



**General Theological Seminary Catalog  
Academic Year 2019-2020**

---

July 1, 2019

## TABLE OF CONTENTS

Affiliation and Accreditation .....	2
Accreditation.....	2
Statement on Educational Effectiveness .....	3
About General Theological Seminary .....	4
Mission, Purpose and Values .....	4
A Community for the Whole Church .....	5
A Welcoming Community.....	5
A Worshipping Community.....	6
A Community for the City .....	7
The General Theological Seminary Academic Calendar .....	8
2019-20 Academic Calendar.....	8
2020-2021 Academic Calendar .....	9
Academic Programs .....	11
Education and Formation .....	11
Professional Theological Degrees .....	11
Academic Theological Degrees .....	29
Advanced Theological Degree.....	31
Certificates and Diplomas .....	33
Life Long Learning .....	35
Centers and Areas of Emphasis .....	36
Academic Policies and Standard of Conduct.....	37
Policies and Procedures .....	37
Standard of Conduct .....	50
Admissions, Registration and Financial Aid .....	51
Prerequisites .....	51
Deadlines .....	52

Application Process and Requirements .....	53
Academic Year 2019-2020 Tuition and Fees .....	54
Meals and Housing .....	57
Financial Aid.....	59
Grants and Scholarships .....	60
Course Offerings .....	62
The Keller Library .....	77
About the Keller Library .....	77
Student Handbook .....	79
Chapel and Worship.....	79
Services, Offerings and Facilities.....	80
Campus Policies .....	86
Appendices .....	92
Appendix A: Advertising,Promotion,Recruitment.....	92
Appendix B: Access to Academic Records and Directory Information: Policies of The General Theological Seminary Concerning the Family Educational Rights and Privacy Act (FERPA). .....	92
Appendix C: The General Theological Seminary Student Disability Policy and Services .....	97
Appendix E: Affirmative Action and Equitable Employment.....	99
Appendix F: Consumer Complaints .....	99
Appendix G: Incident Reporting - State and Federal Law Require that All Incidents (Theft, Burglary, Rape, Assault, Etc.) be reported to the Welcome Center.....	99
Appendix H. Sexual Assault .....	100
Appendix I. Information Technology: Policy and Acceptable Practices.....	104
Appendix K. Registering for a Consortium Class.....	109
Appendix L: Drug and Alcohol Policy.....	109
Appendix M: State Required Immunizations and Records .....	111
Appendix N: Pet Policy .....	112
Appendix O: The General Theological Seminary Process for Complaints and Grievances .....	114

Appendix P: VA Pending Payment Compliance .....115

## Welcome to General Seminary

*Welcome to The General Theological Seminary of The Episcopal Church. We are the original seminary of The Episcopal Church, founded in 1817 in New York City. For over 200 years, General has lived into its mission statement: "Educating and Forming Lay and Ordained leaders for the church in a changing world".*

*This Catalog outlines the basic offerings, policies and procedures of The General Theological Seminary. In the event of a conflict between this Catalog and other resources (supplemental documents, website pages or postings, etc.) the terms of this Catalog shall govern. All information is current as of the latest update, written below. However, updates can be made at any time and this Catalog is subject to change without notice. It is, therefore, each individual's responsibility to keep well-informed of changes.*

*Catalog last updated: July 1, 2019*

## AFFILIATION AND ACCREDITATION

### ACCREDITATION

General Theological Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

Master of Divinity  
 Master of Arts in Spiritual Direction  
 Master of Arts (Academic)  
 Master of Sacred Theology  
 Master of Arts in Ministry

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada  
 10 Summit Park Drive  
 Pittsburgh, PA 15275 USA  
 Telephone: 412-788-6505  
 Fax: 412-788-6510  
 Website: [www.ats.edu](http://www.ats.edu)

All of the degree programs comply with the standards of the New York State Education Department, and are officially listed by the department's Office of College and University Evaluation as meeting or exceeding its "minimum quality standards." Degree programs offered by The General Theological Seminary are registered with the New York State Department of Education under the following classifications.

<i>Code</i>	<i>Program Title</i>	<i>Award</i>	<i>HEGIS</i>	<i>The General Theological Seminary Description</i>
29455	Anglican Studies	Adv. Cert.	1510	Anglican Studies
29456	Biblical Studies	Adv. Cert.	1510	Biblical Studies
29457	Spiritual Direction	Adv. Cert.	1510	Spiritual Direction
77243	Theology	M.A.	1510	Master of Arts
84398	Spiritual Direction	M.A.	2301	Master of Arts in Spiritual Direction
6164	Theological Professions, General	M.A.	2301	Master of Arts in Ministry
6164	Theological Professions, General	M.Div.	2301	Master of Divinity
6166	Theology Professions, General	S.T.M.	2301	Master of Sacred Theology

The Department contact information is:

Office of Higher Education  
 Office of College and University Evaluation 5 N. Mezzanine, Education Building  
 89 Washington Avenue  
 Albany, New York 12234  
 Telephone: 518-474-1551  
 Fax: 518-486-2779

## STATEMENT ON EDUCATIONAL EFFECTIVENESS

The General Theological Seminary is committed to assuring and enhancing the quality of teaching and learning. We believe that the process of gathering assessment data, analyzing this data, and acting in ways that respond to assessment data is an integral part of our collective vocation. Assessment and evaluation are the means by which we will:

- equip students to self-reflect on their progress toward program-level student learning outcomes (through the portfolio, thesis, substantive paper or project);
- demonstrate, through direct and indirect means, that student learning has occurred, as measured against student learning outcomes (portfolio, course evaluation and faculty review of portfolios);
- ensure the quality of educational offerings (questionnaires, course evaluations, and outcomes assessment) and;
- pursue ongoing quality enhancement of programs by providing better access to assessment and evaluation data and facilitating conversations about this data within the community.

At General, we use the following four instruments as the key means by which we assess and evaluate student learning:

- **ATS Questionnaires (ESQ and GSQ surveys):** A set of two questionnaires provided by ATS which are administered by the Registrar to students upon entering (Entering Student Questionnaire), graduation (Graduating Student Questionnaire).
- **Course Evaluations:** An electronic evaluation of all courses which is administered by the Registrar and used to both ascertain student satisfaction and student self-reporting of learning outcomes engagement.
- **Portfolio and Capstone Assignments:** An assessment strategy which enables students to critically reflect on their own learning progress and which provides the institution with direct evidence of learning as measured against program outcomes.

In addition to the above, broad measures, such as graduation and placement rates are also tracked along with various financial aid indicators.

# ABOUT GENERAL THEOLOGICAL SEMINARY

## MISSION, PURPOSE AND VALUES

Adopted in 1999 and reaffirmed in 2015, our Mission Statement reflects the Seminary's commitment to education and formation for the whole people of God:

*Educating and Forming Lay and Ordained leaders for the church in a changing world.*

As we live out this mission, we seek to be and to become a community for whom ongoing and deepening conversion to new life in Jesus Christ is a constant goal for students, guests, faculty, staff, administration and board. We see this in an ongoing and dynamic process which is energized by the continuing work of the Holy Spirit who aides us as we live into the promises of our Baptism: continuing in Christian worship, persevering in resisting evil, proclaiming the Good News, seeking and serving Christ in our Neighbor, striving for justice and peace.

Central to this are common values that inform our sense of purpose and mission:

- **Formation:** At General, formation and education go hand-in-hand. Formation encompasses elements of spirituality, common life and mission and may include disciplines ranging from regular participation in communal worship, spiritual direction and small group advising to involvement in community outreach, service, and evangelism. Formation implies a process of spiritual, emotional and intellectual transformation in the image of Jesus, through the work of the Spirit for service of God's beloved world. The integration of education and formation, theology and spirituality, are central to our Anglican identity as a Seminary of the Episcopal Church.
- **Wisdom:** Wisdom is both a public and private aspect of Christian faith and practice, reflected in both who we are and how we live in the world. Holy Scripture compels us to follow after and cherish Wisdom and to see her as a spiritual gift and a divine virtue. Wisdom increasingly features in theological study today as we struggle to articulate ways of knowing God that engage with more embodied and diverse modes of divine self-disclosure and allow ourselves to hear God's voice spoken through both tradition and the voice of our neighbor.
- **Integration:** At General, we see theological study as intrinsically interconnected and multilayered, spanning different disciplines, traditions, and practices. We seek to present theological study as an integrated whole. In many of our programs, our curriculum is sequenced in such a way as to highlight connections between different disciplines. Our students are encouraged to demonstrate learning by engaging in assigned work which complements their expected future vocations, field education and practical ministry courses are paired with structured courses that encourage critical reflection on ministry practice in light of scripture, tradition and reason. All of this, within the context of a community that sees formation, itself, as a fundamentally integrative process by which prayer, study and experience constantly inform one another.

## A COMMUNITY FOR THE WHOLE CHURCH

Although it is often omitted informally, the article “the” in the Seminary’s official name is an important reminder of the institution’s broader origin. The General Theological Seminary of the Episcopal Church was intended from the beginning to be a church-wide resource for the entire Episcopal Church.

In 1814, with American victory in the War of 1812 having brought freedom from European entanglements, the Diocese of South Carolina, with a burst of national vision, proposed the founding of a theological institution that would serve to the entire Episcopal Church. Dioceses would collaborate in maintaining one institution of learning that would facilitate links among students from all parts of the country. Thus, it was hoped, a *general* seminary for the whole church would strengthen bonds between its dioceses. Bound up in its very name, service to The Episcopal Church nationwide became central to the Seminary’s mission.

In May of 1817 the General Convention met in New York City and passed two resolutions establishing General Seminary. Location in New York City was a major asset for the new venture. First, parishioners of Trinity Church on lower Broadway, generously supported the new General Seminary and then, in 1821, Jacob Sherred, a vestry member of Trinity, provided \$70,000 in his will to endow “a General Episcopal Seminary in New York City.” This was enough to make General Seminary one of the best-endowed seminaries in the nation.

It was another Trinity parishioner who contributed the land on which the seminary would be built. Clement Clarke Moore, famous as author of the poem that begins, “’Twas the night before Christmas,” owned a large estate in Chelsea, which at that time was an undeveloped area of Manhattan – in Moore’s own words, “a quiet, rural retreat on the picturesque banks of the Hudson.” He offered a tract of 66 lots on his Chelsea estate to the Church on condition that a seminary be built there. General Seminary was not able to occupy Moore’s lots until 1827, when the East Building was erected. When the student body had grown to 64 in 1836, the West Building (currently standing on the Close) was erected.

Another advantage of locating the Seminary in the Diocese of New York was the commitment of its bishop, John Henry Hobart, to the enterprise of theological education. In Chelsea Square Bishop Hobart wished to restore the ancient pattern of the bishop as a teacher surrounded by representative voices of the whole church. As a bishop who was also a Seminary professor, Hobart would himself preside over meetings of the General Seminary faculty until 1830, and his successor as Bishop of New York followed the pattern into the 1850s. Resident professors of the Seminary served as Dean in annual rotation. A separate deanship was established in 1867.

In addition to the clergy, Hobart also appointed two laypersons to make the faculty more representative: Clement Clarke Moore, a linguist and Hebrew scholar who taught Biblical languages, and Gulian Verplanck, a gifted and eccentric New York legislator who was appointed Professor of Evidences of Revealed Religion and Moral Science.

Throughout its history and today, General Seminary has sought to be a seminary for the entire church. Today, this desire is reflected in a renewed commitment to serving as a resource for the whole Church. From the perspective of our Episcopal identity and in the context of an urban residential community of formation and education, General serves as resource for the whole Church. We invite all of God’s people to come, pray, learn and be transformed in this unique learning and living environment

## A WELCOMING COMMUNITY

When you come to study at General, whether for a single course or for a complete degree, you are joining an intentional residential community centered around prayer, study and life-together. Our home, “The Close” was designed to

facilitate a unique pattern of residential formation. The centrality of the Chapel (spiritually and geographically), the proximity of residential students and residential faculty, the availability of common spaces for study, meals, fellowship, and even the single path that runs through the campus, all contribute to a truly unique living and learning environment. The residential formational culture is further enhanced by the many unique ‘traditions’ of the institution (sung prayers over meals, the guild system, matriculation, commencement, etc.) which instill the community with a sense of heritage and culture uncommon among other theological schools.

Residency on the Close lends itself to programs with an Anglican flavor where through prayer, worship, study and life-together, one can have a transformative encounter with the risen Jesus. While there are other residential formational institutions, no other institution can offer this program in the heart of an urban environment like New York City.

One of the things that sets General apart from any other theological institution is that through our life together, we model the reconciling work of God in Christ. Whether around the altar in the Chapel of the Good Shepherd, at meals in the Refectory, or in a thousand conversations in and around the Close, we value the presence and contributions of all of God’s people.

We welcome you to become part of this community. For non-residential students, the Close can serve as a quiet oasis in an otherwise busy city. For those coming to General for intensive courses or short periods of study, time spent living in and worshipping with this community makes periods of study particularly refreshing and rewarding. Students wishing to come to General for a semester or more will find this a safe, joyful and welcoming community – particularly for families. The Seminary’s enclosed campus is a safe and beautiful outdoor environment for children. Local public schools have received excellent ratings, and church-related private schools are also available for seminary children. Common worship for the whole community (on Tuesday nights) also offers Catechesis of the Good Shepherd for the children of faculty, staff, students and other members of the community.

In the changing world for which General prepares church leaders, we celebrate the increasing diversity of our community! We are an open and affirming community which welcomes people regardless of gender identity or sexual orientation. Through our inclusive hiring practices, we actively find ways to include persons from historically under-represented groups in the classroom, through public lectures, and in our common worship life.

General fully embraces Christians from beyond the Episcopal Church. Historically we have welcomed Lutheran, Moravian, Armenian, Methodist, Roman Catholic, Mar Thoma Christians and Eastern Orthodox Christians. Today we are also excited to learn alongside Christians for whom liturgical spirituality, sacramental theology, and our Anglican ethos provides a resource for their journey along the Canterbury trail. The variety of General Seminary programs brings together those who are studying theology for the first time and those pursuing advanced study. The Seminary is a place where all members of the community feel empowered and encouraged to bring all of who they are to the service of Jesus Christ in his church.

## A WORSHIPPING COMMUNITY

The integral relationship between worship and study is a hallmark of life at General Seminary. We are committed to a pattern of twice daily worship throughout the academic year. As a worshipping community, nearly all members of our community have an active role to play in Chapel services. Ordained faculty members and occasional visitors serve as celebrants and deacons at celebrations of the Eucharist, and all faculty members officiate at Evensong and other worship services. Students serve as acolytes, readers, preachers, and officiants at many services. Staff and family members often read lessons and prayers. From small group devotions (in faculty advising groups) to festive Eucharists, students learn to inhabit and lead within the rich tapestry of Anglican worship.

Three student guilds support the Chapel’s worship. The Guild of Sacristans maintains the chapel furnishings and vessels

and facilitates the conduct of worship. The Guild of Precentors provides cantors who lead the sung parts of the service. It is the ministry of the Guild of Chimers to play the Seminary's historic set of Durfee tubular bells that hang in the chapel tower 130 feet above the street. Rung manually, they are heard each morning and evening throughout the Chelsea neighborhood, as they have been for over a century, calling our community together for worship.

## A COMMUNITY FOR THE CITY

Carved into the steps of the Chapel of the Good Shepherd are these words from the Revelation of John: "Blessed are they that enter in through the gates of the City". We think that this represents something of Dean Hoffman's vision of an "urban theology", where the ministry of the Seminary is lived out within and for its neighbors in New York. Today, we are one of a handful of urban residential seminaries in America, and the only such Seminary located in the world-class city of New York.

Students are frequently assigned field education positions in churches throughout the city, through these they are given every opportunity to engage in an almost unlimited range of creative ministries. Within the community, students are encouraged to take initiative to identify forms of sustainable service and ministry within our immediate context. We offer a wide range of events (Colloquies and Public Lectures) which position General as a leader in theological discourse in the city.

Among the metropolitan area's academic resources are over 100 universities and colleges and nine major seminaries. Students often cross-register at Union Seminary, New York Theological Seminary, and Drew School of Theology. Spouses who wish to continue their education will find New York University, Fashion Institute of Technology, the New School, Fordham University, and the School for Visual Arts to be very convenient to campus. General Seminary students have full privileges at Union's Burke Library, and the New York Public Library, the largest public collection of bound volumes in the USA, is within walking distance of Chelsea Square.

Many religious institutions are close to General. Manhattan is home to the headquarters of The Episcopal Church and the office of its Presiding Bishop. Offices of other Christian bodies here include the Graymoor Ecumenical Institute, the Vatican Mission, and the United Methodist Church. The largest Jewish population outside the Middle East is represented in many synagogues of national significance. The Islamic Center and the Jodo Shinshu Buddhist temple are national centers for these faith communities.

Over 400 parishes of The Episcopal Church are located within easy commuting distance of Chelsea Square. For students pursuing Ordination in the Episcopal Church, these offer field placement internships and Wisdom Year residencies unparalleled elsewhere. Seminarians doing field education benefit from the superb diversity of metro New York. One congregation is an active theater during the week, and another is a historic Anglo-Catholic parish. One has the only resident boys' choir in the Episcopal Church, while another feeds over a thousand people each day in its sanctuary. In the five surrounding dioceses, Eucharist is celebrated in over a dozen languages each Sunday morning. Congregations range from small mission groups to corporate-size parishes and one of the world's largest Gothic cathedral.

The cultural opportunities of New York's theater, dance, art and concert venues are world-renowned. From Carnegie Hall and Lincoln Center to tiny jazz clubs to Broadway, the availability of great arts is unmatched. A scholarship program enables General students to attend a cultural performance each term. The metropolitan area is home to over 30 major museums with specializations ranging from modern art to broadcasting. The largest collection of early and medieval Christian art in North America is housed at the Metropolitan Museum and The Cloisters. New York City is a bibliophile's wonderland of bookstores.

