

**CH-520 THEOLOGY AND SCRIPTURE IN SPIRITUAL CARE PRACTICE**

**Fall Semester 2025**

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**Modality:** Synchronous Online

**Weekly Meeting Time:** Thursdays, 7:00–9:00 PM, September 4–December 18, 2025

**Instructor:** Jamir D. Meah

**Email:** [jamir.meah@stu.hartfordinternational.edu](mailto:jamir.meah@stu.hartfordinternational.edu) (temporary)

**Office Hours:** TBD

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**COURSE DESCRIPTION**

This course critically examines how theology and scripture inform the theory and practice of spiritual care. Students will study scriptural hermeneutics and core theological themes—such as divinity, the soul, and suffering—to understand how these frameworks shape caregiving. Contemporary theological approaches and narrative methods will be explored for their relevance in diverse spiritual care contexts, including how caregivers and care seekers make meaning of lived experience. Through seminar-style learning and dialogue, students will reflect on their worldviews, examine their own theologies of care, and consider their evolving roles as spiritual caregivers. Drawing on theological reflection, case studies, and interreligious engagement, students will develop the capacity to offer care that is theologically and textually grounded, while also engaging in co-creative processes of meaning-making with care seekers from their own tradition, other traditions, or none, with competence and compassion.

**This course meets the following curricular requirements:**

**MAC** - Core course

**MAIRS** - Ministerial Studies: Arts of Ministry

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**REQUIRED READINGS**

**(Note: These reading will be posted on Canvas, so you do NOT need to buy)**

Adler, Mortimer J., and Encyclopedia Britannica, Inc., *The Syntopicon: An Index to the Great Ideas*, Vol. 1, 2nd ed. (Chicago: Encyclopedia Britannica, 1990).

———, *The Syntopicon: An Index to the Great Ideas*, Vol. 2, 2nd ed. (Chicago: Encyclopedia Britannica, 1990).

Doehring, Carrie, *The Practice of Pastoral Care: A Postmodern Approach*, 2nd ed. (Louisville, KY: Westminster John Knox Press, 2015).

**TBD:** Fitchett, George, and Steve Nolan, eds., *Case Studies in Spiritual Care: Healthcare Chaplaincy Assessments, Interventions & Outcomes* (London and Philadelphia: Jessica Kingsley Publishers, 2018).

Willows, David, and John Swinton, eds. *Spiritual Dimensions of Pastoral Care: Practical Theology in a Multidisciplinary Context*. London and Philadelphia: Jessica Kingsley Publishers, 2000.

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## COURSE OBJECTIVES

By the end of this course, students will:

1. Critically engage with sacred texts and theological writings from their own and other traditions.
2. Develop and clearly articulate a theological or philosophical framework for spiritual care rooted in scripture and tradition.
3. Reflect on how their theological worldview shapes their approach to pastoral care and spiritual assessment.
4. Explore theological and scriptural foundations that inform and legitimize the chaplain's role across diverse religious contexts.
5. Analyze the role of narrative and meaning-making in shaping experiences of suffering and the delivery of spiritual care.
6. Integrate contemporary theological approaches—including contextual, personal, practical, and pastoral theologies—into their care practices.
7. Assess the purposes, possibilities, and limitations of using theology and scripture in pastoral assessment and intervention.
8. Demonstrate competency in offering inclusive, ethically grounded care across multifaith, intra-faith, and secular contexts.

9. Demonstrate theological reflection in response to real-life cases, incorporating insights from sacred texts, lived experience, and pastoral context.
  10. Engage respectfully and constructively across differences, modeling Hartford's values of mutuality, interdisciplinary engagement, and attentiveness to whole personhood.
  11. Develop skill in constructing and presenting case-based theological analysis, demonstrating integration of course materials and personal formation.
  12. Practice self-awareness and reflexivity, particularly concerning power, positionality, and their own theological commitments as caregivers.
  13. Articulate care approaches clearly and ethically, with appropriate boundaries and sensitivity to religious diversity and trauma.
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## PROGRAM REQUIREMENTS AND LEARNING OUTCOMES

This course fulfills the following [BCCI Common Qualifications](#)):

1. Develop a habit of self-reflection and awareness of one's role as a caregiver in public ministry settings;

*ITP1 Can articulate an approach to spiritual care, rooted in one's faith/spiritual tradition that is integrated with a theory of professional practice.*

