and approximately 70 clock hours of out-of-class student work per term.

### **Crime Awareness and Campus Security**

The Crime Awareness and Campus Security Act of 1990 is legislation that “requires all institutions to annually publish and distribute a security report containing campus security policies and procedures as well as campus crime statistics.” Please see the <https://www.hartfordinternational.edu/current-students/student-resources/campus-safety> for the full report.

### **Drug Free School/Workplace Policy**

Hartford International University is committed to maintaining a drug-free workplace in accordance with the requirements of the Federal Drug-Free Workplace Act and the amended Drug-Free Schools and Communities legislation and wholeheartedly endorses national standards for prevention programs. Hartford International University joins with other institutions of higher education to eliminate substance abuse. The unlawful manufacture, possession, use or distribution of illicit drugs and unauthorized alcohol by students and employees on its property or at any University-sponsored activity, function or event is strictly prohibited. Although the conditions of alcohol and drug dependency may be considered disabilities or handicaps under state and federal law and these groups will not be discriminated against because they have these disabilities, all are considered to be responsible for their actions and their conduct.

### **Non-Discrimination Policy and Equal Opportunity Statement**

Hartford International University subscribes to the principles and laws of the State of Connecticut and the federal government pertaining to civil rights and equal opportunity, including Title IX of the 1972 Education Amendments. Hartford International University policy prohibits discrimination against any individual on the basis of race, sex, sexual orientation, religious creed, color, age, national or ethnic origin, ancestry, marital status, present or past history of mental disorder, mental retardation, learning disability or physical disability including, but not limited to, blindness or veteran status, or any other reason prohibited by an applicable law or regulation in the employment of faculty, staff and students; in the recruitment and admission of students; and in the operation of all University programs, activities and services. Students with disabilities are eligible for disability support services when they are enrolled in courses for graduate credit or in certificate program courses required for the completion of the program certificate.

Additionally, the University will not condone acts of violence or harassment reflecting bias or intolerance of any of the above-mentioned classes. Evidence of practices which are inconsistent with this policy should be reported to the Office of Human Resources at [humanresources@hartfordinternational.edu](mailto:humanresources@hartfordinternational.edu).

### **Sexual Harassment Policy**

Hartford International University observes the Equal Employment Opportunities Commission (E.E.O.C.) Sex Discrimination and Sexual Harassment Guidelines and strives to create a fair, humane, and respectful environment. Details of the Sexual Harassment Policy are provided in the Student Handbook.

### **Smoking Policy**

Hartford International University is a smoke-free environment. All Hartford International University academic buildings (74-76 Sherman, 77 Sherman, 60 Lorraine and 80 Sherman) are designated as non-smoking. Those choosing to smoke must do so outside.

### **Title IX: Sexual Assault & Sexual Violence Resources**

Hartford International University prohibits discrimination, including discriminatory harassment, sexual assault, dating violence, domestic violence, stalking, sexual or gender-based harassment, complicity in any act prohibited by this Policy, retaliating against anyone for reporting a violation of this Policy or participating in any investigation or proceeding under this policy. These forms of prohibited conduct are unlawful and undermine the mission and values of Hartford International University.

**All Hartford International University employees are required to report sexual harassment to the Title IX coordinator. No paid Hartford International University employee can guarantee confidentiality.**

Title IX of the Education Amendments of 1972 protects both the complainants from sexual harassment, discrimination, and violence based on sex, and the respondents – who are in the United States – accused of sexual harassment, discrimination, and violence in education programs and activities that receive federal financial assistance. Education program or activity includes locations, events, or circumstances over which the University exercises substantial control over both the respondent and the context in which the sexual harassment occurred. Title IX applies to all of a school's education programs or activities,

whether such programs or activities occur on-campus, off-campus, or virtually. Hartford International University may address sexual harassment affecting its students or employees that falls outside Title IX's jurisdiction in any manner the University chooses, including providing supportive measures or pursuing discipline. This policy does not limit principles of academic freedom or freedom of speech even when such speech or expression is offensive, nor does it abridge the University's educational mission.