## THE GENERAL THEOLOGICAL SEMINARY ACADEMIC CALENDAR

### 2019-20 ACADEMIC CALENDAR

#### August 2019

20 Add/Drop period begins  
30 New Student Orientation

#### September

2 No class- Labor Day  
3 First Day of Class  
16 Last day to add *or* drop courses or credits without fee  
20 Anti-Racism training, 9:30am-5:15pm  
26 Matriculation service at 5:30pm; Reception and Dinner at 6:30pm

#### October

14-15 No classes, Fall Break  
16 Classes Resume  
24 Kay Butler Gill Lecture - 7:30pm

#### November

11 Easter/Spring term registration opens  
27-29 No classes, Thanksgiving Break

#### December

2 Classes resume  
6 Deadline for M.A., M.Div. and S.T.M. thesis proposals - 5pm  
9 Deadline for Extension of Time petitions – 5pm  
9 Last day of class  
10 Make-Up/Reading day  
11-13 Final Examinations  
13 Last day of Michaelmas term

#### January 2020

3 Michaelmas/Fall final grades due  
6-7, 9 General Ordination Exams  
10 Latest date for completion of work with approved Extension of Time  
14 Easter/Spring add/drop opens  
21 Easter/Spring intensive classes begin  
27 Easter/Spring term-length classes begin

#### February

3 Easter/Spring add/drop period ends  
26 Ash Wednesday – Classes meet as scheduled  
27 Paddock Lectures and Convocation

#### March

9-13 Spring Break – Classes suspended  
16 Classes resume

#### April

3 Thesis final due to readers for M.A., M.Div., and S.T.M. students

10	Good Friday – Classes suspended (chapel will be held)
12	Easter
13	Easter Monday – Classes suspended
20	Trinity/Summer and Michaelmas/Fall pre-registration opens
24	Thesis final due to Registrar for M.A., M.Div., and S.T.M. students
May	
4	Last day of classes
4	Deadline for Extension of Time petitions – 5pm
5	Make-Up/Reading Day
6-8	Final Examinations
8	Last Day of Easter/Spring Term
8	Final grades for graduating students due by 5pm
12	Baccalaureate Reception and Dinner
13	Commencement
23	Michaelmas/Fall pre-registration closes at 5pm
29	Final grades for all other students due by 5pm
June	
5	Latest date for completion of work with approved Extension of Time

## 2020-2021 ACADEMIC CALENDAR

Sept 2020	
8	First Day of Class
21	Michaelmas/Fall add/drop period ends
Oct	
12-13	No classes, Fall Break
Nov	
25-27	No classes, Thanksgiving Break
Dec	
14	Last day of class
15	Make-Up/Reading Day
16-18	Final Exams
Jan 2021	
4-5, 7	General Ordination Exams
21	First day of Easter/Spring intensive classes
Feb	
1	First day of Easter/Spring term-length classes
15	End of add/drop period
17	Ash Wednesday – Classes meet as scheduled
Mar	
8-12	No classes, Spring Break
April	
1	Maunder Thursday – Classes meet as scheduled
2	Good Friday – Classes suspended

4	Easter
5	Easter Monday – Classes suspended
May	
10	Last day of class
11	Make-Up/Reading Day
12-14	Final Exams
14	Final grades for graduating students due by 5pm
18	Baccalaureate Evensong and Dinner
19	Commencement

*Closure Due to Inclement Weather/Snow Days:* General Seminary rarely cancels classes because of inclement weather: Normally, the Seminary follows the City of New York and New York Public School closure policies for inclement weather / snow days. Students who are unable to travel to campus because of bad weather are excused from class, but are expected to make up the work. Contact professors of classes missed to arrange for make-ups.

## ACADEMIC PROGRAMS

The General Theological Seminary offers theological degrees, which form and educate students for lay and ordained ministries. We offer Professional Theological Degrees that are designed to prepare students to serve in diverse forms of ministry and leadership (M.Div., M.A. in Spiritual Direction, M.A. in Ministry) and Academic Theological Degrees that are designed for students who want to bring either a deeper theological perspective to daily life and work (M.A.) or who wish to pursue advanced research and teaching (S.T.M.).

In addition to our Degree Programs, General Seminary also offers a Certificate in Spiritual Direction, and programs for a Diploma in Anglican Studies. Through our General Learners program (GeneralLearners.com), anyone can take advantage of our regular public lectures, workshops, and colloquia, as well as many of our graduate level courses which may be taken for credit or audit.

## EDUCATION AND FORMATION

At General, formation and education go hand-in-hand. In the same way that students are required to meet the academic requirements of their programs, they must also remain attentive to the formational curriculum of the seminary in order to successfully complete their degrees, certificates or other programs. Formation encompasses elements of spirituality, common life and mission and may include disciplines ranging from regular participation in communal worship, spiritual direction and small group advising to involvement in community outreach, service, and evangelism. The integration of education and formation, theology and spirituality, are central to our Anglican identity as a Seminary of the Episcopal Church.

All members of the Seminary community are invited to be attentive to formation, some are encouraged, and others are required. Full-time M.Div., M.A.-M., and Diploma in Anglican Studies and students pursuing Ordination in the Episcopal Church are required to fully participate in the formational program of the seminary. This includes twice daily chapel, daily meals, weekly advising, regular spiritual direction, and a commitment to serving and leading through our common practice of Life Together in Christian Community. During the Wisdom Year Residency, on campus formational expectations are adjusted to accommodate increased off-campus workload. Part-time students, and students pursuing the M.A.-S.D., M.A. (academic), and S.T.M. are encouraged to work with their advisor to determine how best to balance their own vocational goals, existing commitments, and the seminary's formation program. Normally, for part-time students, this means being attentive to formation during their days on campus.

## PROFESSIONAL THEOLOGICAL DEGREES

In General's First Professional Theological Degree programs, students will learn, experience and apply their faith throughout their course of study. All students share a core foundation curriculum which includes courses in Holy Scriptures, Church History, Christian Theology and Spirituality, Christian Ethics and Moral Theology, which helps students to develop a deeper understanding of the Christian faith in both its historical and contemporary forms. Regular participation in the life of this worshipping community nurtures both a student's character and competence. Through robust opportunities for real-world ministry, students will grow in wisdom as they learn from the successes (and failures) that come through actual ministry experience. It is the goal of our First Professional Theological Degree programs to serve as partners in the formation of our students as they become reflective practitioners who can effectively embody and proclaim the Gospel of Jesus Christ in today's world.

---

## MASTER OF DIVINITY

The primary focus of the Master of Divinity curriculum at General is to educate and form students for the vocation of ordained ministry. Through three years of full-time study (Foundation Year, Challenge Year, Wisdom Year), students will develop the knowledge, skills and character required to ‘hit the ground running’ as leaders in congregations and other ministry settings. Our curriculum emphasizes integration (between theological disciplines and between academic learning and learning in context), spiritual and vocational formation, and the development of wisdom through experiences gained in real-world leadership in chapel, internships, field placements, and the Wisdom Year residency.

The M.Div. at General is structured around the six canonical areas required for ordination in the Episcopal Church, making it a particularly attractive program for those pursuing ministry in the Episcopal Church or the Anglican Tradition. These areas are: Holy Scriptures, History of the Christian Church, Christian Theology, Christian Ethics and Moral Theology, Christian Worship, Practice of Ministry.

*Holy Scriptures:* In our Holy Scripture curriculum we emphasize breadth, depth, and integration. The curriculum begins with an entire year dedicated to the study of the themes, structure, histories, and contemporary significance of the Old and New Testaments. In the spring semester of the Middler year, students build upon this broad knowledge by developing, through practice, the linguistic, exegetical and hermeneutical skills needed to effectively understand, teach, and preach the Scriptures. Finally, through the Biblical Studies capstone course taken in the final semester, students are encouraged to identify and reflect upon key themes present both in the individual testaments (Old and New) and shared within the canon. Students wishing to engage with the Scriptures at a greater depth may do so through a wide range of Biblical Studies electives, including biblical languages and exegetical courses.

*History of the Christian Church:* As Christians, we believe that God’s ongoing work of redemption continues from Scripture through the medieval era and from the Reformations into the modern era of the Church. In our three-course series we provide students with an orientation to the overarching history of the Christian Church from its early beginnings, through the Reformation, and into the present. For ordinands in the Episcopal Church, during the fall semester of the Wisdom Year, coursework will specialize in the rich and complicated history of the Episcopal Church. Additional electives in Church History are regularly offered, such as “The Global Christian Movement” (which examines non-Western and post-colonial Christianities), “Early Medieval Spirituality” and frequent course offerings in Anglican Studies, including courses on the Lambeth Conference and the history of the Anglican Communion.

*Christian Theology and Spirituality:* Theology is more than just the study of systems, doctrines, or people. The study of theology is one way that we love God with our minds. To this end, at General we have intentionally brought together Doctrinal and Ascetical theology into a single course series: Christian Theology and Spirituality. Ours is a distinctively Anglican approach to theology which draws from a deep well of Anglican (as well as Catholic, Reformed and Orthodox) sources and relies heavily on the Prayer Book tradition of our church. Students wishing to engage more deeply in spirituality and theology may do so through electives in Christian spirituality (or a Certificate in Spiritual Direction) and through our regular elective offerings in topics in theology (Feminism and Mysticism, Phenomenology and Theology, ‘God after God’) and courses which focus on specific doctrinal areas (The Apocalypse, Atonement, and “Angels and Demons”).

*Christian Ethics and Moral Theology:* The Christian faith is lived out in the context of every day decisions, real world actions, and social and political systems. As followers in the Way of Jesus, we are called to seek justice and pursue God’s mission of reconciliation. Students have opportunities to spend at least two semesters in the classroom and the surrounding New York city area engaged in the study of Christian Ethics and Moral Theology. During their middler (Challenge) year, M.Div. students follow a sequence of Christian ethics courses that begins with the core theoretical and philosophical paradigms that underpin Christian ethics. In the spring semester of their middler year, students put this theoretical foundation into practice through case studies and within the context of their growing ministry experience.

Students wishing to explore Christian Ethics and Moral Theology more deeply are encouraged to pursue elective courses which focus on travel seminars, peacemaking, restorative justice or to participate in the year-long prison ministry program.

*Christian Worship:* The General Theological Seminary has long been known as a center of excellence in the field of Liturgical Theology. This is a tradition which continues in our current Worship curriculum. Students begin their informal liturgical training their first day, through regular worship in the Chapel of the Good Shepherd and through homiletics and musical training in their first semester. Students are encouraged to participate in our Chapel Guilds (Sacristans, Chimers and Precenters) and are put on the Rota for various roles in chapel leadership from the beginning of their seminary careers. Education in liturgical studies continues into the second semester of the Junior year with an introduction to liturgics and the Book of Common Prayer. This course is positioned early in the curriculum, to support the development of sound liturgical practice as students take an increasingly more significant role of leadership in the Chapel, in their Middler year, and in parishes during their Wisdom Year residency. Finally, in Christian Worship capstone course “Liturgical Planning and Presidency”, students are prepared for liturgical presidency in ordained ministry.

*Practical Theology and Ministry:* The Practical Theology and Ministry curriculum was developed in response to the changing reality of ministry in today’s Church. Through a combination of field placements, residencies and integrative seminars, students are prepared to actively integrate knowledge from multiple sources; possess the capacity for theologically-based decision making and communication; understand the priesthood as a continuous process of growth and development; critically assess and prioritize action within ministry settings; value and facilitate collaboration; and demonstrate sophistication in multiple forms of communication, including 21<sup>st</sup>-century digital media. The Practical Theology and Ministry courses also include offerings in Pastoral Care and Canon Law, as well as several ministry focused electives on topics ranging from congregational development to church planting.

---

## STUDENT LEARNING OUTCOMES

At the end of their program of study, students will be able demonstrate the following

1. That they possess a deepened understanding of the Christian faith and the nature and primary resources of theological study within diverse contexts (“learn theology”).
2. That their character and competency has been formed – through coursework, full Chapel participation and engagement in community life – for pastoral service and spiritual leadership in the church (“be transformed”).
3. That they are equipped for the mature practice of ministry, as refined by experience in a variety of ministry settings unique to our metropolitan context (“grow in wisdom”).
4. That their entire theological study has prepared them to proclaim and embody the Gospel of Jesus Christ, particularly in ordained ministry (“do theology”).

Student achievement of student learning outcomes is measured through several assessment tools, including course evaluations, graduate surveys, and through the Portfolio assessment.

---

## CURRICULUM

The M.Div. is a 76 credit (3-year) post-baccalaureate program. The curriculum is comprised of three inter-related elements: The Foundation Year, which is designed to give students a balanced theological education in the classical

theological disciplines; The Challenge Year, which encourages students to grapple with the intersection of Christian faith and the domains of society, church and culture; and the Wisdom Year, which provides students with significant opportunities to develop the character, skills and competencies needed for Christian ministry in a changing world.

M.Div. students may study on either a full-time or part-time basis. Full-time status is defined as registration for a minimum of 9 credits in a term. Full-time students may take no more than 17 credits each term without the permission of the entire faculty. This is a residential program, with all instruction offered on campus.

## FOUNDATION YEAR (JUNIOR YEAR)

As with any professional degree, there are certain subjects that students need to know and master to progress in their vocation. In the Foundation Year of the M.Div. program, students may choose to take either a front-loaded or a balanced course load approach to their degree. All students will take a two-semester sequence in both Old Testament and New Testament, and Church History. These three subjects are taught concurrently to facilitate integration between content areas. We believe that theology is, at its heart, an integrative domain of knowledge in which doctrine, spirituality, scripture, history, and the practice of ministry are always interacting. Those students choosing the front-loaded degree plan will take an additional two course sequence in Christian Theology and Spirituality (Introduction to Christian Theology and Ascetical Theology).

In addition to three foundational disciplines, students in the M.Div. program will also take an introductory courses in Church Music in the first semester of their Junior year.

## PRACTICAL THEOLOGY AND MINISTRY

---

Also during the foundation year, students will begin the 6-course series of Practical Theology and Ministry courses (also known as the Integrative Seminars). In these courses, students will integrate the theory and practice of ministry with a focus on vocational and spiritual formation. PTM 1 orients students to the challenges and joys of residential seminary education, explores the concepts of priestly identity and pastoral imagination, and introduces students to the variety of parish and non-parish ministries present in the New York metro area. In the spring, PTM. 2 and its associated lab, students turn their focus to parish field studies and begin develop the ethnographic skills needed to interpret and analyze congregational settings.

## CLINICAL PASTORAL EDUCATION (CPE)

---

According to the Association of Clinical Pastoral Educators, CPE is “interfaith professional education for ministry [which] brings theological students and ministers of all faiths ... into supervised encounter with persons in crisis. Out of an intense involvement with persons in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister.”

Students are strongly encouraged to take CPE during the summer of their Junior year, though CPE is not a degree requirement nor is it a credit-bearing part of the curriculum.

Most students choose to complete CPE at an accredited CPE program based in New York City, or their home diocese, however sites across the country are open to any student who applies. The office of Integrated Programs supports enrollment in CPE programs, though it is the student’s responsibility to apply to programs in a timely fashion, and to certify completion to the Director.

Because CPE is often taken at an additional cost to students, students who wish to pursue CPE are encouraged to plan

for the cost of CPE by planning in advance along with our Director of Financial Aid.

## CHALLENGE YEAR (MIDDLER YEAR)

The Challenge Year is designed to allow students to bring their newly gained foundational knowledge of Christian theology and practice into dialogue with the changing church in a changing world. The study of Christian Worship begins with a two-course sequence, along with an introductory course in Preaching, and the Church History foundation sequence is completed. For students pursuing the front-loaded path, the two-semester Christian Ethics series is taken. For students choosing the balanced path, the foundation course sequence in Christian Theology and Spirituality is taken here.

## PRACTICAL THEOLOGY AND MINISTRY

---

The Practical Theology and Ministry series continues in the Challenge year. These courses are taken alongside the Middler year field placement, or TFE (Theological Field Education). Through the Middler year field placement, students will spend ten hours per week in a parish setting. Combined with the Practical Theology and Ministry course, field education is intended to develop within students a capacity to observe and understand the scope and depth of ministry in one location, while paying attention to their own forming priestly identity.

## WISDOM YEAR (SENIOR YEAR)

The Wisdom Year is the culminating year of the Master of Divinity program. During the Wisdom Year, students balance the substantive ministry responsibilities of their Wisdom Year Residency with course work that is designed to draw upon and support their formation as Christian leaders. For those students pursuing ordination in The Episcopal Church, courses on Canon Law, Pastoral Care, and Christian Ethics, will serve as important preparation for the General Ordination Exams taken during the January term of Senior year. The fifth course in the Holy Scriptures curriculum, 'Interpreting and Proclaiming', will engage student's in a close and technical reading of Scripture, for the purpose of preaching and teaching scripture in congregational contexts. Students pursuing the balanced path will take the two-semester Ethics course sequence at this time.

## PRACTICAL THEOLOGY AND MINISTRY

---

The Practical Theology and Ministry series concludes in the Wisdom Year. The focus of PTM. 5-6 is the development of personal competency in multiple areas of ministry, through engagement with guest practitioners and reflection upon ministerial experiences in the Wisdom Year Residency site. These courses are directly related to the Wisdom Year Residency, a year-long parish-based residency which with the concurrent coursework of the PTM series is designed to prepare seminarians to successfully engage in independent parish ministry. A Wisdom Year resident is expected to be responsible for significant parish ministry, for example: preaching regularly, leading confirmation classes, designing and teaching adult education classes, leading weekly bible studies, engaging in community outreach, coordinating Sunday School ministries, training acolytes, and developing social justice ministries. Each Wisdom Year resident's individual set of responsibilities will depend on your parish context, as well as on the resident's own gifts. A key component of the Wisdom Year, like the Middler field placement, is weekly theological reflection and mentorship with a committed mentor, usually the parish rector.

## GENERAL ORDINATION EXAMS

---

It is common for M.Div. Seniors to sit the General Ordination Exams during the January/Epiphany term of their

Senior Year. Following the prescribed course plan helps ensure that students are given ample opportunity to prepare for his summative evaluation of their theological study. A zero-credit GOE test prep course, normally scheduled in the evenings, is normally convened during the fall semester. Students should be in touch with their advisor and the registrar to sign up for the GOEs.

## COURSES

9 Credits of Christian Theology and Spirituality			
	Code	Course Name	Crd
	CTS 1	Introduction to Christian Theology	3
	CTS 2	Introduction to Christian Spirituality	3
	CTS 3	Modern Anglican Theology	3
15 Credits of Holy Scriptures			
	HS 1A	Old Testament 1	3
	HS 1B	Old Testament 2	3
	HS 2A	New Testament 1	3
	HS 2B	New Testament 2	3
	HS 3	Interpreting and Proclaiming Holy Scripture	3
9 Credits of Church History			
	CH 1	Church History 1	3
	CH 2	Church History 2	3
	CH 3	Church History 3	2
8 Credits of Christian Worship			
	CW 1	Christian Worship (Liturgy and Prayer Book)	3
	CW 2	Christian Worship (Planning and Presidency)	2
	CW 3	Christian Worship (Pastoral Rites)	2
	CW 11	Music Practicum: with one voice	1
3 Credits of Homiletics			
	HM 1	Introduction to Proclamation	2
	HM 2	Senior Preaching	1
6 Credits of Christian Ethics and Moral Theology			
	ET 1	Introduction to Theological Ethics	3
	ET 2	Theological Ethics in Social Practice	3
16 Credits of Practical Theology and Ministry			
	PTM1	Priestly Identity	2
	PTM2	Ecclesiology in Context	2
	PTM3	Culture and Context	2
	PTM4	Pastoral Care and Theology	3
	PTM5	Missional Leadership	2
	PTM6	Wisdom and Integration	2
	PTM9	Canon Law	2
	PTM302	Field Ed.: Ecclesiology in Context	1
10 Credits of Theological Field Education			

TFE=10	TFE 1-4	Theological Field Education	10
<u>Total credits:</u>			76

## RECOMMENDED COURSE PLANS

This three-year full-time course plan follows an intentional sequence and insures that a student will acquire the requisite number of credits for graduation. Before deviating from this sequence, students are urged to plan for the possibility that needed Foundation Courses might be offered at conflicting times in a later term.