*PIC1 Can be self-reflective, including one's professional strengths and limitations in the provision of care.*

*PIC2: Articulate ways in which one's feelings, values, assumptions, culture, and social location affect professional practice.*

*PIC4: Respects the physical, emotional, cultural, and spiritual boundaries of others.*

*PIC5: Use appropriately one's professional authority as a chaplain.*

2. Provide evidence of the use of theological reflection and scriptural resources to human experience of crisis or trauma;

*PPS1: Establish, deepen, and conclude professional spiritual-care relationships with sensitivity, openness, and respect.*

*PPS2 Can provide effective spiritual care that contributes to well-being of the care recipients, their families, and staff*

*PPS3 Can provide spiritual care that respects diversity and differences including, but not limited to, culture, gender, sexual orientation, and*

*spiritual/religious practices*

*PPS5 Can provide spiritual care to persons experiencing loss and grief*

*PPS6 Can provide religious/spiritual resources appropriate to the care recipients, families, and staff.*

*PPS8: Facilitate care recipients' own theological/ spiritual/ philosophical reflection.*

*PPS10: Make and use spiritual assessments to inform chaplain interventions and contribute to interdisciplinary plans of care.*

3. Engage constructively in the profession of chaplaincy within a network of colleagues; *PIC4 Can function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others.*

*PPS1 Can establish, deepen, and conclude professional spiritual care relationships with sensitivity, openness, and respect*

4. Articulate one's own theology and spirituality of pastoral caregiving.

*ITPS6 Can articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual care practice.*

*PIC8 Can communicate effectively orally and in writing.*

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## COURSE REQUIREMENTS AND EXPECTATIONS

This section outlines the standards students are expected to meet to maintain active, respectful, and consistent engagement with the course. These expectations are designed to support students' successful completion of the course and to help them gain the most from its content, discussions, and practices.

### **Attendance at all classes is mandatory**

Attendance at all class sessions is mandatory. If you anticipate being absent, please notify the professor ahead of time. Unexcused or repeated absences will negatively affect your grade. The professor may require a written reflection (250–750 words) on the assigned reading for any missed session.

### **Punctuality**

Please arrive on time for each meeting (7:00 PM on Thursdays), preferably 5 minutes before class. If you know you will be late, it is your responsibility to notify the instructor in advance.

## **Class Participation**

This course is centered on learning through questions and dialogue, and every student is expected to actively participate in classroom discussions and activities. Cameras must always be on during class sessions, except during designated breaks. Microphones should be kept muted by default unless speaking.

## **Hartford Values for Collaborative Teaching and Learning**

- Showing mutual appreciation and respect for others—modeling the privilege to learn from and partner with each other.
- Engaging in cross-disciplinary content and teaching
- Paying attention to the whole personhood of another – history, race, religion, knowledge, gender, and rank
- Demonstrating how to disagree respectfully and well
- Embodying mutuality – Learning to construct ideas and skills and experiences together

## **Online Communication**

Students should be aware of, respectful toward, and engage those who are not in the same physical space. Respect is required in all written and oral communication. Because written communication lacks human inflection, tone, and body language, it can be tempting to express oneself in ways one might not in a face-to-face conversation. Always choose words carefully and avoid assuming another person's attention. When discussing, especially when disagreeing, do so with respect and a genuine desire to understand and grow. Respect fellow participants by maintaining confidentiality—what is said in class stays in class. When in doubt, it is always better to ask for clarification. If needed, the instructor may contact students privately regarding classroom netiquette and etiquette.

## **AI Usage**

Please refer to “Class Policies” below.

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## **COURSE OUTLINE**

The table below provides an overview of weekly topics, class dates, and the structure of the course schedule. Lesson 11-13 are still to be finalized.