Our Title IX Officer monitors compliance with this law and ensures that complaints of this nature are appropriately and equitably addressed. Any person can report sex discrimination including sexual harassment (whether or not the person reporting is the alleged target of the conduct that could constitute sex discrimination or sexual harassment), in person, by mail, or by email, using the contact information below at any time. Questions, concerns, and reports of violations can be brought to:

**Michael P. Sandner, Esq.**  
**Chief Business Officer**  
**Title IX Officer**  
**77 Sherman Street**  
**Office 302**  
[msandner@hartfordinternational.edu](mailto:msandner@hartfordinternational.edu)  
**(860) 509-9525**

Please visit <https://www.hartfordinternational.edu/current-students/student-resources/title-ix-sexual-assault-sexual-violence-resources> for reporting guidelines and additional resources.

## Hartford International University Scholarships

Since its founding in 1833, Hartford International University has been honored to be the recipient of numerous financial gifts which have been given to aid our students in pursuing their educational goals. Below is a list of the named scholarships. Students receiving financial aid may well receive funds from one of the sources below. Please see the financial aid section of the Catalogue for more information on the kinds of aid for which you may be eligible and the financial aid application process.

### **Recently Endowed Scholarships**

The *Ralph E. Ahlberg Scholarship Fund* was established in 2005 by multiple donors from the First Congregational Church of Greenwich, in honor of the Rev. Dr. Ralph E. Ahlberg, a 1959 and 1996 Hartford International University alumnus. The scholarship is for unrestricted use.

The *Arthur Vining Davis Foundation* has provided scholarship funds since 2004 for Macdonald Center for the Study of Islam and Christian-Muslim Relations students.

The *Arthur Vining Davis Foundation* has provided scholarships funds since 2010 for students in the Cooperative Master of Divinity program.

The *Lizzie E. Dolbeare Memorial Fund*, established in 2004, provides unrestricted scholarship funds for Hartford International University students studying for church-related vocations. Lizzie Dolbeare was a housekeeper and practical nurse who wanted to leave a legacy in honor of her Christian ideals.

The *Carl S. Dudley Scholarship Fund* was established in 2009, by multiple donors in memory of the late Rev. Dr. Carl S. Dudley, former Hartford International University Professor of Church and Community.

The *Dr. Stuart C. Haskins Scholarship Fund* was established in 2002, by Dr. Haskins, an alumnus of the class of 1930, for unrestricted scholarship use.

The *William Randolph Hearst Endowed Scholarship Fund* was established in 1991 to provide scholarship funds for a student who will reside in the U.S. after his or her studies and who is focused on minority leadership development.

*The Rev. Thomas L. Hoyt Scholarship Fund* was established in 1984 by multiple donors, in honor of former Professor of Old Testament and Black Ministries Program Director Thomas Hoyt. Each year, the surplus funding from the BMP banquet goes into this scholarship fund. The scholarship money is restricted to students in the Black Ministries Program.

*The Rev. William L. and Jane A. Inderstrodt Scholarship Fund* was established in 2001 by Hartford International University alumni William Inderstrodt '52 and Jane Inderstrodt '51, for unrestricted scholarship use.

The *Edward H. Kenyon Scholarship Fund* was established in 2002 by former Hartford International University incorporator Edward Kenyon, for unrestricted scholarship use.

The *Evelyn Lloyd Scholarship Fund* was established in 1996 for unrestricted scholarship use.

The *Worth Loomis Scholarship Fund* was established in 2008 by multiple donors in honor of former faculty member and President's Council member Worth Loomis.

*The Rev. Dr. Mary E. Mason Scholarship Fund* was established in 2003 for unrestricted scholarship use by Hartford International University alumna Mary Mason '49.

The *New Horizons Fund* was established in 2001 by multiple donors in honor of the late Rev. Dr. Carl S. Dudley, former Hartford International University faculty member and co-director of the Hartford Institute for Religion Research. The fund was formed to support the development of new leaders in the study of congregational life by providing monetary resources for religious leaders, Doctor of Ministry, and other students, visiting scholars and others to share in the University's educational programs and projects in congregational studies. Scholarships and other disbursements will be made in keeping with the purpose of the fund.