### BALANCED PLAN

Junior Year (24-Credits) - Foundation Year					
Michaelmas/Fall			Easter/Spring		
Code	Course Name	Crd	Code	Course Name	Crd
HS 1A	Old Testament 1	3	HS 1B	Old Testament 2	3
HS 2A	New Testament 1	3	HS 2B	New Testament 2	3
CH 1	Church History 1	3	CH 2	Church History 2	3
PTM 1	Practical Theology and Ministry I: Priestly Identity	2	PTM 2	Practical Theology and Ministry II: Ecclesiology in Context	2
CW 11	Music Practicum	1	PTM 302	Field Education: Ecclesiology in Context	1
Total		12	Total		12

Middler Year (26-Credits) - Challenge Year					
Michaelmas/Fall			Easter/Spring		
Code	Course Name	Crd	Code	Course Name	Crd
CTS 1	Introduction to Christian Theology	3	CTS 2	Introduction to Christian Spirituality	3
CW 1	Christian Worship I: An Introduction to Liturgics and The Book of Common Prayer	3	CW 2	Christian Worship II: Liturgical Planning and Presidency	2
PTM 3	Practical Theology and Ministry III: Culture and Context	2	PTM 4	Practical Theology and Ministry IV: Pastoral Care and Theology	3
TFE 1	Field Placement	1	TFE 2	Field Placement	1
HM 1	Introduction to Preaching	2	CTS 3	Modern Anglican Theology	3
CH 3	Church History 3	3			
Total		14	Total		12

Senior Year (26-credits) - Wisdom Year					
Michaelmas/Fall			Easter/Spring		
Code	Course Name	Crd	Code	Course Name	Crd
ET 1	Introduction to Theological Ethics	3	ET 2	Biblical Studies Capstone: Themes across Old and New Testaments	3
CW 3	Christian Worship 3: Pastoral Rites	2	HS 3	Interpreting and Proclaiming Holy Scripture	3
TFE 3	Wisdom Year Residency**	4	TFE4	Wisdom Year Residency**	4
PTM5	Practical Theology and Ministry V: Missional Leadership	2	PTM6	Practical Theology and Ministry VI: Wisdom and Integration	2
PTM 9	Polity and Canon Law of the Episcopal Church*	2	HM 2	Senior Preaching	1
Total		13	Total		13

Notes:

\* Only required for students pursuing ordination in the Episcopal Church

\*\* Students not pursuing the Wisdom Year Residency may elect to pursue an alternative field education placement in their senior year. Regardless, 4-units of Field Education are required for the M.Div.

FRONT-LOADED PLAN

Junior Year (30-Credits) - Foundation Year					
Michaelmas/Fall			Easter/Spring		
Code	Course Name	Crd	Code	Course Name	Crd
HS 1A	Old Testament 1	3	HS 1B	Old Testament 2	3
HS 2A	New Testament 1	3	HS 2B	New Testament 2	3
CTS 1	Introduction to Christian Theology	3	CTS 2	Introduction to Christian Spirituality	3
CH 1	Church History 1	3	CH 2	Church History 2	3
PTM 1	Practical Theology and Ministry I: Priestly Identity	2	PTM 2	Practical Theology and Ministry II: Ecclesiology in Context	2
CW 11	Music Practicum	1	PTM 302	Field Education: Ecclesiology in Context	1
Total		15	Total		15

Middler Year (26-Credits) - Challenge Year					
Michaelmas/Fall			Easter/Spring		
Code	Course Name	Crd	Code	Course Name	Crd
ET 1	Introduction to Theological Ethics	3	ET 2	Biblical Studies Capstone: Themes across Old and New Testaments	3
CW 1	Christian Worship I: An Introduction to Liturgics and The Book of Common Prayer	3	CW 2	Christian Worship II: Liturgical Planning and Presidency	2
PTM 3	Practical Theology and Ministry III: Culture and Context	2	PTM 4	Practical Theology and Ministry IV: Pastoral Care and Theology	3
TFE 1	Field Placement	1	TFE 2	Field Placement	1
HM 1	Introduction to Preaching	2	CTS 3	Modern Anglican Theology	3
CH 3	Church History 3	3			
Total		14	Total		12

Senior Year (20-credits) - Wisdom Year					
Michaelmas/Fall			Easter/Spring		
Code	Course Name	Crd	Code	Course Name	Crd
CW 3	Christian Worship 3: Pastoral Rites	2	HS 3	Interpreting and Proclaiming Holy Scripture	3
TFE 3	Wisdom Year Residency**	4	TFE4	Wisdom Year Residency**	4
PTM5	Practical Theology and Ministry V: Missional Leadership	2	PTM6	Practical Theology and Ministry VI: Wisdom and Integration	2
PTM 9	Polity and Canon Law of the Episcopal Church*	2	HM 2	Senior Preaching	1
Total		10	Total		10

Notes:

\* Only required for students pursuing ordination in the Episcopal Church

\*\* Students not pursuing the Wisdom Year Residency may elect to pursue an alternative field education placement in their senior year. Regardless, 4-units of Field Education are required for the M.Div.

## ASSESSMENT OF STUDENT LEARNING

Student learning is assessed and evaluated through the curation of a program-long electronic Portfolio. Students and their advisors engage in regular structured conversations about their learning, using the program learning outcomes and artifacts collected in the portfolio as a guide. Students will be registered into the Portfolio course, which will serve as the repository for key artifacts drawn from courses throughout their program.

Maintenance of the portfolio is a non-credit degree requirement for all M.Div. and M.A. in Ministry students.

## CURRICULAR OPTIONS

**M.Div. with a Certificate in Spiritual Direction:** To add a Certificate in Spiritual Direction to the M.Div. degree, students complete the 18-credit core sequence of the Certificate in Spiritual Direction program (described below). Three of those credits may be used toward the M.Div. requirements; the other 15 are taken in addition to the usual total. A total of 91 credits (rather than 76 for the M.Div. alone) are needed to graduate with both credentials.

**Pilgrimage:** Students are strongly encouraged to participate in the Seminary's Pilgrimage Courses. Currently, regular trips are offered to the Holy Land (January Term Junior year), Rome or Canterbury (January Term Middler year) and South Africa (Summer Term Middler year). To encourage students to develop a capacity for fund raising, the seminary commits to match dollar-for-dollar up to a predefined amount (determined annually, but not to exceed \$2,000) toward the cost of the trip for funds raised by the student.

**Master of Divinity with Honors:** Students may be awarded the degree of Master of Divinity with Honors. Students maintaining an overall grade point average of at least A–(3.67) are eligible to write a thesis. Honors are conferred if the faculty advisor and reader assess the thesis as meriting honors. Aside from honors, the thesis-writing project is registered as a class for three credits. The thesis is normally 10,000 words in length. For more information about preparing a thesis, please see 'Thesis, Summative Papers, and Final Projects' in the Academic Policies section, below.

**Intern Year and Summer Field Placements:** Full-time students may expand their Seminary programs to four years by spending a year in a supervised parish or institutional situation and may register for supplemental Field Education. Intern year and summer placements are arranged through the Director of Integrated Programs. Students are charged for credits received during intern years and summer field placements. (Students may participate in summer internships that do not carry academic credit, and these do not carry a charge from the Seminary.)

**Wisdom Year Residency waiver:** Students may petition for exemption from the senior Wisdom Year placement program. This option is offered especially for non-ordination track students taking the M.Div., and for students from other denominations which may have their own unique field education requirements. If this option is approved, the student must earn at least 4 credits of some other type of field-based experience and must take additional elective courses to meet the required total of 86 credits.

## SPECIAL DEGREE REQUIREMENTS

**Ordination:** GTS invites students preparing for ordination from all denominations to apply to the Master of Divinity

program. For students whose M.Div. degree is intended as preparation for ordination, ecclesiastical endorsement is required. In The Episcopal Church, this means endorsement by the student's bishop; for persons in other churches, we may require endorsement by a comparable church authority.

Students pursuing ordination are responsible for ensuring that their program of study satisfies the candidacy requirements of their church. Students are strongly encouraged to keep a record of their candidacy requirements and to remain in frequent contact with their Diocesan Commission on Ministry or equivalent judicatory body.

The Seminary recognizes that some applicants may have educational or vocational goals apart from ordination that can be well served by the breadth and orientation of the M.Div. program. In their application to the M.Div. program, applicants who do not seek ordination should articulate their goals clearly and state how the M.Div. would help them to meet their vocational goals. Whatever their goals, students are expected to immerse themselves fully in academic study, corporate worship, private prayer, and service to the community.

**Admission requirements:** Normally applicants to the M.Div. program must hold the degree of Bachelor of Arts or its equivalent. Exceptions to this requirement can be made upon review of the admissions committee and with approval of the Academic Dean.

**Duration:** General Seminary permits up to seven years for completion of the M.Div. degree. The Seminary encourages part-time students to undertake at least one full-time semester in residence during their period of study. Applicants for admission as part-time M.Div. students should present a plan for degree completion within a particular period of time. Full-time or part-time status is stipulated at the time of admission, and a change in status must be approved by the faculty. Approval of the student's sponsoring diocese or church body is required. Part-time M.Div. students are expected to participate in advisee meetings, the Seminary's worship and community meals and in other aspects of Seminary life which the Seminary believes to be a crucial part of formation.

**Language Options:** Biblical Greek or Biblical Hebrew is strongly recommended, but not required. Students should inform themselves of any language requirement by their own diocese.

**Sexual Misconduct & Racism Prevention and Diversity Training:** All M.Div. students must participate in introductory and on-going training. Some sessions may be scheduled in the evenings (not conflicting with classes), on Fridays, or during weekends.

---

## MASTER OF ARTS IN MINISTRY

The Master of Arts in Ministry (M.A.-M.) degree will form and educate persons for diverse vocations in the Church and the World. This ministry-oriented master's degree is designed for students interested in a variety of vocational goals, from ordained parish ministry to non-profit leadership. Whether responding to a call from God, exploring their vocation, or coming to Seminary with a clear desire to serve others, graduates of General's Master of Arts in Ministry will be able to 'hit the ground running' and make a difference in today's world.

## STUDENT LEARNING OUTCOMES

At the end of their program of study, students will be able demonstrate the following

1. That they possess a deepened understanding of the Christian faith and the nature and primary resources of theological study within diverse contexts ("learn theology").
2. That their character and competency has been formed – through coursework, Chapel participation and engagement in community life – for Christian ministry and leadership ("be transformed").
3. That they are equipped for the practice of ministry, as refined by experience in a variety of ministry settings unique to our metropolitan context ("grow in wisdom").
4. That their entire theological study has prepared them to proclaim and embody the Gospel of Jesus Christ ("make a difference in the world").

Student achievement of student learning outcomes is measured through several assessment tools, including course evaluations, graduate surveys, and through the Portfolio assessment.

## CURRICULUM

The 36 credits for the M.A.-M. are divided between the 'Foundation Curriculum' (which is common to the M.Div., M.A. (academic) and M.A. in Spiritual Direction programs) and the 'Practical Theology and Ministry Curriculum' which gathers together the experiential disciplines of spirituality, liturgy, pastoral care, practical theology and theological field education. In addition to contextual and classroom-based learning, students are required to be attentive to the formational programming of the seminary.

## EDUCATION

---

There are two required courses in the M.A.M: 'CTS 1 'Introduction to Christian Theology' and ET 1 'Introduction to Christian Ethics' (3 crs). A further 12 credits in the Foundation Curriculum are earned through courses in Holy Scriptures (HS) (6 credits) and through a combination of Christian Theology and Spirituality (CTS) and Church History (CH) (6 credits).

The remaining 18 credits of the M.A.-M. are drawn from the Practical Theology and Ministry curriculum and may include courses in Christian Worship, Pastoral Theology, Ascetical Theology, Leadership, Practical Theology, and Theological Field Education. The flexibility of the program is intended to support the development of each student's sense of vocation.

## ASSESSMENT OF STUDENT LEARNING

---

Student learning is assessed through the curation of a program-long electronic Portfolio. Students and their advisors engage in regular structured conversations about their learning, using the program learning outcomes and artifacts collected in the portfolio as a guide. Students will be registered into the Portfolio course, which will serve as the repository for key artifacts drawn from courses throughout their program.

Maintenance of the portfolio is a non-credit degree requirement for all M.A. in Ministry students.

## COURSES

<b>Foundation Curriculum</b>			
	Code	Course Name	Crd
<i>Required</i>			<i>6</i>
	CTS 1	Introduction to Christian Theology	3
	ET 1	Introduction to Christian Ethics	3
<i>Foundation Distribution</i>			<i>12</i>
	Holy Scriptures (HS courses)		6
	Theology and Historical Studies (CTS and CH courses)		6
<b>Ministry Curriculum</b>			<i>18</i>
	CW, AT, PTM, TFE, and related courses		

## SUGGESTED COURSE PLANS

The M.A. in Ministry is a two year full-time academic degree. Because of its flexible design, it can be earned in 1 calendar year of full-time residential study, 2 years of full-time study, 1 academic year (for students already in receipt of an accredited first theological degree), and from 3-7 years through part-time study.

### 1-YEAR INTENSIVE (RESIDENTIAL)

For students who wish to immerse themselves fully in the educational and formational community at General, the M.A. in Ministry can be taken in one intensive academic year.

<i>Michaelmas/Fall</i>			<i>Epiphany/January</i>			<i>Easter/Spring</i>			<i>Trinity/Summer</i>		
Code	Course Name	Crd.	Code	Course Name	Crd.	Code	Course Name	Crd.	Code	Course Name	Crd.
CTS 1	Intro. to Christian Theology	3	xx	PTM. Curr.	3	CTS 2	Intro to Christian Spirituality	3	xx	PTM. Curr.	3
HS 1	Intro. to Old Testament	3				HS 2	Intro to New Testament	3			
CH1	Church History 1	3				xx	PTM Curr.	3			
ET1	Intro to Christian Ethics	3				xx	PTM. Curr.	3			
xx	PTM. Curr.	3				xx	PTM. Curr.	3			

## SPECIAL REQUIREMENTS

Students pursuing the 1-year intensive course plan must live on campus for the duration of their program and are not allowed to work off-campus. They must also be fully engaged in the formational life of the community, which at a minimum entails participation in twice daily worship, meals, advising and spiritual direction. Students in the 1-year intensive program may be allowed to ‘walk’ during commencement, if they have successfully completed all of their outstanding coursework by the end of Easter term and have no more than 6 outstanding credits. Their degree will not be officially conferred until all credits for the degree have been earned, their student account is in good standing, and the Seminary Board of Trustees has met to confer their degree. To accommodate completion in a calendar year, course choice may be significantly reduced.

## 2-YEAR FULL-TIME

---

For most students, the M.A. in Ministry will be earned over two full-time academic years. Through conversations with their faculty advisors, students are able to identify Practical Theology and Ministry courses that most closely support their unique sense of call and vocation.

### Year 1

<i>Michaelmas (Fall-term)</i>			<i>Easter (Spring-term)</i>		
<u>Code</u>	<u>Course Name</u>	<u>Crd.</u>	<u>Code</u>	<u>Course Name</u>	<u>Crd.</u>
CTS 1	Intro. to Christian Theology	3	CTS 2	Intro to Christian Spirituality	3
HS xx	Holy Scriptures	3	HS xx	Holy Scriptures	3
ET 1	Intro to Christian Ethics	3	xx	PTM. Curr.	3

### Year 2

<i>Michaelmas (Fall-term)</i>			<i>Easter (Spring-term)</i>		
<u>Code</u>	<u>Course Name</u>	<u>Crd.</u>	<u>Code</u>	<u>Course Name</u>	<u>Crd.</u>
xx	History/Theology	3	xx	PTM. Curr.	3
xx	PTM. Curr.	3	xx	PTM. Curr.	3
xx	PTM. Curr.	3	xx	PTM. Curr.	3

## ANGLICAN YEAR

---

The ‘Anglican Year’ pathway in the M.A.-M. is designed to support ordination training for students who possess degrees or qualifications from seminaries that are not associated with The Episcopal Church. Students are advised that the course plans below are illustrative in nature. Actual course selection will be tailored to compliment a student’s previous theological education, vocational calling, and diocesan requirements. Some students focus on Anglican liturgy and spirituality, while others will benefit from learning about Anglican approaches to moral theology, biblical studies, and doctrine. Students are encouraged to meet with General faculty early in the process to choose courses that best reflect their unique educational needs.

Anglican Year students have two pathways: the year-long M.A. in Ministry (earned through shared credit) and the two-year M.A. in Ministry (with Wisdom Year Residency).

## ANGLICAN STUDIES (1-YEAR / SHARED CREDIT)

Students who already hold a graduate theological degree from an ATS accredited seminary may apply up to half of the credit of their first theological degree toward up to half of the credit required for the M.A. in Ministry. With approval, an M.A. in Ministry student who already holds an M.A. or M.Div. may be allowed to complete the M.A. in Ministry in

only one year of full-time academic study.

<i>Michaelmas (Fall-term)</i>			<i>Easter (Spring-term)</i>		
<u>Code</u>	<u>Course Title</u>	<u>Crd</u>	<u>Code</u>	<u>Course Title</u>	<u>Crd</u>
CW 322	Liturgical Planning and Assisting: Preparing the Feast	1	CTS 2	Intro to Christian Spirituality	3
CW11	Music Practicum	1	CW 1	Christian Worship I: An Introduction to Liturgics and The Book of Common Prayer	3
CH145	Episcopal Church History*	2	CTS 3	Modern Anglican Theology	3
CW 2	Christian Worship II: Liturgical Planning and Presidency	3	ET 2	Theological Ethics in Social Practice	3
PTM 9	Canon Law	2			

**Special Requirements:** It is strongly advised that full-time Anglican Year students live on campus during the academic terms and restrict outside work during term time. It is common for M.A. in Ministry students who are pursuing Ordination in the Episcopal Church to sit the General Ordination Exams (GOEs) during the January/Epiphany term. A zero-credit 7-week GOE test prep course, scheduled in the evenings, is normally convened during the fall semester. Students should be in touch with their advisor and the registrar to sign up for the GOEs.

#### ANGLICAN STUDIES SAMPLE COURSE PLAN (2-YEARS / WISDOM YEAR RESIDENCY)

Anglican Year students may also elect to pursue a Wisdom Year Residency, though this is normally only allowed after a full-year of residential study at the Seminary. In such cases, the M.A. in Ministry (with the Wisdom Year) will require a minimum of two full academic years to complete

##### *Year 1*

<i>Michaelmas (Fall-term)</i>			<i>Easter (Spring-term)</i>		
<u>Code</u>	<u>Course Title</u>	<u>Crd</u>	<u>Code</u>	<u>Course Title</u>	<u>Crd</u>
CTS 1	Intro to Christian Theology	3	CTS 2	Intro to Christian Spirituality	3
CW 11	Music Practicum	1	CW 1	Christian Worship I: An Introduction to Liturgics and The Book of Common Prayer	3
CH145	Episcopal Church History*	3	CW322	Liturgical Planning and Assisting: Preparing the Feast* +	1
PTM 9	Canon Law	2	ET 2	Theological Ethics in Social Practice	3

##### *Year 2*

Michaelmas (Fall-term)			Easter (Spring-term)		
<u>Code</u>	<u>Course Title</u>	<u>Crd</u>	<u>Code</u>	<u>Course Title</u>	<u>Crd</u>
TFE 5	Wisdom Year Residency	4	TFE 6	Wisdom Year Residency	4
PTM 5	Practical Theology and Ministry V: Missional Leadership	2	PTM 6	Practical Theology and Ministry VI: Wisdom and Integration	2
CW 2	Christian Worship II: Liturgical Planning and Presidency	3	CW322	Liturgical Planning and Assisting: Preparing the Feast* +	1
				Electives	2

**Special Requirements:** It is strongly advised that full-time Anglican Year students live on campus during the academic terms and restrict outside work during term time. During the Wisdom Year Residency, on campus formational expectations are adjusted to accommodate increased off-campus workload. It is common for M.A. in Ministry students who are pursuing Ordination in the Episcopal Church to sit the General Ordination Exams (GOEs) during the January/Epiphany term of their second year.