Week	Date	Topic
1	9/4	Intros and Syllabus (Note: Due to Convocation, class time will be 7:30-8:50)
2	9/11	Scripture and Knowledge
3	9/18	Theology, Spirituality, and Spiritual Care
4	9/25	The Transcendent and Sacred Presence
-	10/2	<b>No Class: Yom Kippur</b>
5	10/9	The Soul: Theological Concepts and Spiritual Care
6	10/16	The Prophetic in Pastoral and Spiritual Care
7	10/23	Sacred Stories: Theology in Narrative
8	10/30	Contemporary Theologies in Spiritual Care
9	11/6	Classical Theodicy: The Problem of Evil and Suffering
10	11/13	Theology and Suffering – From Doctrine to Meaning-Making
11	11/20	Integrating Theology and Care: Case Studies and Verbatims
-	11/27	<b>No Class: Reading Week/Thanksgiving Break</b>
12	12/4	Student Capstone Presentations: Case Studies and Analysis
13	12/11	Student Capstone Presentations: Case Studies and Analysis
14	12/18	Wrap up and Reflections on Course

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## WEEKLY SCHEDULE

This section provides a detailed breakdown of weekly classes, including readings.

### Please note:

- Readings correspond to the upcoming week's theme and must be completed **prior** to the class session.
- Writing prompts are assigned **after** each lesson and should be submitted based on the material covered in that session. Writing prompts will be uploaded to Canvas after the week's lesson.

## **Week 1 (September 4th) - Introductions and Course Overview**

*(Please note that due to Convocation, class time will be 7:30-8:50)*

In this first session, students and instructor will get to know one another, share initial motivations for engaging in spiritual care, and begin reflecting on the personal and theological sources that shape their caregiving. The instructor will introduce the course structure, expectations, and key ideas, including how worldview, theology, and scripture inform spiritual care. Students will engage in individual and small-group reflection on their own sense of call and orientation to care.

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## **Week 2 (September 11th) - Scripture and Knowledge**

This week examines how different traditions define and engage scripture as sacred or authoritative text and consider how it supports meaning-making in spiritual care. The session introduces hermeneutics and epistemology, inviting reflections on students' own relationships with central texts and on the nature and limits of human knowledge in care contexts.

### **Required Readings (to be completed before this session):**

All required readings will be posted as PDFs on Canvas.

1. Adler, Mortimer J., ed. *Great Books: The Syntopicon II, An Index to the Great Ideas*. Chicago: Encyclopedia Britannica, 1990, pp. 466–468. Topic: Religion.
2. Hedges, Paul. *Understanding Religion*. Berkeley: University of California Press, 2021, pp.257–264.
3. *Encyclopaedia Britannica*, “Scripture”
4. *Encyclopaedia Britannica*, “Hermeneutics”
5. *Encyclopaedia Britannica*, “Bible”
6. *Encyclopaedia Britannica*, “Upanishad”
7. *Encyclopaedia Britannica*, “Qur’ān”
8. *Encyclopaedia Britannica*, “Torah”

### **Recommended Readings**

- Sultan, Sohaib. *The Koran for Dummies*. 1st ed. Hoboken, NJ: John Wiley & Sons, 2004.
  - Geoghegan, Jeffrey, and Michael Homan. *The Bible for Dummies*. Hoboken, NJ: John Wiley & Sons, 2016.
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### **Week 3 (September 18th) - Theology, Spirituality, and Spiritual Care**

This week introduces a range of definitions of theology and spirituality from academic, religious, and secular perspectives. Students will explore major questions commonly addressed by theology and consider how theology shapes meaning-making and approaches to spiritual care. We will also address the theological and interpersonal challenges of offering care across belief and worldview differences. Formal definitions of spiritual care will be reviewed and distinguished from other forms of support.

#### **Required Readings (to be completed before this session):**

All required readings will be posted as PDFs on Canvas.

1. Adler, Mortimer J., ed. *Great Books: The Syntopicon II, An Index to the Great Ideas*. Chicago: Encyclopaedia Britannica, 1990. pp. 696–697, 701–702. Topic: Theology.
2. Hamza Yusuf. *The Creed of Imam al-Tahawi*. Berkeley, CA: Zaytuna Institute, 2007. Introduction, pp. 13–24
3. Definitions of Spiritual and Spiritual Care (PDF)

#### **Recommended Readings**

- Norman, Richard. *On Humanism*. 2nd ed. London: Routledge, 2012.
- McGrath, Alister E. *Christian Theology: An Introduction*. 7th ed. Chichester, UK: Wiley-Blackwell, 2020.
- Watt, William Montgomery. *Islamic Philosophy and Theology*. Edinburgh: Edinburgh University Press, 1985.
- Borowitz, Eugene B. *Renewing the Covenant: A Theology for the Postmodern Jew*. Philadelphia: Jewish Publication Society, 1991.