The *Said Nursi Endowed Scholarship Fund* was established by Söz Publications and Faris Kaya, Ph.D., in 2004, for the benefit of a full time Hartford International University student pursuing a degree or a certificate through the Macdonald Center for the Study of Islam and Christian-Muslim Relations or other program of Hartford International University. Recipients will be selected on the basis of academic achievement and financial need.

The *Portia E. Perry Scholarship Fund* was established in 1999 by 1947 Hartford International University alumna Portia Elmina Perry. Ms. Perry received her M.A. from the University, before embarking on a career in religious education which took her to Massachusetts, New Jersey and California. The fund is designated for unrestricted scholarship use.

The *Edith Pruesse Scholarship Fund* was established in 2001, for unrestricted scholarship use. Edith Preusse was a 1944 graduate of Hartford International University.

The *Joyce L. Stone Scholarship Fund* was established in 2002 by 1949 Hartford International University alumna Joyce Stone, for unrestricted scholarship use.

The *M. Allen Swift Scholarship Fund* was established in 2006, for unrestricted scholarship use. Mr. Smith was the owner of M. Swift and Sons, Inc., a gold leaf company that was responsible for the gold leafing on the roof of the Connecticut State Capitol building. Mr. Swift was a longtime supporter of Hartford International University.

The *Jacqueline L. White Scholarship Fund* was established in 2008 by Dr. Jacqueline White, for students with financial need in the Building Abrahamic Partnerships program. Dr. White is a graduate of McCormick Theological Seminary, where she studied under the late Rev. Dr. Carl S. Dudley. She established the scholarship fund to honor Hartford International University's history of interfaith work.

The *Barbara Brown Zikmund and William Farley Scholarship Fund* was established in 2001 by multiple donors, in honor of former Hartford International University President Barbara Brown Zikmund and former Chair of the Board William Farley. It is for unrestricted scholarship use.

## Historically Endowed Scholarships

The *Moses Bailey Scholarship Fund* was established in 1962 by several anonymous donors, in the name of Professor of the Old Testament Moses Bailey, who taught at the University from 1932 to 1962. Professor Bailey was also a Seminary Class of 1919 alumnus. The fund is for unrestricted scholarship use.

The *George E. Barstow Professorship Fund* was established in 1899, for unrestricted scholarship use. The donation by Mr. Barstow originally funded a professorship in Biblical dogmatics and ethics.

The *Avis Knight Belcher Scholarship Fund* was established in 1940, by Mr. and Mrs. Edward Knight, in memory of their daughter, Avis Knight Belcher, for unrestricted scholarship use. Mr. Edward Knight was a graduate of the Class of 1880.

The *Marion Randall Bull Scholarship Fund* was established in 1923, for unrestricted scholarship use.

The *Horace Bushnell Scholarship Fund* was established in 1941, by Mrs. Horace Bushnell Cheney and Mrs. Charles A. Goodwin, in memory of Horace Bushnell, for unrestricted scholarship use. The Rev. Horace Bushnell was an ordained pastor of the North Congregational Church in Hartford, Connecticut. He was the author of many books, and also was the chief agent in procuring the establishment of the first public park in the United States- Bushnell Park in Hartford.

The *Asa Chapin Scholarship Fund* was established in 1936 in memory of her husband Gilbert Chapin, for unrestricted scholarship use.

The *Henry S. Chapman Scholarship Fund* was established in 1928 for unrestricted scholarship use.

The *Edward D. Douglas Fellowship Fund* was established in 1919 by Mrs. Anne B. Douglas, in memory of her husband, for unrestricted scholarship use.

The *Walter L. Douglas Lectureship* was established in 1917 by Mr. Edward D. Douglas, in memory of his twin brother, Walter, for unrestricted scholarship use.

The *Ethel Whipple Heublein Scholarship Fund* was established in 1967, for unrestricted scholarship use.

The *Arnold Jennings Scholarship Fund* was established for unrestricted scholarship use.

The *Kennedy School of Missions Scholarship Fund* was established in 1927 by Mrs. Emma Baker Kennedy, in memory of her husband, John S. Kennedy. Mrs. Kennedy was a lifelong supporter of missionary work, and she had also endowed The Kennedy School of Missions in memory of her husband in 1911.