## PART-TIME LOW-RESIDENCY OPTION

While students are allowed 7-years to complete the degree program, part-time students are encouraged to pursue the degree at a pace of 1-2 courses per semester. The majority of courses offered during Michaelmas and Easter terms are scheduled for one 3-hour block per week, which allows working students to fit courses into their work schedules. Courses taken during Epiphany and Trinity Terms may be offered as intensives, often lasting 1-2 weeks.

## SPECIAL DEGREE REQUIREMENTS AND POLICIES

**Ordination:** Students pursuing ordination are responsible for ensuring that their program of study satisfies the candidacy requirements of their church. Students are strongly encouraged to keep a record of their candidacy requirements and to remain in frequent contact with their Diocesan Commission on Ministry or equivalent judicatory body.

**Admission requirements:** Normally applicants to the M.A.M. program must hold the degree of Bachelor of Arts or its equivalent. Exceptions to this requirement can be made upon review of the admissions committee and with approval of the Academic Dean.

**Shared-credit:** allows students to apply up to half of the credit earned for an ATS accredited first theological degree toward up to half of the credits required by a second first theological degree pursued at General Seminary. For example, a student who is pursuing the 36 credit-hour M.A. in Ministry and who also possesses a 90-credit hour M.Div. from another ATS accredited seminary may apply half (45-crs) of the credits from their M.Div. toward half (18-crs) of the credits required for the M.A.-M.. In such cases, the remaining 18 credits required for the General degree (the M.A.-M., in this case) must be earned at General Theological Seminary. Courses taken at schools through consortium agreements do not count toward this minimum residential course requirement.

**Transfer credit:** Up to half of the credits required for the M.A. in Ministry may be applied as transfer credits, if earned through an accredited theological program.

**M.A.-M. with a Certificate in Spiritual Direction:** To add a Certificate in Spiritual Direction to the M.A.-M.. degree, students complete the 18-credit core sequence of the Certificate in Spiritual Direction program (described below) Nine of those credits may be used toward the M.A.-M. requirements; the other nine are taken in addition to the usual total. A total of 45 credits (rather than 36 for the M.A.-M. alone) are needed to graduate with both credentials.

The Master of Arts in Spiritual Direction (M.A.-S.D.) originates from General Theological Seminary's Center for Christian Spirituality (CCS). Begun in 1976, the CCS's academic curricula, including the M.A.-S.D., were designed to prepare laypeople and clergy to offer traditional one-to-one spiritual direction, primarily in religious settings. The purpose of the current Master of Arts in Spiritual Direction (M.A.-S.D.) degree is to provide students with practice-oriented preparation for ministries of spiritual direction coupled with substantial academic grounding in Christian theology, history, scripture, and practice..

The Program is designed to prepare students to offer individual and group spiritual direction in a variety of contexts (e.g., churches, retreat centers, workplaces, health care settings). It also helps them acquire skills (e.g., reflective listening, teaching spiritual practices) that are applicable to many contexts beyond formal spiritual direction.

## STUDENT LEARNING OUTCOMES

By the time students complete the M.A.-S.D., they should be able to demonstrate:

1. That they possess a deepened *understanding* of the Christian faith and of traditions of Christian spiritual practice (“learn” spiritual direction).
2. That their formation in faith has been enhanced by *experiencing* varied Christian spiritual practices and disciplines (“experience” spiritual direction).
3. That they are able to *apply* what they have learned from their studies in theology, scripture, history, and other academic disciplines to the practice of spiritual direction for Christian service in the Church and in the world in a variety of contexts (“do” spiritual direction).

## CURRICULUM

The M.A.-S.D. requires 36 credits, which ordinarily takes at least two years of full-time study to complete. The M.A.-S.D. curriculum is structured with interrelated courses from the Seminary's Foundation Curriculum, spiritual direction skills courses, specialized-context courses, supervised experience, and formation activities, all of which include frequent reference to other elements of the program (e.g., assignments where students design a parish program based on what they learned in an ascetical theology course).

The M.A. in Spiritual Direction provides students with a basic grounding in the principal academic disciplines and traditions of Christian faith and practice, creates opportunities for students to learn about and experience a range of approaches to Christian spiritual practice and spiritual direction, and creates the space for students to develop expertise in offering spiritual direction in a variety of formats and contexts, integrating into that practice what has been learned from foundational studies and faith-formation experiences.

The 36 credits of the M.A.-S.D. curriculum are distributed among the Foundation Curriculum (18 credits), spiritual direction courses (15 credits), and a concluding project, summative paper, or 10,000 word thesis (3 credits). Over one-third of the degree consists of spiritual direction course work. Such courses focus on practice and are based on an action/reflection model of learning. Practicum courses (12 credits) combine academic learning with practical assignments in relation to a particular aspect of spiritual life and tradition (e.g., developing a spiritual enrichment series for church school teachers), and many include in-class practice as well. For supervision courses (3 credits), students offer individual or group spiritual direction outside of class and reflect on those experiences in class with a group of their peers and their professor. Students choose supervised experiences based on their ministry goals and availability of settings relevant to their goals. They reflect on their experiences in case studies and verbatims and present them in

supervision class sessions. The supervision courses also include discussion of readings and other resources relevant to the students' experiences and contexts.

	Code	Course Name	Crd
<b>Foundation Curriculum</b>			
<i>Biblical Studies Distribution (6 credits required)</i>			6
	HS 1A	Old Testament 1	
	HS 1B	Old Testament 2	
	HS 2A	New Testament 1	
	HS 2B	New Testament 2	
<i>Foundation Distribution (9 credits required)</i>			9
	CTS 1	Introduction to Christian Theology	
	CTS 2	Introduction to Christian Spirituality	
	ET 1	Introduction to Christian Ethics	
<i>Church History Distribution (3 credits required)</i>			3
	CH 1 or 2	Church History 1 or Church History 2	
<b>Spiritual Direction Curriculum</b>			
<i>Supervision Courses in Spiritual Direction</i>			3
	AT 320	Supervision For Individual and Group Spiritual Direction	
	AT 321	Practice and Supervision for Group Spiritual Direction	
	AT 330	Contemplative Supervision for Individual and Group Spiritual Direction	
<i>Practicum Courses in Spiritual Direction (examples)</i>			12
	AT 300	Individual Spiritual Direction Practicum	
	AT 305	Group Spiritual Guidance Practicum	
	AT 315	Contemplative Practice for Spiritual Direction	
	AT 327	Congregational Spiritual Direction	
	AT 365	Retreats and Quiet Days Leadership	
	AT 380	Twelve-Step Spirituality	
<i>Thesis/Project/Summative Paper</i>			3
<b>Total</b>			<b>36</b>

## FLEXIBLE AND PART-TIME STUDY

The M.A. in Spiritual Direction may be pursued full-time or part-time. The program is designed to be as flexible as possible to meet the scheduling demands and time constraints of students. Part-time students find the conveniently scheduled morning and evening courses beneficial to their busy schedules and weekend intensive courses are offered regularly throughout the academic term.

Whether full-time or part-time, students matriculated in the M.A.-S.D. are welcomed into the intellectual and spiritual community of the Close. They participate fully in chapel services, meals in the Refectory, special lectures and programs, and New Students Orientation, and they use the Keller Library and General Seminary computer services.

## SPECIAL DEGREE REQUIREMENTS

**Spiritual Direction:** Students in the program are required to meet regularly with their own spiritual directors, as another way to learn by experiencing and especially because personal spiritual formation is essential to the ministry of spiritual direction.

## ACADEMIC THEOLOGICAL DEGREES

### MASTER OF ARTS

The academic Master of Arts degree is designed for students who wish to bring a theological perspective to daily life and work, or who are interested in preparing for lay ministries in the church. Many of the courses required for the M.A. are drawn from the Seminary’s Foundation Curriculum, thus providing students with a solid grounding in the principal theological disciplines. Students are able to specialize in one of four concentrations (Anglican Studies, Ascetical Theology, Biblical Studies, and Historical and Theological Studies) and may choose to further deepen their knowledge of a particular theological subject by completing a thesis or substantive paper (please see ‘Thesis, Summative Papers, and Final Projects’ in the Academic Policies section, below).

Academic M.A. students represent a wide range of ages, denominations, ministry goals, and personal and work backgrounds. Some take the M.A. to expand their knowledge and education. Others are lay professionals or dedicated volunteers in their denominations, or are teachers, writers, administrators, artists, or health-care professionals. Part-time students find the conveniently scheduled morning and evening courses beneficial to their busy schedules.

While not designed as a degree to prepare students for ordained ministry, as with all of General’s academic programs, education and formation go hand-in-hand with the academic M.A. program. As such, we are confident that at the end of their program students will find that theological study has informed and shaped them for Christian service in the Church and in the world.

### STUDENT LEARNING OUTCOMES

While the M.A. is designed to allow students to specialize in particular fields of study, regardless of concentration at the completion of the Master of Arts degree, students should be able to demonstrate:

1. That they possess a deepened understanding of the Christian faith as well as the nature and primary resources of theological study within diverse contexts (i.e., “learn theology”)
2. That their theological study has informed and shaped them for Christian service in the Church and in the world (i.e., “do theology”).

### CURRICULUM

The academic M.A. program is a 45 credit 2-year degree. It includes 18 credits from the Foundation Curriculum (6 credits from Biblical Studies and 12 credits from theology, history, ethics, pastoral theology, or ascetical theology); 9 elective credits, 15 credits from a student’s concentration area, and a further 3 credits earned for the thesis, ministry project or summative paper. General Seminary has designed its Master of Arts degree to require a solid stake in scripture and to maximize the distribution of additional foundation courses to broaden the exposure to other topics in theology.

Foundation Curriculum			
	Code	Course Name	Crd
<i>Biblical Studies Distribution (6 credits required)</i>			6
	HS 1A	Old Testament 1	
	HS 1B	Old Testament 2	

	HS 2A	New Testament 1	
	HS 2B	New Testament 2	
<i>Foundation Distribution (12 credits required)</i>			12
	CH 1-2	Church History	
	CTS 1	Introduction to Christian Theology	
	CTS 2	Introduction to Christian Spirituality	
	CW 1	Christian Worship I	
	ET 1-2	Ethics	
<i>Electives</i>			9
<b>Concentration Courses</b>			15
<i>Thesis/Project/Summative Paper</i>			3
<b>Total</b>			<b>45</b>

## CONCENTRATIONS

Students pursuing the academic M.A. program specialize in one of four areas:

**Anglican Studies:** This concentration is designed for students who wish to deepen their knowledge of and experience with the Anglican tradition. Students with this concentration must successfully complete 15 credits in courses that include: church history, systematic theology, ethics, ascetical theology, liturgics, church and society, and mission and world Christianity.

**Ascetical Theology:** This concentration is designed for students who wish to focus on the academic study of spirituality as an emerging field within the theological academy. Students with this concentration must successfully complete 15 credits in courses from the CTS/AT (Christian Spirituality and Ascetical Theology) curriculum, in addition to CTS2. Students who wish to pursue Christian Spirituality for the purpose of becoming a spiritual director are strongly encouraged to pursue the professional M.A. in Spiritual Direction.

**Biblical Studies:** This concentration is designed for students who wish to gain a deeper understanding of the texts of the Old and New Testaments within their original historical context (where possible), their canonical context, the reception of these text by the church, and the various ways they may be understood today. Students with this concentration must successfully complete 15 credits from the Biblical Studies curriculum in addition to the six credits required in the Foundation Curriculum. This should normally include courses in Greek and Hebrew language.

**Theological and Historical Studies:** This concentration is designed for students seeking an ecumenical focus in church history and theology. Fifteen credits are required in courses in the areas of church history, systematic theology, ethics, liturgics, church and society, or mission and world Christianity. Students pursuing this concentration are especially encouraged to use courses offered within the New York Theological Consortium to foster exposure to faith traditions beyond Anglicanism.

## CURRICULAR OPTIONS

**Cross-Registration Opportunities:** Students may cross-register for up to half of each term's work at schools belonging to the New York Theological Consortium. Up to three courses in the area of concentration may be taken at

Consortium schools with prior approval of the student's Advisor. A maximum of four courses (12 credits) taken at Consortium schools prior to matriculation may be counted toward the M.A. degree. All requirements must be completed within seven years from the date of matriculation. (See Appendix K: Registering for a Consortium Class).

**Master of Arts with Honors:** Students may be awarded the degree of Master of Arts with Honors. Students maintaining an overall grade point average of at least A-(3.67) are eligible to write a 10,000 word thesis, for 3-credits. Honors are conferred if the Faculty Advisor and second Faculty reader assess the thesis as meriting honors and upon approval by the faculty.

## FLEXIBLE AND PART-TIME STUDY

The academic M.A. degree may be pursued full-time or part-time. The program is designed to be as flexible as possible to meet the scheduling demands and time constraints of students. The program's flexibility enables students to focus on their specific goals.

Whether full-time or part-time, students matriculated in the M.A. program are welcomed into the intellectual and spiritual community of the Close. They participate fully in chapel services, meals in the Refectory, special lectures and programs, and New Students Orientation, and they use the Keller Library and General Seminary computer services.

## ADVANCED THEOLOGICAL DEGREE

### MASTER OF SACRED THEOLOGY

In addition to our first theological degree programs (M.Div. M.A.-S.D. and academic M.A.), General Seminary also offers a Master of Sacred Theology (S.T.M.) degree. This program is designed to enable those students who already hold a first theological degree to pursue advanced, specialized study in theological fields of their choice. The program is kept small and select to ensure that graduate students receive individual attention in designing and carrying out their courses of study, and to allow greater direct contact between students and the faculty members with whom they work.

The purpose of the S.T.M. is to allow the student to pursue further mastery of one discipline of theological study at a level beyond the first Master's degree. There are several practical purposes (which remain consistent with the degree historically): as preparation for and exploration of further graduate study at the doctoral level; teaching of various sorts within the Episcopal Church, the ecumenical community, and the wider Anglican Communion; and personal interest and enrichment. It has also been an attractive program for long-serving parish rectors enjoying a sabbatical in New York City while furthering their own academic interests.

Normally it is expected that applicants for advanced degree programs will have been engaged in ministry for at least one year after completion of their first degree in theology.

## STUDENT LEARNING OUTCOMES

Upon successful completion of the S.T.M. students will have:

1. Demonstrated in classes and in the thesis competence beyond the requirements for the previous degree (M.A./M.Div.).
2. Provided, *vis* the Thesis or equivalent significant work as approved by the faculty, meaningful scholarship in the field of specialization (i.e., advancing the "state of the question").

3. Proven ability to teach theology, especially in the chosen field of specialization, in various appropriate contexts (secular academia, parish, diocesan, and national) and by means of various media.

## CURRICULUM

The S.T.M. is a 1-year 24-credit degree, 6 of which are earned by the completion of a thesis. The S.T.M. may be pursued in any of the Seminary's regular fields of study: Scripture, Church History, Liturgics, and Theology (systematic, moral, and ascetical), or in Anglican Studies (church history, systematic theology, ethics, ascetical theology, liturgics, preaching, and mission and world Christianity).

The curriculum is designed to offer as much flexibility as possible for students and faculty supervisors. Students are required to complete a 2-credit research methods course, a further 6-credits taken at the graduate seminar level, 10-credits taken from an area of the curriculum as prescribed by the student's supervisor, and normally a 6-credit 20,000 word thesis.

<b>Master of Sacred Theology</b>	
<i>Research Methods (S.T.M.-level)</i>	2
<i>Elective Courses (taken at any level)</i>	10
<i>Graduate Seminar Courses (S.T.M.-level)</i>	6
<i>Thesis (S.T.M.-level)</i>	6
<b>Total</b>	<b>24</b>

## THESIS

**Thesis:** The thesis is to be approximately 20,000 words in length. It deals with a focused topic within the candidate's field of study and which has been approved by the candidate's faculty supervisor who brings it to the faculty. The completed thesis must be presented to the Faculty no later than the date set forth in the seminary calendar for the year in which the candidate proposes to receive the degree. The thesis is read by two members of the Faculty, one of whom is normally the candidate's supervisor. If a full-time S.T.M. candidate who has chosen to write a thesis has not finished it at the end of the first academic year, a term-by-term continuation fee is charged. For more information about preparing a thesis, please see 'Thesis, Summative Papers, and Final Projects' in the Academic Policies section, below.

## SPECIAL DEGREE REQUIREMENTS

**S.T.M.-Level Courses:** S.T.M. level courses are those offered at the 500-level. These may either be courses that are designed specifically for the S.T.M. program (e.g. the Anglican Seminar courses) *or* may be courses adopted from the first theological degrees curriculum that have been upgraded in content and rigor for individual S.T.M. students.

**Supervision:** Upon admission to the program, students will be assigned a research supervisor. Students are encouraged to work with their supervisor to select courses that will best support the student's learning goals. In the first semester, the supervisor is also available to discuss the student's research question, which will be refined and developed through the required Research Methods course. Changes of faculty supervisor must be approved by Faculty.

**Passing grade:** Students must complete all credits with a grade of B (not B-) or better in each course.

**Languages:** There are no uniform language requirements for S.T.M. candidates. The faculty reserves the right, upon recommendation of the faculty supervisor, to require appropriate language facility when deemed necessary for the successful completion of the candidate's work. Candidates in Scripture will normally have acquired sufficient facility in the appropriate biblical language(s). Courses where the primary aim is the acquisition of elementary language skills may not count for graduate credit.

## CERTIFICATES AND DIPLOMAS

### CERTIFICATE PROGRAM

The Seminary's Certificate Program is designed for persons who wish to pursue focused but short-term study in one of five concentrations: Anglican Studies, Ascetical Theology, Biblical Studies, Historical and Theological Studies, and Spiritual Direction. The certificate is part-time, non-residential and designed for lay persons seeking to learn in a specific area. All courses (a minimum of 18 credits) must be completed at General Seminary.

Courses completed for a certificate may be applied to an M.A. or M.Div. degree, should an individual wish to continue at General Seminary or another institution. Students may apply for the Certificate program after successfully completing one course at General Seminary as a part-time non-degree student.

Below are specifications for the courses within each area. Certificates are awarded at the Commencement that follows completion of the final course.