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### **Week 4 (September 25th) - The Transcendent and Sacred Presence**

This week examines how major traditions and thinkers understand the Divine or Transcendent, including contrasting views of divine attributes. Key theological terms—such as apophatic and cataphatic theology—will be introduced and applied to spiritual care settings. Attention will be given to how sacred presence or absence is experienced in chaplaincy, and how religious symbols and concepts are interpreted or reinterpreted across diverse worldviews. Students will begin to articulate their own understanding of sacred presence in a pluralistic context, including secular worldviews.



**Required Readings (to be completed before this session):**

All required readings will be posted as PDFs on Canvas.

1. Karen Armstrong. *A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam*. New York: Ballantine Books, 1993. Introduction, pp. xvii–xxiii.
2. Mortimer J. Adler, ed. *Great Books: The Syntopicon II, An Index to the Great Ideas*. Chicago: Encyclopaedia Britannica, 1990. Selections on “God,” pp. 433–434, 438–439, 448–449.
3. Carrie Doehring. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville, KY: Westminster John Knox Press, 2006. pp. 102–104.

**Recommended Readings**

- El-Bizri, Nader. “God: Essence and Attributes.” In *The Cambridge Companion to Islamic Theology*, edited by Tim Winter, 121–140. Cambridge: Cambridge University Press, 2008.
- Dawkins, Richard. *The God Delusion*. 10th anniversary ed. London: Black Swan / Transworld Publishers, 2016.
- Gillman, Neil. *The Jewish Approach to God: A Brief Introduction for Christians*. Woodstock, VT: Jewish Lights Publishing, 2003.
- McGrath, Alister E. *Theology: The Basics*. 5th ed. Hoboken, NJ: Wiley-Blackwell, 2021.
- Keown, Damien. *Buddhism: A Very Short Introduction*. 2nd ed. Oxford: Oxford University Press, 2013.

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**Week 5 (October 9th) - The Soul: Theological Concepts and Spiritual Care**

This session explores theological and philosophical understandings of the human person and the soul across diverse traditions. Students will examine depictions of the soul in sacred texts and spiritual writings and consider how these inform approaches to spiritual care. The session also addresses signs of soul-level distress or disconnection in caregiving contexts. Through discussion and case study, students will reflect on how personal and communal beliefs shape their understanding of the soul and practice attentive, reflective listening in relation to the soulful dimensions of care.

**Required Readings (to be completed before this session):**

All required readings will be posted as PDFs on Canvas.

1. Mortimer J. Adler. *The Great Ideas: A Syntopicon of Great Books of the Western World*, Vol. 2,

- "Man." Chicago: Encyclopædia Britannica, 1952, pp. 1–2.
2. Harold L. Senkbeil. *The Care of Souls: Cultivating a Pastor's Heart*. Bellingham, WA: Lexham Press, 2019, pp. 75–78.
  3. Jonathan Omer-Man. *The Soul of the Matter: A Jewish-Kabbalistic Perspective*. Jerusalem: Orot Center, 2000, pp. 6–10.
  4. Mostafa al-Badawi. *Man and the Universe: An Islamic Perspective*. Louisville, KY: Islamic Texts Society, 2000, pp. 48–57.
  5. Richard J. Norman. *On Humanism*. London: Routledge, 2004, pp. 1–8, 55–58.

### Recommended Readings

- Muhammad al-Sayyid al-Sharawi. *Degrees of the Soul: A Path of Liberation*. Louisville, KY: Fons Vitae, 2004, Prologue and Introduction.
  - St. Augustine. *The Magnitude of the Soul*. Translated by Joseph M. Colleran. Westminster, MD: Newman Press, 1949, pp. 59–61, 136–144.
  - Mortimer J. Adler. *The Great Ideas: A Syntopicon of Great Books of the Western World*, Vol. 2, "Soul." Chicago: Encyclopædia Britannica, 1952.
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### Week 6 (October 16th) - The Prophetic in Pastoral and Spiritual Care

This session examines how scriptural prophets function within religious traditions and considers whether and how their roles might inform chaplaincy across both religious and secular contexts. Students will critically reflect on the framing of chaplaincy through the lens of prophecy, identifying points of resonance and potential tension. Attention is given to distinguishing the chaplain's role from clergy, therapists, and other spiritual or clinical caregivers, particularly in institutional settings. A case study will support analysis of how spiritual authority and moral presence operate in care encounters, helping students articulate what is distinct about chaplaincy's approach to existential or ethical distress.