The *Edward Hooker Knight Scholarship Fund* was established in 1946, for unrestricted scholarship use. Edward Knight was Dean of the University, as well as the Professor of New Testament, from 1892-1927. He was a graduate of the class of 1880.

The *Martha Gates Knight Scholarship* was established in 1946 by Mr. Edward Knight, in memory of his wife, Martha, for unrestricted scholarship use.

The *Men's Scholarship Fund* was established in 1841 by multiple donors, for scholarship use by male students.

The *Catherine Norma Patton Scholarship Fund* was established in 1956 by Eva D. Patton, for unrestricted scholarship use. Catherine Norma Patton was an instructor at the University from 1946 to 1947.

The *George Grover Phillips Student Loan Fund* was established by Mr. Phillips in 1961, for unrestricted scholarship use.

The *Mary Eleanor Prior Memorial* was established in 1927, by Mr. Charles Edward Prior, in memory of his beloved wife, for unrestricted scholarship use.

The *Susan E. Ramsey Memorial Scholarship* was established in 1947 with funds from the estate of Annie Nicoll Smith, for unrestricted scholarship use.

The *George Arkel Riggan Scholarship Fund* was established in 1980, by former Hartford International University faculty member the Rev. Dr. George Riggan, who

was the Riley Professor of Systematic Theology from 1952 to 1977. It is for unrestricted scholarship use.

The *Eliza T. Smith Scholarship* was established in 1938 by Ms. Smith through a bequest in her will, for unrestricted scholarship use.

The *School for Religious Education Scholarship Fund* was established by multiple donors, for unrestricted scholarship use.

The *Morris Steggerda Memorial Scholarship* was established in 1950, for unrestricted scholarship use. Professor Steggerda taught Anthropology from 1943 to 1950 at the University.

The *Karl Stolz Scholarship Fund* was established in 1950, for unrestricted scholarship use. Karl Stolz was the Dean and Professor of English Bible from 1927 to 1943.

The *Mabel Elizabeth Swift Scholarship* was established in 1945, for unrestricted scholarship use.

The *William Thompson Memorial Fund* was established in 1882 by Roland Mather, for unrestricted scholarship use in memory of William Thompson, who was a graduate of the Class of 1863. He was an assistant pastor at First Church in Hartford.

The *Howard Arnold Walter Fund* was established in 1930, by Mrs. Martha A. Walter, for unrestricted scholarship use. Howard Walter was a member of the Class of 1909, and was a fellow in 1910. He was assistant pastor at Asylum Hill Congregational Church, and spent time doing missionary work in India.

The *R.E. Weingart Memorial Fund* was established for unrestricted scholarship use. The fund was established in the name of Assistant Professor Richard E. Weingart, who taught Theology at the University from 1964 to 1968.

The *John S. Welles Fellowship* was established in 1903, for unrestricted scholarship use.

The *Rev. Sterling S. White Fund* was established in memory of Mr. White, for unrestricted scholarship use.

The *Women's Scholarship Fund* was established in 1938 by multiple donors, for scholarship use for female students.

### **Annual Scholarships**

The Carpenter Foundation has provided funding since 2005 for International Peacemaking Program students and now for the Master of Arts in International Peacebuilding.

The *Fadel Educational Foundation and Hartford International University Prison Chaplain Scholarship* provides financial assistance to Muslim students enrolled in the Islamic Chaplaincy Program who will pursue careers in Correctional chaplaincy and related work.

The Islamic Chaplaincy Fund for the support of Islamic chaplaincy students. Established by the Islamic Society of Western Massachusetts in 2009, the fund receives continuing support from the Islamic Society of Western Massachusetts, the Islamic Council of New England and others.

The Jafaria Association of Connecticut established a scholarship fund in 2009, for the purpose of providing scholarship money to two Masters level international students studying Islam and Christian-Muslim relations.

The United Church of Christ Local Church Ministries established a scholarship fund in 1983, for financial aid to students in the cooperative Master of Divinity program.

### **Hartford International University Prizes**

The *Hartranft Scholarship Fund* provides a course tuition waiver to the degree program student who "has demonstrated excellence in written expression." Candidates for this prize are nominated by the faculty. The prize is in the name of Chester David Hartranft, who was President of the University from 1889 to 1903, and was Professor of Biblical and Ecclesiastical History from 1878 to 1914.