### CONCENTRATIONS

#### ANGLICAN STUDIES

<i>Course Number</i>	<i>Course Name</i>	<i>Crd</i>
CTS 1	Introduction to Christian Theology	3
CW 1	Introduction to Liturgy and Worship	3
	Electives	12
	<b>Total</b>	<b>18</b>

#### ASCETICAL THEOLOGY

<i>Course Number</i>	<i>Course Name</i>	<i>Crd</i>
CTS 2	Introduction to Christian Spirituality	3
	AT Distribution Electives	15
	<b>Total</b>	<b>18</b>

#### BIBLICAL STUDIES

<i>Course Number</i>	<i>Course Name</i>	<i>Crd</i>
HS 1A	Old Testament 1	3
HS 1B	Old Testament 2	3
HS 2A	New Testament 1	3
HS 2B	New Testament 2	3
	Biblical Studies Distribution Electives	6
	<b>Total</b>	<b>18</b>

*Biblical Studies Certificate may be awarded “with Greek” or “with Hebrew” upon completion of two additional courses in Greek or Hebrew*

#### HISTORICAL & THEOLOGICAL STUDIES

<i>Course Number</i>	<i>Course Name</i>	<i>Crd</i>
CH 1	Church History 1	3
CH 2	Church History 2	3
CTS 1	Introduction to Christian Theology	3
CTS 2	Introduction to Christian Spirituality	3
Electives		6
	<b>Total</b>	<b>18</b>

---

#### CERTIFICATE IN SPIRITUAL DIRECTION

In spiritual direction, a practice with ancient roots, one person offers intentional, experienced spiritual companionship to another, or a group of others. Spiritual directors provide confidential, trustworthy spaces in which people are invited to explore their doubts, longings, and faith experiences. In a Christian context, spiritual directors may offer their spiritual directees guidance in prayer, spiritual practices, and baptismal discipleship in the world.

Spiritual direction is about growth in relationship to God rather than about solving problems or fixing things. Despite the title, a spiritual director is less likely to “direct” than to listen, ask questions, reflect, suggest, or share resources. In particular, the director and directee listen together for the ways the Spirit might be leading the directee.

Combining academic and experiential learning, the General Theological Seminary offers a certificate in spiritual direction.

<i>Course Number</i>	<i>Course Name</i>	<i>Crd</i>
CTS2	Introduction to Christian Spirituality	3
AT 320/330	Supervision for Individual and Group Spiritual direction	3
	Distribution Electives: Practicum Courses in Spiritual Direction	12
	<b>Total</b>	<b>18</b>

---

#### DIPLOMA IN ANGLICAN STUDIES

Many students chose to come to General Theological Seminary to benefit from our unique educational and formational contexts as part of their ‘Anglican Year’. For such students, General offers an 18-credit Diploma in Anglican Studies. This program is intended for students who have completed their initial theological education elsewhere and do not seek a further degree; the Diploma in Anglican Studies provides an opportunity to increase knowledge of Anglican tradition and The Episcopal Church while participating in General Seminary’s community life. Students often enroll for the Anglican Studies Diploma at the request of a sponsoring diocese prior to ordination.

All credits applied toward the Diploma in Anglican Studies must be earned at General Theological Seminary.

An example of the curriculum for the Diploma in Anglican Studies includes the following:

<i>Michaelmas (Fall-term)</i>			<i>Easter (Spring-term)</i>		
<u>Code</u>	<u>Course Title</u>	<u>Crd</u>	<u>Code</u>	<u>Course Title</u>	<u>Crd</u>

CTS 3	Modern Anglican Theology	3	CTS 2	Intro to Christian Spirituality	3
CW 11	Music Practicum	1	CW 1	Christian Worship I: An Introduction to Liturgics and The Book of Common Prayer	3
CH 145	Episcopal Church History*	2	CW322	Liturgical Planning and Assisting: Preparing the Feast* +	1
PTM 9	Canon Law	2	ET 2	Theological Ethics in Social Practice	3
CW 2	Christian Worship II: Liturgical Planning and Presidency	3			

## LIFE LONG LEARNING

### PART-TIME NON-DEGREE STUDY: GENERAL LEARNERS

Part-time students who are not seeking a degree are known as **General Learners**. These students may register for courses for credit or as auditors. Information about such courses is available online at [www.generallearners.com](http://www.generallearners.com).

Some courses require General Learners to obtain an instructor's permission to register. Also, General Learners are not eligible to enroll in courses offered at other educational institutions under any cross-registration agreement.

Any course a General Learner completes successfully for academic credit may count towards a General Seminary degree requirement should the student later matriculate. Once a General Learner earns up to six credits towards a Certificate, 14 credits towards a Master of Arts degree, or 25 credits towards a Master of Divinity degree, the Seminary will require the student to apply for admission.

Under no circumstances are auditors given academic credit.

### SABBATICAL STUDY

The General Seminary welcomes clergy, scholars and lay ministers who wish to undertake sabbaticals for study and refreshment. The academic, liturgical and community environment of the Seminary is ideal for those who desire to study and write in particular areas, update their reading and knowledge across a spectrum of interests, or devote themselves to quiet reflection and prayer.

Sabbaticals may be arranged for periods from two weeks to a semester. Guided study or reading may be arranged with individual faculty members. Sabbatical visitors may attend classes with the permission of the instructors.

Interested persons are encouraged to consult with the Academic Dean. Applicants may be Episcopalian or from other churches. Applicants are welcomed from other provinces of the Anglican Communion or ecumenical partners abroad. Tuition, meals, and room accommodations (if available) may be arranged separately or together, depending on the visitor's needs. Sabbatical visitors desiring academic credit should apply for full-time non-degree status, for a Certificate Program, or for a Diploma in Anglican Studies.

### LECTURES, CONFERENCES, WORKSHOP AND EVENTS

Throughout the academic year, General hosts many public lectures, conferences, workshops, and events. These include the annual Paddock Lectures, the biennial Kay Butler Gill Memorial Lecture in Christian Spirituality, professional development workshops on topics ranging from Intercultural Competency Training to the use of new media for congregational development, and bi-monthly Colloquia during term time where invited guests from around the Church and the academy share their work with the seminary community.

## CENTERS AND AREAS OF EMPHASIS

### THE CENTER FOR CHRISTIAN SPIRITUALITY

Since 1976, the Center for Christian Spirituality has offered programs and courses designed to develop and nurture the gifts of God's people, lay and ordained, in guiding others in the life of the Spirit.

For most of its history, the Center has had a particular focus on the education of spiritual directors. Drawing upon the resources of an accredited seminary, the Center includes in its spiritual direction programs not only practical and personal formation but also rich academic and scholarly content. It seeks to impart knowledge of the history, theology, theory, and practice of spiritual guidance, complemented by course work in ascetical theology and other disciplines. As noted above, through the work of the Center, General Seminary offers several programs of study in Spiritual Direction, including a Certificate (18 credits), a professional M.A. in Spiritual Direction, and provision for non-degree general learners.

**Spiritual Direction for the Seminary Community:** In addition to its academic programs, the Center arranges for the presence of several experienced spiritual directors to meet with members of the seminary community—students, staff, faculty, family members, and residents—during each academic term.

**Special Events:** Named in memory of a Center alumna, the annual Kay Butler Gill Lecture in Christian Spirituality has brought to the Close a host of distinguished speakers, including Roberta Bondi, Tilden Edwards, Margaret Guenther, Alan Jones, Sandra Schneiders, Martin Smith, Janet Ruffing, Robin Jensen, John Philip Newell, James Martin, Steven Charleston, and Christopher Heuertz.

## ACADEMIC POLICIES AND STANDARD OF CONDUCT

### POLICIES AND PROCEDURES

#### ACADEMIC HONESTY

General Seminary is committed to academic honesty and integrity. A critical part of such integrity and honesty consists of (i) the absence of plagiarism in submitted work and (ii) proper acknowledgment of the ideas of others.

Plagiarism consists of the appropriating and presenting as one's own work, the writings or work of another person or persons without acknowledgment. It is a dishonest violation of the intellectual property of another, and ethically akin to fraud and theft. It is also a hindrance to a student's learning process. When quoting sources, use quotation marks and an appropriate bibliographic reference. Failure to cite the ideas of another is bad scholarship.

Plagiarism is subject to academic penalties including a failing grade for the course in which the plagiarism occurs; students may be subject to disciplinary penalties up to and including dismissal from the Seminary.

#### DISCIPLINARY PROCEDURE FOR TREATING ALLEGATIONS OF PLAGIARISM

Whenever plagiarism is suspected in a student's work, the instructor of the class will meet with the student to inform him or her of the suspicion. Where after discussion the instructor is satisfied either (i) that no plagiarism has in fact occurred or (ii) that the fault was very minor and that the student has promised to correct his or her academic practice in future, no further action need be taken. Nevertheless, the instructor shall in all such cases (i) draw the student's attention to the Seminary's policy documents on the subject and (ii) submit a brief written report of the incident to the Academic Dean and (iii) help the student learn appropriate skills to avoid plagiarism in the future. Consequences for minor cases of plagiarism include failing the assignment or failing the course.

Where the infraction is serious and substantial, the instructor must report the facts in full to the Academic Dean, who will meet with the student and the instructor separately and/or together. After investigating the matter, the Academic Dean will refer the matter to the Faculty for adjudication. In that event both instructor and student will be permitted to make representations to the Faculty either in writing or in person, or both. The decisions of the Faculty shall be communicated by the Academic Dean to the student and to the instructor in writing. These decisions are final and not subject to appeal. Consequences for significant cases of plagiarism include failing the assignment (including theses), failing the course, suspension or expulsion from the Seminar.

#### ACADEMIC PROBATION.

Academic probation is the result of receiving two F or NCr grades in a semester, or a GPA of 1.67 or lower.

To be removed from academic probation, a student must, over the period of the term, complete nine credits with an average grade of C- or better. Failure to be removed from academic probation after one term shall result in the automatic dismissal of the student from the Seminary.

Students on academic probation must meet with their Advisor and the Academic Dean to develop a plan to be removed from academic probation. No separate faculty action is necessary to remove a student from academic probation.

A student may not graduate while on academic probation. A student who is retained on academic probation after two successive terms from when they are placed on probation is subject to dismissal from the Seminary.

---

## ACADEMIC ADVISING

The advisory and mentoring relationship between faculty and students is an important dimension of academic support and vocational formation at General Seminary. Students in degree and certificate programs are assigned faculty advisors. Students meet with advisors in groups as well as individually. Students are expected to discuss their academic plans, vocational formation and their progress with their advisors, whose endorsement is required for course registration. Major academic changes need the advisor's support before they are considered by the Faculty; this includes any changes to the plans of study, requests for extensions to complete course work, changes in major, plans to Withdraw or take a Leave of Absence.

For residential students, advising groups meet on Wednesday mornings in the place of chapel, often in faculty homes. Groups begin with Morning Prayer with the remainder of time spent discussing student's formational and educational journeys. The advising groups help foster a community of learning among students. While advisors are an important resource for students, they are not confessors, spiritual directors, or psychotherapists.

Advising groups for part-time and non-residential students meet at other times as arranged.

---

## ADVANCED STANDING

In rare cases, General Seminary will consider granting credit toward a student's seminary degree based upon exceptional work from upper-division undergraduate study (advanced standing with credits). Students can petition for advanced standing with credit for individual courses after they have submitted an admissions deposit and official final college transcript. Students must submit their request during the first calendar year in which they are enrolled at General. Petitions will be reviewed from September to May each year.

Not more than  $\frac{1}{4}$  of the credits required for a degree will be awarded through advanced standing.

Courses for consideration need:

- To be from a degree completed in the last five years;
- To have received a grade of "B" (3.0) or higher;
- To be 300-level or higher; and
- To be from a regionally accredited institution.

Credit for advanced standing may either be considered on a per-student and per-course basis or through the terms of a memorandum of understanding developed between General Theological Seminary and a designated undergraduate institution. In the case of those credits awarded on a per-student basis, a fee will be assessed per course requested. Charges will be placed on the student's account when the petition is received. Students will be charged regardless of the outcome of the petition.

---

## AUDITORS

Students who wish to take courses without credit or grade may do so by registering as an auditor. Audits for students who are enrolled in a degree program are subject to a per course fee as outlined in the schedule of tuition and fees for the given academic year. Regularly enrolled students in a degree program normally may audit only one course per semester. Regularly enrolled students who wish to change their status in a course from credit to audit must inform the instructor and the Office of the Registrar by the first deadline to add/drop a course in a term/session.

Students who wish to audit a course must confer with the instructor within the first week of the term to gain the instructor's permission to register for the audit. Auditors are expected to attend class with the same regularity as those registered for credit. Reading and writing assignments are not required and examinations are not given to auditors. Auditors may participate in class discussion only upon consent of the instructor. If attendance expectations have been met, a grade of AU is reported to the Office of the Registrar and recorded as such on the student's record. If attendance expectations have not been met, the course will be withdrawn from the student's record.

Under no circumstances are auditors given academic credit.

---

## CHANGING CONCENTRATION OR DEGREE PROGRAMS

Students who wish to change program concentration must first consult with their academic advisor, then may submit the change of concentration request to the Office of the Registrar.

Any student in an academic Master of Arts program, a professional Master of Arts program or the Master of Divinity program wishing to change degree programs is requesting admission to the new program. Such students must:

1. Request a program change by submitting the change of degree request to Admissions.
2. Meet with their academic advisor to have them confirm support of this degree program change by return letter or email to Admissions.
3. Students who intend to pursue ordained ministry must consult their Commission on Ministry, diocesan Bishop, or equivalent ecclesiastical authority as they consider a program change.
4. Consult with the Office of the Registrar concerning what requirements need to be met as well as transfer of credits.

---

## CLASS ATTENDANCE

Attendance at all courses for which a student is registered is expected. Excessive absences and non-participation jeopardizes the student's academic standing. A student who has excessive absences may be administratively withdrawn from courses. Students are expected to attend at least 80% of all scheduled classes.

---

## CLASSIFICATION

### MASTER OF ARTS IN MINISTRY

Juniors—1-18 earned course credits; Seniors—19 or more earned course credits

### MASTER OF ARTS (ACADEMIC AND SPIRITUAL DIRECTION) STUDENTS

Juniors—1-22 earned course credits; Seniors—23 or more earned course credits

## MASTER OF DIVINITY STUDENTS

Juniors— 1-24 earned course credits Middlers—25-50 earned course credits Seniors—51 or more earned course credits

The terms ‘rising Middler’ and ‘rising Senior’ are used to denote the interim status of a student during the months between the end of one academic term and the beginning of the next. A candidate for the M.Div. degree who at the end of spring semester had completed the requirements necessary to become a Middler in the fall would be referred to as a ‘rising Middler’ during the summer months.

---

## COURSE CREDIT, HOUR DEFINITIONS AND WORK EXPECTATIONS

The unit of credit is one semester hour (or Carnegie unit) which in most courses at represents one, 50- minute class period plus between 2.5-3.0 hours of student-directed learning per week over the course of a 13-week semester, for a total of no less than 45 student learning hours per credit hour.

For example, in a 3-credit course students are expected to engage in three hours of classroom learning plus 7.5-9.0 hours of student-directed learning per week over the 13 weeks of term.

The total numbers of student learning hours may be thought of as a balance of around 45 student learning hours per credit. A reduction in classroom time or contact hours may be compensated for by additional student-directed learning hours. Conversely, an increase in classroom time or contact hours may be compensated for by a decrease in student-directed learning hours.

While our intensive and hybrid courses meet over a compressed time period, instructors typically choose to assign pre-and/or post-class meeting work in order to accomplish course learning objectives. This may include weekly course assignments independent of class meetings. Please consult the course syllabus prior to the end of the add/drop period to become familiar with each course’s workload and expectations.

---

## COURSE LOAD

A normal course load for the Master of Divinity degree is 26 credits per year, for the Master of Arts (academic and Spiritual Direction) degree, 22-25 credits per year, and for the Master of Arts in Ministry is 18 credits per year. Full-time study is defined as 9 credits per semester. The maximum course load in any semester is 17 credits, without approval of the faculty.

It is not advisable to carry an overload. In the rare event that a petition for an overload is approved, a per-credit fee will be charged for courses taken above 17 credits.

If a student is on academic probation or has outstanding incomplete grades, overloads are not allowed. Petitions for overloads must be submitted to the Office of the Registrar no later than the first day of the term.

---

## COURSE SUBSTITUTION

Course substitution is permitted for courses in which competency is demonstrated or when vocational and educational needs are better served by alternative courses.

Students may petition for substitutions to their academic advisor or to the Registrar. Some students may be required to

demonstrate competence in the area of study through either examination or documentation.

Where competence is demonstrated, a notation indicating that the course requirement has been fulfilled is placed on the student's permanent record, and the student has the option of taking those credits in another area of the curriculum. In no case is academic credit given for the demonstration of competence.

---

## CREDIT DURATION

All course credits applied toward professional degree program requirements should be earned within 7 years of the awarding of the degree. Credits applied toward advanced degrees should be earned within 10 years of awarding the degree.

---

## CROSS-REGISTRATION

Cooperative arrangements between General Seminary and several other schools open most elective course offerings at these institutions to full-time General Seminary students. General Seminary students wishing to take courses at Union Theological Seminary, New York Theological Seminary, Hebrew Union College-Jewish Institute of Religion, Drew University Theological School, Jewish Theological Seminary or Fordham University Graduate Schools of Arts and Sciences and Religion and Religious Education may register for them at General Seminary.

No foundation course may be taken at another institution without the permission of the Academic Dean.

Students from institutions with which General Seminary has cooperative agreements may only take courses at General Seminary with written permission from their institution and the General Seminary instructor. Such students should consult the Registrar for details. (See Appendix K: Registering for a Consortium Class). Only Master's degree students are eligible to participate in the consortium agreement.

---

## EXITING THE SEMINARY

### GRADUATION

Graduating students must submit a completed Graduation Clearance Form (GCF) to the Registrar in order to graduate. The form will be emailed to you several weeks prior to Commencement. The student will need to obtain signatures from the Director of Financial Aid, Library staff, the Business Office, Housing Office, and all other Offices listed on the GCF. In addition, you will need to complete the Graduating Student Questionnaire.

---

## THE GENERAL CROSS & GENERAL'S SIGNET RING

The General Seminary coat-of-arms was adopted by the Board of Trustees in 1965 and has remained in use since then. The central mitre represents the historic jurisdiction over The General Theological Seminary by the House of Bishops; the twelve cross-crosslets represent the twelve dioceses which together established the General Seminary in 1817. The General Cross and/or a silver ring both which bear this insignia may be purchased by graduating students.

### WITHDRAWAL FROM SEMINARY

Any student who elects to withdraw from the Seminary or who, because of illness or other weighty cause, finds it impossible to complete the semester (or an upcoming semester), must write to the Dean/President, with a copy to the

Academic Dean, and Registrar, requesting either (1) a withdrawal, or (2) leave of absence. Tuition will only be refunded according to the policy as stipulated in the catalog with the date of withdrawal considered to be the date on which the Dean/President receives the student's letter. This policy governs only cases involving loss of all academic credit for the term.