### Required Readings (to be completed before this session):

All required readings will be posted as PDFs on Canvas.

1. Abraham Joshua Heschel, *The Prophets*. New York: Harper Perennial Modern Classics, 2001, pp. xxi–xxix.
2. Fazlur Rahman, *Major Themes of the Qur'an*. Chicago: University of Chicago Press, 2009, pp. 56–

58.

3. Michael S. Koppel, "The Prophets and Pastoral Care," in *The Oxford Handbook of the Prophets*, edited by Carolyn J. Sharp. Oxford: Oxford University Press, 2016, pp. 610–625.
4. Wendy Cadge, *Spiritual Care: The Everyday Work of Chaplains*. Oxford: Oxford University Press, 2022, pp. 103–109.

### Recommended Readings

- Alan Billings, "Pastors or Counsellors?," in *Spiritual Dimensions of Care: Pastoral Care, End-of-Life Care and Theology*, ed. David Willows and John Swinton (London: Jessica Kingsley Publishers, 2001).
- Patricia Johnson, "Pastoral Care: A Ministry in the Prophetic Tradition," *Journal of Health Care Chaplaincy* 2, no. 1 (1989): pp. 17–31. [https://doi.org/10.1300/J080v02n01\\_03](https://doi.org/10.1300/J080v02n01_03).

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### Week 7 (October 23rd) - Sacred Stories: Theology in Narrative

This session explores the theological role of narrative in scripture and its application in pastoral care. Through theological reflection, practical exercises, and comparative readings of sacred texts, students engage with narrative as a transformative tool in spiritual care. We consider how theological meaning is communicated through story rather than abstract argument. Students are introduced to narrative theory to understand how stories enable spiritual understanding and emotional resonance. The session emphasizes the chaplain's role in listening for and engaging with peoples lived stories, integrating sacred narratives to support meaning-making in moments of complexity or distress.

### Required Readings (to be completed before this session):

All required readings will be posted as PDFs on Canvas.

1. Ganzevoort, Ruud R. "Narrative Approaches." In *The Wiley-Blackwell Companion to Practical Theology*, edited by Bonnie J. Miller-McLemore. Chichester: Wiley-Blackwell, 2012, pp. 214–217.
2. Coyle, Michael. *Uncovering Spiritual Narratives: Using Story in Pastoral Care and Ministry*. London: SPCK, 2014, pp. 11–15.
3. Doehring, Carrie. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville: Westminster John Knox Press, 2006, pp. xiii–xxii.
4. Eberhardt, Kathryn. "Storytelling and Pastoral Care." In *Healing, Health and Transformation: New*

*Frontiers in Pastoral Care*, edited by John Swinton and Harriet Mowat. London: SPCK, 2006, pp. 23–31.

### Recommended Readings

- Gerkin, Charles V. “Changing the Story: Myth and Parable in Pastoral Counselling.” In *The Living Human Document*. Grand Rapids, MI: Eerdmans, 1984, pp. 161–176.
- Khan, Nouman Ali, and Asma Randhawa. “Storytelling in the Quran.” In *Divine Speech: Exploring the Qur’an as Literature*. Texas: Bayyinah Institute, 2016, pp.121–146.
- Love-Fordham, Sheila. “Using Biblical Storytelling in Pastoral Care to Initiate Spiritual Transformation.” Master’s thesis, Gordon-Conwell Theological Seminar. 2011, pp. 1–8.
- Wimberly, Edward P. “The Indigenous Storyteller.” In *Images of Pastoral Care*, edited by Calvin R. Dykstra. Nashville, TN: Abingdon Press, 2005, pp. 180–187.

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... Descriptions and reading lists for Weeks 8–14 are to be finalized shortly

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### ASSIGNMENTS AND GRADING (To be finalized)

#### Grading

- Attendance: 20%
- Active Participation in Class: 20%
- Weekly Canvas response: 15%
- Canvas response to peers: 10%
- Midterm Paper (10%)
- Capstone (Case Study with Analyses, and Class Presentation): 25%

#### Course Workload and Assignments

- Weekly readings (To be completed prior to class)
- Weekly discussion posts and peer responses on Canvas (after class)

- Final paper on case study with analysis
- In class presentations of case study and analysis