*The William Thompson Fund* provides a course tuition waiver to a degree program student who “has demonstrated notable proficiency or interest in the field of biblical studies.” Candidates for this prize are nominated by the faculty. The prize is in the name of William Thompson, who was Dean and Professor of Hebrew Language and Literature from 1834 to 1881, after which he was Dean Emeritus until 1889.

*The Bennett Tyler Scholarship Fund* provides a course tuition waiver to any student of the University (degree or certificate) who has demonstrated “excellence in written expression.” Candidates for this prize are nominated by the faculty. The prize is in the name of the first president of Hartford International University, Bennett Tyler, who was also a Professor of Theology from 1834 to 1857.

## Board of Trustees

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Pastor

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**Dr. Ali Shakibai**  
Cardiologist

**Dr. David Grafton (Faculty Trustee)**  
Professor of Islamic Studies & Christian-Muslim Relations

**Dr. Hossein Kamaly (Faculty Trustee)**  
Associate Professor of Islamic Studies

## Graduate Programs Academic Calendar for 2022-2023

(Please note: Hartford International University reserves the right to make changes in its Academic Calendar; for the most up-to-date Academic Calendar, please see the Hartford International University website

<https://www.hartfordinternational.edu/current-students/academics/academic-calendar>)

<b><u>Fall 2022</u></b>		
September 5	Monday	<i>Labor Day – HIU CLOSED</i>
September 6	Tuesday	Fall semester begins/First day of classes
September 25-27	Sun-Tue	<i>Rosh Hashanah</i>
September 26	Monday	<i>Rosh Hashanah observed - HIU CLOSED</i>
September 27	Tuesday	Last day to drop a class without academic or financial penalty
October 4	Tuesday	<i>Yom Kippur - Early Dismissal - HIU CLOSSES at 6 PM</i>
October 5	Wednesday	<i>Yom Kippur - HIU CLOSED</i>
October 9-16	Sun-Sun	<i>Sukkot</i>
October 17-21	Mon-Fri	Advising Week
October 18	Tuesday	Registration for January Intersession and Spring begins
October 24	Monday	Last day to withdraw from a course without academic penalty
November 21-23	Mon-Wed	Reading Days (No Classes)
November 24-27	Thur-Sun	<i>Thanksgiving Break - HIU CLOSED</i>
December 19	Monday	Last day of weekly classes (last day to register for January Intersession or Spring without penalty)
December 20-21	Tue-Wed	Exam Week

December 21	Wednesday	Fall semester ends
December 24-25	Sat-Sun	<i>Christmas Holiday Break – HIU CLOSED</i>
Dec. 26 - Jan. 2	Mon-Mon	<i>Winter Break - HIU CLOSED</i>
<b><u>January Intersession and Spring 2023</u></b>		
January 3-13	Tue-Fri	Intersession Classes
January 16	Monday	<i>Martin Luther King, Jr. Birthday – HIU CLOSED</i>
January 17	Tuesday	Spring semester begins/First day of classes
February 6	Monday	Last day to drop a class without academic or financial penalty
February 22	Wednesday	<i>Ash Wednesday</i>
March 6	Monday	Last day to withdraw from a course without academic penalty
March 6	Monday	Registration for Summer Session begins
March 27	Monday	Registration for Fall begins
March 27-31	Mon-Fri	Advising Week
April 3-6	Mon-Thur	Reading Days (No Classes)
April 7	Friday	<i>Good Friday - HIU CLOSED</i>
April 8-9	Sat-Sun	<i>Easter Saturday and Sunday - HIU CLOSED</i>
April 6-13	Thur-Thur	<i>Passover</i>
April 22	Saturday	<i>Eid al-Fitr - HIU CLOSED</i>
May 1	Monday	Last day of weekly classes (last day to register for Summer and Fall without penalty)
May 2-3	Tue-Wed	Exam Week
May 3	Wednesday	Spring semester ends