It is important to note the difference between a faculty-approved leave of absence granted by General Seminary, and a leave of absence as defined by the Department of Education. A General Seminary leave of absence is time away, usually a semester or a year, granted by the Dean/President for reasons such as health concerns, finances, or personal situations. When a student takes a leave of absence, he/she will not be eligible for financial aid or seminary housing during the time of said leave.

Though a student may be granted a General Seminary leave of absence for a semester, the Department of Education would consider this time as "not in attendance" and would count this time toward the 6-month grace period prior to going into repayment of federal loans.

Students who may be experiencing financial difficulties after their grace period has ended may want to speak with their lenders about forbearance, not deferment. Forbearance is the temporary postponement or reduction of payments. Forbearance is generally offered only at the lender's discretion, and the borrower is responsible for all interest that accrues during a forbearance period.

Penalty charges, such as fees for late registration, change of schedule, or late payment, will not be assessed if it is determined by the Faculty that the student is not responsible for the action causing the charges to be levied. A student who believes his/her individual circumstances warrant an exception to this policy may appeal in writing to the Academic Dean, with a copy to the Registrar. A student who has paid tuition and other charges with a federal Stafford loan may not directly receive all the refund owed. Federal law requires that the Seminary (after calculating the refund or overpayment owed the student according to 34 CFR Part 668.22) repay or require the student to repay those funds. Copies of applicable rules and regulations can be obtained from the financial aid office. Students with FFEL loans are subject to refund calculation to determine the amount of federal loans to which the student will be entitled.

## DISMISSAL FROM THE SEMINARY

On rare occasions, it becomes necessary to dismiss a student from the Seminary. While the Dean/President has final authority as chief pastor of the Seminary community, dismissal can occur only after consultation between the Dean/President and the faculty at a called meeting. When the student is a postulant or candidate for Holy Orders in The Episcopal Church, his or her Bishop will be notified before final action is taken. Grounds for dismissal include (but are not limited to):

1. Failure to be removed from academic probation after one term.
2. Academic dishonesty
3. Insufficient attentiveness to formational curriculum
4. Consistent failure to satisfy financial obligations to the Seminary.
5. Failure to maintain the standards of conduct.
6. Behavior consistently detrimental to the life and well being of the Seminary community.
7. Loss of support from judicatory

### ***In the case of dismissal, the following procedures shall be followed:***

1. The student shall be notified in writing regarding the intention to dismiss and the reasons supporting this decision.

2. The student shall have an opportunity to respond in writing to the stated reasons for dismissal and to request a hearing.
3. A requested hearing shall take place no later than ten days after a student request.
4. The hearing shall take place before a grievance committee composed of the Dean/President and two additional faculty members, one chosen by the Dean/President and one by the student.
5. The result of this hearing shall be presented to the faculty at a called meeting for re-consideration of the recommendation.

---

## FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT

The Family Educational Rights and Privacy Act of 1974, commonly known as the Buckley Amendment, is a federal law that states that an educational institution must maintain the confidentiality of education records.

General Seminary shares the responsibility for ensuring the security and privacy of the records and data maintained. For more information on this, see Appendix B or contact the Office of the Registrar.

---

## FINANCIAL AID SATISFACTORY ACADEMIC PROGRESS (SAP)

Financial aid for this policy will include both General Seminary-originated and federal aid.

Federal regulations require the Office of Financial Aid to measure the satisfactory academic progress (SAP) of federal student loan recipients on a per term basis. The federal SAP policy is more defined than the seminary's policy related to student academic progress. In order for students to receive financial aid they must remain in good academic standing. Academic standing for financial aid purposes is measured in two ways—qualitative (academic probation) and quantitative. See the Office of Financial Aid for more information.

---

## GRADING

The quality of a student's performance in a course is recognized by a letter grade that translates to points for calculation of the GPA:

Grade	Points	Explanation
A	4.00	Superior
A-	3.67	
B+	3.33	Above average
B	3.00	
B-	2.67	
C+	2.33	
C	2.00	Average
C-	1.67	
D+	1.33	
D	1.00	Below Average (minimum passing grade)
F	0.00	Failed
P	*	Passing
I	*	Incomplete
IP	*	In progress
NR	*	Not reported
WA	*	Administrative Withdrawal
W	*	Student Withdrawal

Cr	*	Credit
Ncr	*	No Credit

All grades appear and remain on the official transcripts.

The deadline to make grading option changes for currently registered courses in a term is the last day to add or drop courses without faculty signed add/drop slips.

Once a grade has been recorded, no grade changes are allowed unless for reasons of clerical error. Time limit for accepting grade changes is six months from when the original grade was recorded.

## INCOMPLETE (I)

The grade of Incomplete can be given in the following situations:

When a student has failed to do some portion of the required work in a course because of some unexpected hardship. In this case, the grade of Incomplete must be requested by the student from the instructor no later than the last regularly scheduled session of the course in question.

When, in the judgment of the instructor, a student who has completed on time all the required work of a course, but needs to redo some minor portion of that work to bring it to a satisfactory level. If such work can be accomplished reasonably within the Incomplete time limit, the instructor can, at his or her discretion, give the grade of Incomplete and notify the student of the requirements. A student may not apply for this type of Incomplete.

Incomplete grades requests are due in the Office of the Registrar before the last day of instruction in a given term. If left incomplete, at the end of the Academic Year, outstanding incomplete grades are automatically converted to Fails. Students and instructors will be notified accordingly.

Incomplete grades count negatively in relation to financial aid satisfactory academic progress.

A pattern of Incomplete grades and extensions will call into question a student's continued status at General Seminary.

## CREDIT/NO-CREDIT OPTION

Certain courses are graded as "Credit/No-Credit." (CR/NCR). Students who successfully complete a "CR/NCR" course receive credit for the course but not a grade. "CR/NCR" courses do not impact GPA. Students may choose to take a course as "CR/NCR". To do so, they must seek and acquire the instructor's permission, then notify the Office of the Registrar of this decision. Students have until the add/drop date to elect to take a course as "CR/NCR". Once a course is taken as "CR/NCR" students cannot elect to take it for a letter grade. A student must achieve a minimum equivalent grade of C- to receive a grade of "CR".

Courses such as most practicum courses (indicated by a course number of 3xx) and all Theological Field Education courses are taken as "CR/NCR".

## WITHDRAWAL (W)

Students desiring to withdraw from a course must make their intention known to the Office of the Registrar and seek their advisor's approval.

A Withdrawal notation does not call into question the continued status of a student at the seminary. However, a

pattern of Withdrawals may call into question a student's continued status at General Seminary.

---

## HUMAN RIGHTS

General Seminary admits students of any race, color, national and ethnic origin to all rights, privileges and programs generally accorded or made available to students. The seminary does not discriminate on the basis of race, color, gender, national and ethnic origin or disability in administration of educational policies and financial aid programs.

General Seminary is an equal opportunity employer and follows an affirmative action policy in the recruitment and hiring of faculty and staff.

Policy statements concerning sexual harassment appear in the faculty handbook and the staff handbook.

General Theological Seminary has long been committed to the use of Inclusive Language in all forms of communication on The Close and in our lives. That commitment is intended to direct us toward the goal of recognizing and respecting the dignity of every human being.

---

## INDEPENDENT STUDY/LEARNING AGREEMENTS

It is possible for students to take courses via independent study/learning agreement with current full-time and affiliate faculty. Those who may be interested in further graduate study will find it particularly helpful to take an independent study course in which they can work to develop their research and writing skills.

No more than ¼ of credits may be completed by independent study/learning agreement for the Master of Arts or Master of Divinity degrees. Rare exceptions may be made to these limits if: a course needed for a student's Master of Arts concentration is not offered except through independent study/learning agreement or a student's Master of Arts thesis project requires additional independent study. Decisions about exceptions will be made by the Academic Dean in consultation with the student's advisor.

Independent study courses are designed by the student in consultation with the instructor. The course should be concerned with needs not otherwise met through available courses. The course design must include the following components: a) topic; b) assignments; c) evaluation and the criteria and/or procedure which will be used to assess the work; and d) student learning outcomes as statements that specify what learners will know or be able to do as a result of the assignments.

All independent study courses must be approved by the faculty.

---

## MATRICULATION

The Matriculation Ceremony is held on the last Thursday in September on the Feast of St. Michael and All Angels. During a Festive Evensong held at 5:30, new students formally enroll in the seminary, as they have since 1822, by signing the Matriculation Book.

The Matriculation Vow which the Dean reads to the incoming class is as follows:

"We, the subscribers, students of The General Theological Seminary of the Protestant Episcopal Church in the United States, do solemnly promise with reliance on divine grace, loyalty to observe the Statutes and Rules of

the Seminary; and furthermore, to set ourselves to cultivate the moral and religious character which befits candidates of Sacred Ministry."

The Festive Evensong is followed by a reception and dinner.

---

## ORDINATION PROCESS

Students in the ordination process for The Episcopal Church, the Evangelical Lutheran Church America or other ordaining bodies who apply for admissions to any degree or certificate program or otherwise take classes at General Seminary are deemed to consent to the release of the student's transcript, faculty evaluation(s), CPE evaluations, and other appropriate evaluative materials to the student's bishop or Commission on Ministry (or other denominationally-appropriate persons and bodies). The signature of a student on the initial application, the Annual Evaluation forms and/or the Ordination Forms are all taken to be evidence that the student has read and understood the evaluation and consents to its release. All General Seminary students recognize and consent to the Seminary's role in assisting bishops, diocesan committees and bodies, and other appropriate church representatives in their respective on-going discernment for ministry.

Faculty evaluations and recommendations related to the ordination process begin with a structured conversation between each student and his/her advisor. This usually occurs annually at the start of the second semester. The conversation includes an evaluation of the student's academic progress, formational attentiveness, and will use the artifacts collected in the Portfolio as a guide. The results of this conversation are shared with the faculty for approval before it is submitted to the relevant diocese or other church judicatory.

It is the student's responsibility to be aware of the evaluations and recommendations required by his/her judicatory and to initiate the evaluation process in ample time to meet the dates set by the church.

---

## REGISTRATION

Registration dates and dates for the first day of classes in each term are given in the Academic Calendar on the General Seminary website. Students register for courses in consultation with their advisors.

The Seminary reserves the right to add, modify or cancel academic offerings. Any course taught for which no more than three fee-paying students register may be withdrawn from the schedule in that term.

Students register online via Populi. Registration priority is given to students based on student classification. Detailed registration information is provided by the Office of the Registrar.

All holds on a student's account must be resolved before registration will be allowed. Any holds placed on a student's account can be resolved by contacting the office where the hold originated. Unresolved holds will cause a student to lose registration priority.

The nature of the curriculum and the sequence of courses make it advisable for students to begin their studies in the fall whenever possible.

Registration may be denied to a student who requests enrollment in a course without fulfilling the prerequisite.

Once students complete the initial registration process, schedule changes may be made according to the add/drop deadlines for each term as stated in the seminary's academic calendar. No registration will be allowed after the stated deadline.

For more information on registration and course schedules, contact the Office of the Registrar

---

## REPEATED COURSES

Certain courses are designated as repeatable and may be taken more than once for credit (e.g. AT 320 in the Spiritual Direction program). A course description will designate if the course can be repeated or if the course is required to be taken in multiple terms.

A student may resolve an F with additional work completed within 28 days, resulting in a “F/new grade” on their transcript. This will be treated as a D- for GPA purposes.

In the Master of Divinity, Master of Arts and certificate programs, if a Foundation Curriculum requirement has been failed, the course or its equivalent must be retaken at the earliest opportunity. Credit is not granted twice.

---

## SHARED CREDITS BETWEEN GRADUATE DEGREES

Students who have completed a First Theological Degree at General Seminary or at another ATS (Association of Theological Schools) accredited graduate school or seminary and are seeking a second master’s degree from General Seminary are eligible to utilize a maximum of 50 percent of the credits from the first degree toward the completion of the second degree. Credits applied from the first degree cannot exceed more than half of the total credits required of the second degree. Students must complete at least 50 percent of the requirements for the second degree through new courses.

For example, a student with a 45-credit master’s degree from an accredited institution may be able to apply up to 22 credits toward a 90-credit Master of Divinity degree at General Seminary; or a student with a 90-credit Master of Divinity degree may be able to apply 22 of their eligible 45 credits against an 45-credit Master of Arts degree at General Seminary.

---

## STUDENTS WITH DISABILITIES

General Seminary will make reasonable accommodations for students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973 and with the Americans with Disabilities Act of 1990. The purpose of accommodation is to provide equal access to educational opportunities to students affected by disabilities. The seminary does not intend that the standards be altered, nor that the essential elements of programs or courses be changed. Services for students with disabilities are coordinated by the Registrar’s Office. Students with disabilities should call or stop by the Registrar’s office to discuss their needs. The official General Seminary disability policy is Appendix C at the end of this Catalog.

---

## THESIS, SUMMATIVE PAPERS, AND FINAL PROJECTS

Theses, summative papers, and projects are opportunities for students to focus their attention in a particular area at the culmination of their studies. Theses are distinctive in making a scholarly contribution to a field of study. S.T.M. Theses becomes a permanent part of The Christoph Keller, Jr. Library, available for consultation by future students, faculty and other scholars.

### ***Submission Deadlines***

1. Students must submit a completed Thesis Proposal Form to the Office of the Registrar by the date specified in the

Academic Calendar (typically the first Friday in December).

2. Students must submit theses to their reader(s) by the first Friday of April.
3. The reader(s) will have two weeks to read, mark and comment on theses.
4. The reader(s) will provide structured feedback to students by the end of the third week of April.
5. Students may then revise and resubmit their final version (if changes are required) by the last Friday of April.

### ***Readers of Theses***

1. Theses for First Theological Degrees (M.A. [academic], M.A.-S.D., M.A.-M., and M.Div.) only require 1-reader (though a student and their first reader may elect to invite the contribution of a second reader).
2. Theses for Advanced Degrees (S.T.M.) require 2-readers.

**Thesis:** For M.Div. students, undertaking a 3-credit 10,000 word thesis represents a decision to study a particular area in what is otherwise a general professional degree. For M.A. students, the 3-credit 10,000 word thesis is the culmination of study in the concentration that has characterized the student's entire program. The S.T.M. Thesis requirements are outlined in greater detail in the degree program section above. The S.T.M. thesis is worth 6-credits and is 20,000 words in length.

**Paper:** A summative paper is a piece of work in which a student integrates and sums up the learning of one's degree program in a paper on a particular topic. The emphasis of a summative paper is on the student's integration of learning rather than a scholarly contribution. These papers tend to be shorter than theses. A summative paper is not normally placed in The Christoph Keller, Jr. Library.

**Project:** A project is a piece of work that combines scholarly research with application to a ministry setting, either hypothetical or real. In the case of an actual ministry setting, a project may describe the outcomes of the implementation of the project's proposals. Projects may be placed in The Christoph Keller, Jr. Library.

---

## TRANSFER CREDIT

Credits earned at other accredited graduate institutions with a grade of C (or equivalent) or above may be considered for transfer in the M.A. and M.Div. programs, upon evaluation by the registrar and in consultation with the Academic Dean. Students may petition for transfer of credits earned prior to matriculation at General up until the last day of classes of the semester in which they begin matriculated study. For credits earned at other institutions while a matriculated student at General (e.g., summer and interim courses), the student may petition for transfer of credit up until the last day of classes of the semester immediately following completion of the outside courses.

General will accept a maximum of two-thirds (2/3) of the credits required for a Master of Divinity degree from transfer credit and a maximum of 20 credits required for a Master of Arts (professional or academic) from transfer credit and a maximum of 12 credits required for an S.T.M. from transfer credit. Transfer credits must have been completed within the 7 years prior to matriculation at the Seminary. No candidate for the Seminary's degree shall earn fewer than 18 credits from General Theological Seminary (1-year of full time study or equivalent).

Transfer credits are accepted from the following types of schools:

- All regionally accredited institutions

- All ATS (Association of Theological Schools) institutions
- International institutions whose accreditation is equivalent to those noted above

Transfer credits from accredited institutions that fall outside of the parameters listed above may be considered upon thorough review of course syllabi by the Academic Dean.

## STANDARD OF CONDUCT

General Theological Seminary seeks to foster on its campus an environment that is conducive to the theological education and the spiritual development of its students. The Seminary expects high standards of ethical conduct of all students, staff, and faculty, and it expects the same from all family and household members of Seminary residents, and from others who may be on campus as temporary residents or visitors. Excessive consumption of alcohol, disruptive behavior, such as loud noises, volume of music and broadcasts, and other behavior or conduct deemed to be at variance with the educational and spiritual aims of the Seminary will not be tolerated. Violations of the standard of will be subject to the discipline of the Seminary, which may include expulsion from academic programs and eviction from Seminary property and housing. .

Illegal behavior such as illegal drug or alcohol use, domestic violence, stealing, damaging of Seminary property, participating in hate crimes or other harassing behavior whether sexual or bias based, and other criminal behaviors, will be subject to local law enforcement and prosecution. Any observed illegal activities must be reported to the Welcome Center (see Incident Report).

Because a power differential occurs between administrative staff, faculty, and students, romantic and/or sexual relationships between these groups are viewed as non-consensual and are therefore inappropriate.

**Complaints regarding alleged violations of the Standards of Behavior and Personal Conduct** should be reported to:

- Instructor or Professor (for incidents during class time, real or virtual.)
- Academic Dean (for offenses in a classroom or educational setting)
- VP - Operations (for incidents in dorms, in community activities, or on student e-mail list serves)
- Sexual Compliance Officer (for incidents involving boundary violations).

## ADMISSIONS, REGISTRATION AND FINANCIAL AID

Prospective Students are warmly invited to visit General Seminary! Visiting General Seminary is the best way to experience our program offerings and unique community setting. Visits afford prospective students to experience a day in the life of a student at General Seminary.

On your visit you can expect to:

- Worship with our community in the Chapel of the Good Shepherd
- Attend a class or two
- Visit Seminary housing
- Meet and dine with faculty and students
- Attend an information session with admissions staff

We are located in the Chelsea neighborhood on the west side of Manhattan near Chelsea Piers and the elevated High Line Park. The Seminary consists of beautiful neo-Gothic buildings embracing historic Gardens known as the Close and is well known as a spiritual oasis in the midst of America's largest city. While the Close is our home, New York City is our campus and we encourage visitors to take some time to experience what our city has to offer. The unique cultural and spiritual offerings include 83 museums and 1700 parks and recreation areas within the five boroughs of New York, taking in a Broadway show, and worship at some of the 440 Episcopal churches within easy commutable distance of the Close.

If you are in the discernment process for ordained ministry, thinking about pursuing lay ministry, or interested in exploring the benefits of theological education, we hope you will come visit us! Please contact [admissions@gts.edu](mailto:admissions@gts.edu) for further information, to schedule your visit, or for recommendations on accommodations in New York City. We look forward to meeting you!

General admissions requirements for M.Div., M.A.-S.D., M.A. (Academic), M.A. in Ministry, S.T.M. and non-degree programs are listed below. Special requirements, where applicable, are noted above alongside the descriptions and requirements for each specific program. Each applicant is asked to complete an online application, available through the Seminary website.