### Discussion Posts

- The total expected word count for each written prompt is approximately 250 words, unless otherwise stated. Refer to and include information from the weekly readings to support your response. Direct quotes must be brief.
  - You are required to respond to at least one of your classmates' posts. You may respond to more than one if you wish; there is no required word count for responses. Your replies should demonstrate that you have thoughtfully engaged with the original post—by pushing the conversation forward, offering insights, or asking clarifying questions.
  - When engaging with peers on posts, always communicate respectfully. Since tone can be hard to read in written communication, make an extra effort to show kindness, especially when responding to someone with a different perspective, background, or worldview.
  - **Instructions:** Post your “substantive” responses to discussion prompts by **Sunday at 11:59 PM (EST)**.. Post a “substantive” response to two peers by **Tuesday night at 11:59 PM (EST)**.
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## MIDTERM AND CAPSTONE ASSIGNMENTS

### Midterm Paper (10%)

Details TBD.

### Capstone (Case Study with Analyses, and Class Presentation) (25%)

Details TBD.

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## CLASS POLICIES

### AI Usage

The purpose of this course is to encourage thoughtful reflection and the ability to articulate one's own beliefs, insights, and approaches—skills that directly inform in-person interactions in spiritual care. By producing and presenting your own original work, you will develop the ability to independently understand and reflect on complex topics and organize and articulate your own unique views. For this reason, **the use of AI tools (such as ChatGPT, DeepSeek, or similar platforms) is not permitted on this course. This includes using AI tools for content generation or text editing.** If AI-generated material is detected, it may be addressed as a potential academic integrity concern in accordance with institutional policies. **Grammarly may be used to check or correct basic grammar and spelling.**

### Accommodations and Writing Assistance

For students who could benefit from writing assistance, or who ask for accommodations, please have the student contact Akeem Burgess, the Student Services Coordinator at [aburgess@hartfordinternational.edu](mailto:aburgess@hartfordinternational.edu).

### Use of Technology in class

Students should come prepared with either pen and paper or a laptop (or equivalent device) for in-class writing activities. Mobile phones must be silenced and may not be used during class time.

### Class breaks

Each class includes a 10-minute break, typically between 7:50–8:10 PM. As this is a two-hour session, break duration may occasionally be shortened. If you need to pray during class time, please do so during the scheduled break. If that is not possible, notify the instructor in advance and accommodation will be made.

### Extensions

Extensions for assignments will be given only in consultation with the instructor.

### Additional Policies and Procedures

For additional information on format, proper footnotes, acknowledgments, etc., students are directed to consult the Hartford Seminary General Guidelines for a Research Paper. These guidelines can be picked

up in the student forms center or downloaded from our website at:

<http://www.hartsem.edu/current-students/student-writing-resources/>.

Students may also consult Kate L. Turabian's, *A Manual for Writers of Term Papers, Theses and Dissertations* (at least the 9<sup>th</sup> Ed., 2018). The Seminary research paper guide can be found at:

<http://www.hartsem.edu/current-students/student-writing-resources/>.

### **Seminary Grading Scale**

A (95-100) Demonstrates excellent mastery of the subject matter, a superior ability to articulate this, and provides helpful connections to daily life or contemporary issues. Exceeds expectations of the course.

A- (90-94) Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.

B+(87-89) Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets expectations of the course.

B (83-86) Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.

B-(80-82) Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.

C+(77-79) Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.

C (70-76) Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.

F (below 70) Unable to meet the basic requirements of the course.

### **Email Policy**

The instructor will use the official Hartford student email addresses for all communications. Please check your Hartford email account regularly.

### **Plagiarism and Academic Integrity**

Academic honesty and integrity are expected of all students. Plagiarism exists when: a) the work submitted was done, in whole or in part, by anyone other than the one submitting the work, b) parts of the work, whether direct quotations, ideas, or data, are taken from another source without acknowledgement, c) the whole work is copied from another source [especially a web based source], or

d) significant portions of one's own previous work used in another course. See "Plagiarism" at <http://www.hartsem.edu/current-students/policies/>.

### **Inclusive Language**

Hartford Seminary 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.

### **Official Handbooks**

For all other questions you might have regarding policies or procedures, please check the student handbook

<https://www.hartfordinternational.edu/current-students/student-resources/student-handbook>

and seminary policies at Academic policies are listed at

<https://www.hartfordinternational.edu/current-students/academics/academic-policies>.