May 12	Friday	Graduation
<b><u>Summer Session 2023</u></b>		
May 15	Monday	Summer session begins
May 25-27	Thur-Sat	<i>Shavuot</i>
May 29	Monday	<b><i>Memorial Day - HIU CLOSED</i></b>
June 19	Monday	<i>Juneteenth</i>
June 28	Wednesday	<b><i>Eid al-Adha - HIU CLOSED</i></b>
June 30	Friday	Summer session ends
July 4	Tuesday	<b><i>Independence Day- HIU CLOSED</i></b>
July 6	Thursday	<i>Eid al-Ghadir</i>

## Index

### A

About Hartford Seminary, 3  
 Academic Policies for Graduate Programs  
     Academic Advising, 93  
     Academic Policy Committee (APC), 93  
     Academic Probation, 93  
     Adding a Course, 94  
     Audit/Credit Status Changes, 94  
     Computer Access, 95  
     Computer Use, 95  
     Course  
         Cancellation, 95  
         Course-Retake, 96  
         Coursework Due Dates, 96  
         Evaluations-Course, 95  
         Family Educational Rights and Privacy Act, 96  
         Grades, 99  
         Grading System, 98  
         Graduation, 99  
         Guidelines for Research, 99  
         Housing, 99  
         Immunization Verification, 100  
         Inclement Weather, 94  
         Inclusive Language, 100  
         Incomplete Grades, 101  
         Independent Study, 102  
         Information Literacy Requirement, 102  
         January Intersession Courses, 102  
         Leave of Absence, 103  
     MA  
         Advanced Standing, 109  
         Transfer Credit, 110  
     On-Campus Classroom Requirement, MA, 103  
     On-Going Registration, 103  
     Plagiarism Policy, 104  
     Program Extension Fee, 105  
     Readmission, 105  
     Registration Procedures, 105  
     Student Discipline Policy and Procedure, 106  
     Student Grievance Policy and Procedure, 106  
     Summer Session Courses, 106  
     Termination of Program, 106

Transcripts, 107  
 Withdrawal from a Course, 107  
 Writing Assistance, 109  
 Academic Policies for Graduate Programs, 93  
 Accreditation and Association, 7  
 Auditors, 28

### B

Black Ministries Program (BMP), 89  
 Board of Trustees, 158

### C

Campus Information, 8  
 Cooperative M.Div., 43  
 Course Descriptions, 111

### D

Duncan Black Macdonald Center for the Study of  
 Islam and Christian-Muslim Relations, 6

### E

Enrollment Options, 27

### F

Faculty  
     Adjunct Faculty, 21  
     Core Faculty, 10  
     Faculty Associates, 14  
     Faculty Emeriti, 22  
 Financial Aid and Scholarship Information for  
     Graduate Students, 78  
 Full-time Study, 27

### G

Graduate Certificate and Degree Programs, 27  
 Graduate Certificate in Interreligious Studies, 29  
 Graduate Program Costs, 144

**H**

Hartford Institute for Religion Research (HIRR), 4  
Hispanic Ministries Program (HMP), 91

**I**

International Students, 72  
    Application and Admission, 72  
    Course Registration, 73  
    English Language Proficiency, 72  
    Financial Sponsorship, 72  
    Health Insurance, 73  
    Housing, 74  
    Tuition, Fees and Additional Costs, 74  
Islamic Chaplaincy Program, 52

**M**

MA in Chaplaincy, 45  
MA in International Peacebuilding, 54  
MA in Interreligious Studies, 31  
Mission Statement, 1

**N**

Non-BA Admissions, 61  
Non-Matriculated Students, 27

**O**

Official Hartford Seminary Policies, 146  
    Crime Awareness and Campus Security, 147  
    Drug Free School/Workplace Policy, 147

Non-Discrimination Policy and Equal  
    Opportunity Statement, 147  
Plagiarism, 148  
Smoking Policy, 148

**P**

Part-time Study, 27  
Ph.D. in Islamic Studies and Christian-Muslim  
    Relations, 63

**R**

Registration, Non-Matriculated Students, 28  
Retired Degree and Certificate Programs, 69

**S**

Scholarships List, 150  
Special Students, 28  
Staff, 23

**T**

The Ministries Certificate Programs, 86  
Tuition and Fees, 70

**V**

Veterans Administration Benefits, 83

**W**

Who We Are: A Statistical Description, 26  
Women's Leadership Institute, 85