## PREREQUISITES

A bachelor's degree, or its equivalent, from a regionally accredited college or university, is normally required for admission to all programs. Students without a bachelor's degree may be considered for admission to the M.Div. or professional M.A. degree programs (M.A.-S.D. and M.A.-M.) if they have significant leadership or ministry experience and possess the equivalent of an Associate Arts degree. Other requirements may be requested upon evaluation and review by the Office of Admissions.

General Seminary recognizes that God calls people with many different gifts to serve and lead the church and world. Factors other than the academic record are taken into consideration when making admissions decisions. These may include other graduate study or degrees, occupational experience, church and community leadership and an applicant's maturity. As we consider applications, we look for some of the following traits as signs of one's readiness of theological education and formation:

- A follower in the Way of Jesus: A commitment to Christ, the church, and ministry in God’s world.
- Someone with intellectual curiosity: The academic ability to read and learn with discernment and a willingness to admit that there is always more to learn.
- A creative and clear communicator: A capacity for clear and precise communication in written and other forms.
- Committed to living in Christian Community: Personal and relational health, integrity and a willingness to live in mutual respect within a diverse community.
- An agent of positive change: The potential to lead, inspire and relate positively with other people.

---

## INTERNATIONAL APPLICATIONS

General Seminary welcomes students from other parts of the world to its degree programs. Our purposes are to broaden ministers' cross-cultural perspective for ministry in their home countries and/or to prepare scholars and teachers to be leaders in theological education in their home countries. For the Seminary, the presence of international students enriches theological dialogue and mutual learning in the community. International students may be Anglican or from other churches. Normally the first theological degree is received in one's home country; General is ideal for further study or for an advanced degree. Applications are made in the usual way, except that interviews may be conducted by online if necessary. Endorsement by the applicant's bishop or other relevant ecclesiastical authority is important.

In order to succeed in graduate level study, international students are required to demonstrate English proficiency by a satisfactory grade on the Test of English as a Foreign Language (TOEFL) exam. For more information, see the International Student’s page on the website or contact the Office of Admissions.

## DEADLINES

Applications are due along the following schedule. Applications for General Learners and Auditors are accepted throughout the year.

<b>Program</b>	<b>For Fall Admission</b>	<b>For Spring Admission</b>
Certificate	Rolling	November 15
M.A.	June 15	November 15
M.Div.	June 15	na
M.A.-M.	June 15	November 15
Anglican Studies	June 15	November 15
Full-Time Non-Degree	June 15	
S.T.M. (Admission in Fall Only)	June 15	

**Financial Aid Application for new students:** April 16. Continuing students: May 1.

## APPLICATION PROCESS AND REQUIREMENTS

### GENERAL APPLICATION REQUIREMENTS

These requirements are common to all of the programs listed above (except Part-Time Non-Degree study). Some of these programs have additional requirements as specified below.

1. Submission of application **by the appropriate deadline** (see above).
2. Non-refundable **application fee** paid online or through check or money-order.
3. The **degree of Bachelor of Arts, its equivalent, or an approved exception**.
4. Completion and submission of the standard **online application**.
5. An **autobiographical statement** written in essay form which is part of the online application form.
6. **Transcripts** of all academic work beyond the secondary school level; transcripts must be in English, or with English translation attached.
7. **For international students and other applicants whose first language is not English**, Results of the Test of English as a Foreign Language (TOEFL) or results from the aptitude section of the Graduate Record Examination (GRE), Requirements may be waived for foreign students who have graduated from a U.S. college or university.
8. **Letters of recommendation**, normally 3 letters are required; one must be from the applicant's parish priest or pastor and one may be the ecclesiastical endorsement. Students who have previously taken courses at General Seminary are encouraged to submit at least one reference from a General Seminary faculty member in support of their application.
9. **Personal interviews** by seminary staff or faculty (on campus or through other means).
10. **Evidence of immunization**. If registered for 6 credits or more, students are required by New York State Law to be immunized against measles, mumps, and rubella. The law applies to all students born on or after January 1, 1957. Students born outside the United States before 1957 must present written proof of immunization. Students must provide written proof of immunization within 30 days of the start of classes. Immunization record forms may be obtained from the Registrar. (See Appendix K).
11. **Evidence of social security number**. U.S. citizens: submit a copy of the card itself or of the label from your tax return. Non-citizens (only): submit a copy of your passport showing the passport number.
12. **Graduate Record Examination**: GRE scores are required for S.T.M. applications.

Any applicant not granted admission may not, for the span of two years, (a) reapply, or (b) study on a non-degree basis at General Seminary, unless otherwise stated in the letter of non-acceptance.

### M.DIV. (ADDITIONAL REQUIREMENTS)

**Ordination Track:** Applicants who intend to pursue ordination will present, as part of the admissions process, an appropriate form of ecclesiastical endorsement. This endorsement will count as one of the three required letters of reference. For those coming from dioceses of The Episcopal Church, applicant should normally be a postulant for holy orders. Where the process toward postulancy is incomplete at the time of application for admission, a letter from the bishop of the diocese, indicating that the applicant is known to him/her, that the canonical process has begun, and most important, that the bishop concurs with the applicant's desire to proceed toward admission to the Seminary, will generally be received by the Seminary as an appropriate form of endorsement. Applicants coming from dioceses of The Episcopal Church are strongly urged to be in contact with their bishop and their Commission on Ministry before they make application to the Seminary. Applicants from other denominations who intend to pursue ordination are asked to provide the Seminary with a form of ecclesiastical endorsement that, in the judgment of the Committee on Admissions,

is analogous to the requirement for Episcopal students.

**M.Div. without ordination: those** who desire the M.Div. education for ministries and professions other than ordination are asked to present a written statement that states clearly the vocational objective that is being pursued and how the studies required for the M.Div. are necessary to prepare the applicant for that vocation. Applicants coming from dioceses of The Episcopal Church are also strongly urged to be in contact with their bishop and their Commission on Ministry before they make application to the Seminary.

---

## M.A. (ACADEMIC)

Applicants are asked to provide, in addition to the required autobiography, a statement 2 to 3 pages in length responding to each of the following:

1. the area of concentration that he/she anticipates pursuing and why.
2. the specific educational, vocational, and personal goals for pursuing the M.A. degree and how these goals are best served by General Seminary's M.A. program. Questions to be answered should include:
  - If interested in pursuing further academic work, what benefits does the applicant believe that this program will provide?
  - If the goals are vocational, how will this degree be beneficial?
  - For avocational interests, what are the areas of personal interest, and how does the Seminary curriculum meet them?
  - If the applicant seeks to enhance a lay or diaconal ministry, what is the nature of this work and how will study at General Seminary benefit it?
3. the nature of participation in the Seminary community's common life envisioned by the applicant.

---

## MASTER OF SACRED THEOLOGY

Applicants for admission to the S.T.M. program must possess the B.A. and a first theological degree (M.Div. or M.A.). The S.T.M. application deadline is June 15. S.T.M. applicants **MUST** present results of the Graduate Record Examination (GRE).

---

## SPIRITUAL DIRECTION PROGRAMS (CERTIFICATE AND M.A.)

In addition to the General Requirements noted above, applicants to any of General Seminary's Spiritual Direction programs (certificate or M.A.) should provide the following:

**Autobiographical Statement:** In the autobiographical statement, focus on why you feel called to the study of spiritual direction, and how you anticipate using this formation in your life of faith and ministry.

**Letters of recommendation:** When soliciting letters for application, you are encouraged to include one from your bishop or equivalent ecclesiastical authority.

---

## ACADEMIC YEAR 2019-2020 TUITION AND FEES

Students are required to pay tuition, and general, registration, health insurance and room and board fees and a pet deposit, if applicable, in advance of the beginning of the term. Students obtain their bills via Populi, our Student Information System. No paper copies will be mailed. All payments must be in U.S. dollars. Payment can be made by check or credit card. We accept MasterCard, VISA, and American Express.

## TUITION AND FEES

A non-refundable deposit of \$500 is required upon acceptance and will be applied to the first semester of tuition.

Program	Full-Time	Part-Time		Fees per Academic Term		
	Annual Tuition	Credit: Tuition per credit	Audit: Tuition per course	General Fee	Registration Fee	Continuation Fee
Master of Divinity (M.Div.)	15,000	800	500	150	50	
Master of Arts (M.A., M.A.–S.D., M.A-M.)	15,000	800	500	150	50	
Diploma in Anglican Studies	15,000	800	500	150	50	
Master of Sacred Theology (S.T.M.)	15,000	800	500	150	50	800
Non-Degree study	15,000	800	500	50	50	
General Learners (part-time non-degree)	Na	830	600	Na	Na	Na

1. Full-time annual tuition covers Michaelmas/Fall and Easter/Spring terms; per-credit charges apply to courses, field education and internships in Epiphany/Summer and Trinity/January.
2. These per-credit charges also apply to courses, field education and internships for which full-time students register in Epiphany/Summer and Trinity/January terms. Full-time students are also charged these rates for each credit taken above 17 credits in a regular term.
3. NB: Students may also be charged a fee directly from a Clinical Pastoral Education site. Students should confirm any additional fee directly with the site.
4. The S.T.M. Continuation Fee of \$800 is charged for each term following the completion of course work until the degree is completed.

**Semi-Annual Late Fees:** For late tuition payment \$200 For late registration \$250  
**Monthly Late Fees:** Balances up to \$500 \$ 20 Balances \$500 or more \$ 40  
**Late Fees for Drops/Adds:** Courses with a waiting list: drop within first five full class days is free; thereafter \$ 20  
 All other courses: student-initiated drop or add within first two weeks is free; thereafter, per set of changes \$25

Application Fee \$75  
 Transcript Fee \$15  
 Additional Audit Fee \$75  
 Overload Fee \$800 /per credit.  
 Returned check fee \$35  
 Commencement Fee\* \$250  
 Hood Purchase\*\* ESTIMATE \$175  
**Or** Hood Rental \$25  
 Thesis Submission Fee (S.T.M.) \$200  
 Pilgrimage (International Travel Course) Fee \$500

\*Required of all graduates, including those who do not attend Commencement ceremonies.

\*\*All graduating students requiring a hood will be charged the full fee of \$175 and refunded the cost less the rental fee.

---

## STUDENT REFUND SCHEDULE

The Business Office will review the student's account for any outstanding tuition and fees upon receipt of loan, grant and scholarship funds. All credit balances on the account will be refunded to the student. If you have any questions on your financial aid, please contact the Director of Financial Aid. Questions about your semester's bill should be referred to the Controller in the Business Office.

Students who withdraw and who have received federal financial aid may have to return loan money to the federal government if they fall below 6 credits. This could result in monies due to General Seminary. Contact the Financial Aid Office for details.

Formula for refund of **tuition** upon withdrawal. Applicable to both degree and non-degree students:

**Michaelmas/Fall and Easter/Spring Terms:**

- Before Term: **100%** Tuition Refund
- During Add/Drop period: **75%** Tuition Refund
- After Add/Drop period: **NO** TuitionRefund

Intensive Format Course (Meet over sequential days for a limited period):

- 1+ weeks prior to first day of class: **100%** Tuition Refund
- 1 week prior to first day of class: **50%** Tuition Refund
- After class has begun: **NO** Tuition Refund

---

## PREPAYMENT DISCOUNT

For full time students only, a 3% discount is offered for the Easter/Spring semester's general and registration fee, tuition and rent if paid in full by September 1<sup>st</sup>. The discount is calculated on the balance due after all grants are applied to the students account. Please contact the Business Office if you plan to take advantage of this benefit.

## MEALS AND HOUSING

### SUMMARY OF MEAL PLAN AND HOUSING CHARGES

<b>Meals Plan</b>	<b>Per Semester</b>
Full-time Residential	\$1210
Full-time Commuter	\$1155
Guest at Lunch	\$19
<b>Housing</b>	<b>Per month</b>
Dormitory	\$890
Studio Apt	\$1,650
One-bedroom Apt	\$2,200
Two-bedroom Apt	\$2,750
Three-bedroom Apt	\$3,300
<b>Fees</b>	
Replacement keys (per instance)	\$150
Lock-out service	\$10
Pet deposit	\$150
Replacement ID card	\$35

### MEAL PLAN

All full-time students must participate in the meal plan. The meal plan includes daily luncheon (M-Th) and a weekly Community meal (for students, faculty, staff and their families who are at worship on Tuesday night). Meals are only offered during the Michaelmas and Epiphany terms when courses are in session. In addition, a continental breakfast and self-service coffee and tea facilities are available in St. Lydia's (behind the Welcome Center).

There is a onetime cost per semester for student meals of \$1210 per person/semester for full-time residential students and \$1155 for full-time non-residential students.

It is anticipated that due to various off-campus commitments and engagements, meal plan participants will miss some meals and that has been considered in the pricing.

For residential part-time students, students enrolled in Wisdom Year residencies, or for students with documented conflicts with meal plan offerings, limited accommodations may be made for reduced meal plans.

Non-residential students are encouraged to join their colleagues for lunch as a means of building community and enjoying the tidbits of conversation, meetings, and impromptu celebrations. Meal tickets may be purchased at the Welcome Center. We accept payments by check and credit card only. Students may also invite friends and relatives to join them for lunch, and must also purchase meal tickets for that purpose. Guests may purchase a meal ticket from the Welcome Center or the business office for \$19. Bring the ticket to the lunch area and give it to one of our attendants.

Per NY City sanitation rules, "outside" food is not allowed in the Refectory. Students are also not allowed to fill containers or take food "to-go" from the Refectory. In addition, we do not permit students or guests to substitute for absent students or to borrow identities.

---

## HOUSING

General Seminary offers the following types of accommodations for **full-time students**.

### Dormitories

One room, single occupancy with semi-private bath (shared by 2 persons only):  
\$830/month

### Apartments

Studio: \$1,650/month  
One bedroom: \$2,200/month  
Two bedroom: \$2,750/month  
Three bedroom: \$3,300/month

- Dormitory units include a twin-sized bed, dresser, desk and chair. These must be returned in good condition. Bathrooms are shared. Some units have a kitchenette.
- Waterbeds and other liquid-filled furniture are not permitted.
- All apartments have a self-contained kitchen and bathroom. Apartments are not furnished.
- Although there are no apartment connections for personal washers or dryers, the Seminary maintains two laundry rooms (one on each end of the Close) with washers and dryers accommodating debit-card payment.
- Gas and electricity are included in the rent, but telephone and cable television costs are not included in the rent.
- A room deposit of one month's rent is required for all housing.
- The Seminary will furnish a set of keys to each adult person in an on-campus housing unit. Please note that there is a \$150 fee for replacement keys and a \$10 fee any time a staff member has to open the apartment due to lost or misplaced keys.
- The monthly rates are for a full 12-month school year for continuing students (excluding students in their last year who are graduating in May and move out by May 31).
- June, July, and August rents are billed monthly and are due by the 1st of each month.
- No one is allowed on any roof at any time. No walking, sleeping, or barbequing is allowed on any roof. Nothing may be placed on or attached to fire escapes, windows that exit to fire escapes, exterior walls, or in hallways or public areas. All occupants must abide by New York City fire regulations, which prohibit obstructions of landings, stairwells, and hallways.
- Pets are welcome in all housing units on the General Seminary campus. All pet owners must pay a deposit of \$150 per pet. Payment is due with your housing deposit. (See Appendix N regarding Pet Policies)

## FINANCIAL AID

The Office of Financial Aid provides students with the financial resources necessary to achieve their educational goals by administering scholarships and aid that are made available by endowments as well as federal loans.

General Seminary participates in Federal student loan programs; Direct Unsubsidized Student Loans, Direct Grad Plus Loans and the Federal Work-study programs. Students must be enrolled at least half time (six credits) and complete the FAFSA. For Federal Work-study, students must prove need. Proving need is not required for Direct Unsubsidized Loans or for Grad Plus loans. Grad Plus loans require proof of credit worthiness.

The annual application process begins with the completing and submitting the following forms and information. Copies of information about grants and various forms and applications are available year-round at the Financial Aid Office, or online at [http://www.gts.edu/adm\\_finaid.asp](http://www.gts.edu/adm_finaid.asp). The Financial Aid Application deadline for **new students is June 15** and for **continuing students it is July 1**.

The Free Application for Federal Student Aid form (FAFSA) must be completed annually to determine your EFC (Expected Family Contribution). Complete the form online at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). The FAFSA school code for General Seminary is G02726. By entering this code, you are authorizing the US Department of Education to forward your financial information to General Seminary.

The Financial Aid Application is completed each year. Copies of the application are available at the Financial Aid Office or can be retrieved from: [http://www.gts.edu/adm\\_finaid.asp](http://www.gts.edu/adm_finaid.asp). We recommend that you file your taxes electronically so that the information can be transmitted electronically into the FAFSA.

General Seminary directly draws Federal Loan monies for each student from the US Department of Education. After the monies have been credited against amounts owed, the excess (if any) will be refunded to the student.

Applications for aid must be accompanied by notification of any other outside aid and scholarships received. Ordination-track students are expected to seek support from their dioceses and parishes.

---

## WORK-STUDY

We encourage eligible students to apply for Work-study at General Seminary. The opportunities for work are varied—from assisting in the library, conducting research, assisting in various administrative offices, writing and editing and data base management. These opportunities usually pay \$15/hour and enrich your experience at General Seminary.

Work-study is a federally subsidized program for students who can prove financial need. Students interested in Work-study should contact the Financial Aid office for the required paperwork. While not subject to Federal withholding, these wages are subject to state and local withholding taxes. All such wages and withholdings are reported to the IRS and State and City tax offices. As for all employment in the United States, Work-study student must complete withholding forms (Form W-4) and Form I-9. For your paycheck to be processed, you must submit a bi-weekly timesheet with your Work-study supervisor's signatures to the Financial Aid Office.

***Time sheets must be submitted within 30 days of the duties performed or risk the possibility of non-payment.***

**NB:** Work-study earnings are not credited toward tuition and fees or room and board but are paid to you on a biweekly basis. Money earned from employment is normally used for books, transportation, and personal expenses. By definition under the Federal Loan guidelines, Work-study is financial aid and not eligible for unemployment benefits when it terminates.

## GRANTS AND SCHOLARSHIPS

The General Seminary Scholarship Committee takes the process of awarding financial aid very seriously and strives to assist students with Grants (need based) and Scholarships. Degree-seeking students who maintain satisfactory academic progress and who are enrolled for at least nine credits in a semester are eligible to apply for need-based aid. The committee considers need as the difference between your COA (cost of yearly attendance) and EFC (expected family contribution), parish, diocesan support and other outside grants. Both COA and EFC are derived from a completed FAFSA application, see below.

All continuing students are required to apply to at least three outside financial aid resources (i.e., grants, scholarships, etc.) to supplement the General Seminary grants. Ordination-track students are expected to seek support from their dioceses and parishes.

In addition to Grants, General Seminary administers several named scholarships including the **Bishop Hamilton H. Kellogg Scholarship** that is awarded annually to one student from each class in the Master of Divinity degree program. The scholarship of \$20,000 per year is given to a candidate with a record of excellent academic achievement and outstanding demonstrated potential as a theologian or as a leader in parish ministry. The Scholarship honors the Rt. Rev. Hamilton H. Kellogg, General '24 and Bishop of Minnesota, 1956-1971. General Seminary administers twenty other named scholarships of various sizes and criteria.

---

## EXTERNAL GRANTS AND SCHOLARSHIPS

Over the years, General Seminary students have established a strong record of securing scholarships from sources such as the Dubose Fund, Society for the Increase of the Ministry, Episcopal Church scholarships for minority students, FTE Ministries and Deaconess House. The Financial Aid Office has information on these and other scholarships. Many students find information on scholarships/grants on the Internet. The largest free search engine for these is located at [www.fastweb.com](http://www.fastweb.com).

If you have been awarded a grant or scholarship half of the total amount will be credited to your Michaelmas/Fall Term bill and one half to your Easter/Fall Term bill. An important reminder - you must promptly inform the Financial Aid Office of any outside scholarships or grants you receive, even if they are sent to you directly and not through the Seminary. Various federal, state and national church agencies require the Seminary to report total amounts of aid to students, including outside sources. Anyone with a federal Work-study must, by law, include all grants in figures used to compute needs analysis, regardless of when grants are received by the student. Diocesan, parish, and other grants (for which General Seminary has a commitment form pledging to send a check directly to General Seminary) are credited against the student's bill, and the student does not compensate General Seminary for that amount, even if the grant check does not arrive at the beginning of the semester. However, any expected or anticipated financial aid will not be disbursed to the student until the Business Office actually has received the grant monies.

---

## ACADEMIC AWARDS

The General Theological Seminary annually awards prizes arranged by donors during the many years of the Seminary's existence. Each prize has one faculty member who coordinates the process of consideration. In most cases, students must submit work separately for prize consideration, although it may already have been submitted in a course. Most prizes carry a monetary award, and most are recognized at commencement. Procedures for prizes are circulated in Easter/Spring Term, with deadlines set for late April and early May, but students are encouraged to plan submissions well ahead of the notices.

**The Alumni Prize in Ecclesiastical History:** Awarded after an oral and written examination on the historical interpretation of the life and thought of the Church of England with special reference to its continuity with the ancient Catholic Church.

**The Bishop of Newark Preaching Prize:** Awarded to a graduating M.Div. student for a sermon judged on the basis of content, delivery, theological consistency and biblical integrity.

**The Winifred H. Clark, Jr., Prize in Anglican Mission and Social Justice:** Awarded to a full-time M.Div. or M.A. student for a paper on an aspect of Anglican mission and/or social justice.

**The McVikar Alumni/æ Prize:** Awarded for proficiency in biblical Greek after an oral and written examination on the Greek Scriptures generally, including the Septuagint, as well as on one or more of the Greek authors. Open to M.Div. and M.A. students.

**The Seymour Prize:** Awarded for extemporaneous preaching by any student.

**The J. Wilson Sutton Prize:** Awarded in one or more prizes to members of the graduating M.Div. class whose theses are judged the most valuable.

**The George Cabot Ward Prize:** Awarded to a member of the graduating class for public reading of the Bible and the Service of the Church.

**The Edwin Cromey Prize for Excellence in Liturgical Studies:** Awarded to an ordination-track member of the graduating class for outstanding skills in liturgy.

**The Martyrs of Memphis Award for Outstanding Service:** Awarded to a member of the graduating class for exhibiting a spirit of pastoral care, compassion and a deep commitment in theological field education work.

**The Clement J. Whipple Prize:** Awarded to a student in any degree program for work that has been accepted for publication.

## COURSE OFFERINGS

The Seminary reserves the right to cancel, modify or add to course listings and to change dates, times, instructors, or other details of the curriculum and academic programs. Questions about course listings may be directed to the Registrar by emailing [registrar@gts.edu](mailto:registrar@gts.edu).

---

### COURSE NUMBERS

**Courses numbered from 1-9** are Foundation Courses; **10-99** assume no previous knowledge of the subject; **100-199** assume some previous knowledge of the subject, including, in some cases, prerequisites; courses numbered **199** are independent reading courses; **200-299** require a foreign language as a prerequisite; **300-399** are designed as practicum courses which have a significant amount of supervised practice as part of the course; **500-599** are designed for advanced degree (S.T.M.) candidates; **199 and 599** designate reading courses that students design in consultation with the instructor; these involve an agreed amount of reading appropriate to the number of credits sought and regular individual meetings with the instructor.

**Advanced Degree Students:** Many of the course offerings, especially the electives, may be taken by advanced degree students (S.T.M.), who will register for courses at the 500 level. For these students, the instructor will arrange additional reading, writing and other course requirements.

---

### SEMESTERS

Within a course listing: **Michaelmas term** refers to the Fall semester. **Epiphany term** refers to courses offered in January. **Easter term** refers to the Spring semester. **Trinity term** refers to the Summer term.

The Seminary reserves the right to cancel, modify or add to course listings and to change dates, times, instructors or other details of the curriculum and academic programs. Course listings are coordinated by the Registrar, who handles updating. **Questions about course listings should be directed to the Registrar** at [registrar@gts.edu](mailto:registrar@gts.edu).

---

### CROSS-REGISTRATION

Cross-registration is available at General Seminary for courses offered by Drew University Theological School; Fordham University (Graduate School of Arts & Science and Graduate School of Religion and Religious Education); Hebrew Union College-Jewish Institute of Religion; New York Theological Seminary; St. Vladimir's Orthodox Theological Seminary; The Jewish Theological Seminary; and Union Theological Seminary. Details, times and places for these are found in each institution's catalog, which you can find on their websites. Credit is available for certain courses offered by certain other programs, e.g., the Shalem Institute and the Overseas Ministries Study Center.

### OFFERINGS BY SUBJECT AREA:

---

#### ASCETICAL THEOLOGY & SPIRITUAL DIRECTION

#### REGULARLY OFFERED:

#### PRACTICUM:

**AT 300** Individual Spiritual Direction Practicum (3 credits)

Students learn about the history and practice of spiritual direction and experience a variety of traditional and contemporary approaches.

**AT 305** Group Spiritual Guidance Practicum (3 credits)

Students study and practice a variety of approaches to spiritual guidance with groups, using scripture, discussion, contemplative silence, focused questions, and creative modalities.

**AT 307** Addiction (1 credit)

A theological perspective on alcoholism with emphasis on the spirituality and practice of 12-step recovery.

**AT 315** Contemplative Practices for Spiritual Direction Ministry (1 credit)

Drawing up the rich resources of the Christian contemplative tradition, this course examines closely different kinds of contemplative practices with the aim of increasing openness to the way God's Spirit is active in the hearts of both spiritual directors and those whom they companion in the spiritual life. Students will experience and develop an ability to guide others in stillness and movement practices, spiritual practices that tap into creativity and generative processes, ritual/cyclical practices, and relational practices. The pedagogy will include role playing of spiritual teaching of contemplative practices. Underlying the course will be the conviction that ministries of spiritual direction, guidance or companionship are a form of prayer grounded in the spiritual lives of those who offer these ministries.

**AT 332** Wandering for the Love of God: An Exploration of Early Medieval Spirituality (3 credits)

Wandering—whether in the form of exploration, travel, or for God's sake—was an early medieval (CE 600-1000) reality. Our course will honor that: we will wander through prayers, meditations, Saint's Lives, sermons, carvings, drawings, poems, and historical writings from the early Middle Ages. It was a creative era (the letters you are reading right now were invented by early medieval monks), dynamic (this was *the* era when the bold and powerful *Christus Victor* dominated the Christian imagination and theology), and yet prayerful (this was the age when the monastery was the healthiest place you could find, and when the life of meditation and prayer was actively sought by everyone from cowherds to Queens). Each student will choose a special road to explore, read, look and pray his or her way along that road with the guidance of the professor, and create a semester-sized (about 20 pages) project or paper that expresses the results of that journey.

**AT 338** Icons & Saints: Byzantine Spirituality (3 credits)

Ever since the Apostles brought the Good News from Palestine to Syria and Antioch, the Eastern Christian Church has developed a distinctive, creative theological culture. Recent ecumenical awareness, and theological exploration of the Greek teachers from Origen to John Zizioulas, have brought that culture of the western Church in newly intentional ways. This course will explore the classical age of Orthodox Spirituality, from the foundation of Constantinople in the 4th century to it fall in the 15th. The great Orthodox teachers such as Gregory Palamas, Maximos the Confessor, John and Damascus, and the Cappadocians will be studied in depth.

**AT 351** Medieval Spirituality (3 credits)

The breathtaking beauty of the Gothic cathedral, the colorful world of Knighthood, the curious and compelling Monastic Orders, the mysterious records of the great mystics—these are the material of the Middle Ages, and authentic aspects of our own history and tradition. And every one is an expression of medieval spirituality. Our course will explore that spirituality systematically—we will read the great Summa of Thomas Aquinas meditatively, we will discover the religious connection between Knights and Monks, we will enjoy a contemplative virtual tour of Chartres Cathedral, and

we will sample the sometimes sublime, sometimes startling writings of the late medieval mystics—and the visual art of Hieronymus Bosch and Peter Brueghel.

**AT 365** Retreats and Quiet Days Leadership Practicum *(3 credits)*

Brief periods of structured time apart from the busy pace of daily life are increasingly popular in parishes. Topics in this course will include different retreat formats in relation to audience and context; the power of silence; the writing and offering of meditations; techniques for guiding interactions; and the purpose of a leader's individual conversations with retreatants.

**SUPERVISION:**

**AT 320** Supervision for Individual and Group Spiritual Direction *(1 credit)*

This course provides a model for peer group supervision of ministries of spiritual direction. Students share case studies and verbatims and discuss related theories, practices, and readings.

**AT 321** Practice and Supervision for Group Spiritual Direction *(1 credit)*

Intended for students in a Spiritual Direction certificate or degree program, this course provides experience and supervision for ministries of spiritual direction with groups. Activities include group experience, presentations of case summaries and verbatims, guidance in ways to be creative in the formation and facilitation of peer supervision/support groups in one's own community, and an individual supervision meeting with the instructor.

**AT 330** Contemplative Supervision for Individual and Group Spiritual Direction *(1 credit)*

Drawing upon the rich resources of Christian contemplative tradition in supervised ministry, activities include: peer review of presentations; peer assessments of strengths and growth areas; and an individual supervision meeting with the instructor.

**OCCASIONALLY OFFERED:**

**AT 352** Eastern Religions *(3 credits)*

This course is an introduction to non-Abrahamic religions. The goal in this course is to explore and understand the nature and character of several unfamiliar religious and ideological perspectives that co-exist in our global society. Students will be introduced to the different religious worldviews and their views of the sacred by looking at some foundational ideas, texts, and figures from the major world faiths that would include, Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism, Shinto. This course will provide an opportunity to reflect on how these religious outlooks relate to our Christian worldview, fundamental values, and ultimate meaning of existence.

**AT 372** Theological Reflection as a Spiritual Discipline *(2 credits)*

The course re-envision's Theological Reflection by making connections to prayer and the ordinary spiritual lives of believers. The idea of ordinary theology or operant theology lies at the heart of this shift in direction in Practical Theology. Students will be introduced to ways of generating theological reflection through qualitative empirical methods. The spiritual discipline of theological reflection is explored through an extended empirical case study of operant theology in personal prayer.

**AT 373** Introduction to Ignatian Spirituality *(1 credit)*

Students learn about and experience several approaches to prayer and spiritual growth based on the practices and teachings of St. Ignatius of Loyola. Imaginative prayer with scripture, lectio divina, and applications to discernment, group spiritual guidance, daily life and ministry are among the topics included.

**AT 375** The Art of Meditation (3 credits)

This course offers an introduction to classic ways of meditating, within and beyond Christianity. Such practices in the Christian tradition as Psalm repetition, Lectio Divina, Salesian and Ignatian meditation, and gazing at icons will form the core curriculum, supplemented by exploration of the practice of meditation in other faith traditions such as Zen Buddhism and Judaism, and the interface between meditation and other modes of prayer, including the Liturgy.

**AT 393** Spiritual Companionship and Digital Media Practicum (2 credits)

What does it mean to be present to each other as spiritual companions? How can the telephone, the web, social media, email, and Skype be used for spiritual encounter and community? What advantages do these media offer us in developing spiritual community and how are they inadequate?

This course will explore the use of digital media in spiritual community and practice. We will explore how we are present to each other through spiritual practices such as lectio divina, centering prayer, group spiritual direction, intercessory prayer, pastoral care, and worship in traditional formats, and experience such practices via digital means. We will examine how digital media enable us to create community in new and creative ways for the populations in our specific ministries.

This class will be of interest not only to those who are interested in using digital media in ministry but also to those who are not particularly attracted to digital media but would like to learn more about the nature of spirituality using digital media as investigative tools. We will also explore the more troubling uses of digital media in our culture and the ways in which we may be called upon to lead and guide others in their use of digital media.

## BIBLICAL LANGUAGES

---

### REGULARLY OFFERED:

**GK 10** Biblical Greek (3 credits)

The New Testament was not written in English, but ancient Greek. Without a working knowledge of Greek, one is always dependent upon the translation and interpretive decisions of others. This is an introductory course to the grammar, syntax, and vocabulary of the Greek New Testament. By the end of the class, students will have completed the text book and have learned enough Greek to begin translating the New Testament on their own.

**GK 100** Elementary Greek Reading (2 or 3 credits)

Building upon the grammar and vocabulary learned in GK 10, this class will translate the Gospel of Mark from Greek into English. This translation endeavor will serve as a guide and introduction to Greek syntax while simultaneously facilitating an examination of the theology of the Gospel of Mark.

**HB 10** Biblical Hebrew (3 credits)

This class is an introductory course in biblical Hebrew, which covers the core features of biblical Hebrew, and enables the student to conduct an in-depth study of the Hebrew Bible with the aid of a standard lexicon. The course is designed

for the student to acquire a basic mastery of noun and adjective morphology, prefixed prepositions and the definite article, pronominal suffixes, paradigms of the strong verb, and familiarity with a core set of vocabulary.

**HB 100** Elementary Hebrew Reading (2 or 3 credits)

This is a continuation of the introductory study of Hebrew grammar begun in HB10. Students translate selected biblical passages in the second half of the term. Prerequisite: HB10 or equivalent.

OCCASIONALLY OFFERED:

**GK 103** Advanced Greek (3 Credits)

Readings (in translations for any interested student; in Greek for qualified students who have completed NT Greek) in Christian literature beyond the New Testament, including such key works as the Didache, the Letters of Ignatius of Antioch, various alternative Gospels, and Irenaeus' Against the Heresies.

HOLY SCRIPTURE

---

REGULARLY OFFERED:

**HS 1A & HS 1B** Introduction to The Old Testament (3 credits each)

Introduction to the Old Testament undertakes a survey of the Hebrew Scriptures, with attention to the basic history and geography of Israel in its ancient Near Eastern setting and the formation, development and preservation of the Old Testament canon. The chief theological themes of each document are explored, along with its likely historical setting and literary features. It is recommended that the student complete HS 1A, or equivalent, before enrolling in HS 1B.

**HS 2A & HS 2B** Introduction to The New Testament (3 credits each)

The course explores the NT writings in accordance with their various theological and historical contents/settings. The course will both introduce students to modern biblical scholarship and aim to develop the interpretive tools for future self-directed study and reflection.

**HS 3** Interpreting and Proclaiming Holy Scripture: Old and New Testament Hermeneutics and Exegesis

Through this course, students will build upon the broad knowledge gained in their survey courses of the Old and New Testaments by developing, through practice, the linguistic, exegetical and hermeneutical skills needed to effectively understand, teach, and preach the Scriptures.

**HS 4** Biblical Studies Capstone: Themes Across Old and New Testaments

Through the Biblical Studies capstone students will build upon key themes present both in the individual testaments (Old and New) and shared within the canon.

**HS 21** Travel Seminar: Israel (3 credits)

For those students traveling to Jerusalem during the January break, this class will be an exploration of the cultural, historical, and geographical features of ancient Israel in order to illuminate the historical texts of the Hebrew Scriptures and the Gospels. Or, what difference does knowledge of a region's geography and history make when reading the Bible? While traveling, students will be expected to compile daily reflections and notes on what they learned and observed

about the places visited. A final paper will also be completed on a selected text(s), demonstrating how knowledge of the region may inform your reading of that text(s).

**HS 115** Theology of the New Testament (3 credits)

The texts of the New Testament were written by a variety of people at many different times and locations and for many different purposes, yet these disparate texts circulated throughout the early church as an abiding resource for pastoral and theological reflection well beyond their genesis. Accordingly, they eventually came to be collected into a volume of sacred writings.

While much of New Testament scholarship emphasizes the diversity of their origins, the incorporation of these texts into a single canon creates new interpretive possibilities that raises the question of their unity, particularly its theology. What claims are made in the New Testament about the character of God and the corresponding truth about humanity? Much more than an overview of the New Testament, this class will investigate the unity and diversity of the New Testament texts through a study of the theologies of its witness.

## OCCASIONALLY OFFERED

**HS 133** Trinity in Scripture and Tradition (3 credits)

The church's understanding of God and the Trinity did not mysteriously emerge out of nothing, but was carefully constructed through the Patristic church's consistent engagement with and reading of Scripture. The canonical texts raise many questions and difficulties about the identity of God which the doctrine of the Trinity seeks to answer and resolve. This class seeks to construct a bilateral conversation between the texts of the Bible and the Trinitarian theology of the Patristic church in order to better understand both the doctrine of the Trinity and its origins within the Scriptures.

**HS 140** Messianic Expectations (3 credits)

This class is devoted primarily to an exegetical study of the various passages in the Old Testament/Hebrew Bible that have been frequently drawn upon in connection with the church's conviction that Jesus Christ was a fulfillment of the Hebrew Scriptures. These texts are studied within the context of their earliest setting(s) within Israel and pre-Christian Judaism. Some attention is given to citation of these passages in the New Testament and earliest Christian writings.

**HS 142** Faith, Identity, and Conflict (3 credits)

When we talk about justice and peace, we often find no communication because my worldview is understood in a sense radically different from yours. We may not even recognize this lapse in communication or understand why it is so frustrating. If this is true of persons of common background, it is much more so when the communicators come from different political, social or faith identities.

Many of the world's most entrenched conflicts are among large-scale collective identities centered on religion – Jews, Muslims, and Christians – but often our difficulties in dealing with them are connected to challenges we experience on a smaller scale, with such aspects of our human identity as gender, age, sexuality, and reproductive expectations.

**HS 151** The World of Early Christians (3 credits)

This course will examine New Testament and early Christian texts in milieu of their religious, socio-political, economic, and cultural worlds.

**HS 166** Paul, a Radical Jew (3 credits)

This class investigates the apostle Paul, his relationship to Judaism, and his relevance for today.

## CHURCH HISTORY

---

### REGULARLY OFFERED:

**CH 1** Early and Medieval Church History (3 credits)

A survey of the history of Christianity to the era before the Reformation. The course will include discussion of early developments, the Constantine revolution, regional Christianities, and the rise of papal supremacy in the west.

**CH 2** Church History: Reformation to Present (3 credits)

A survey of the history of Christianity and the Christian church from the Reformation to the present. The course will include foci on Reformation issues, the development of Anglicanism, reason and piety in the eighteenth century, nineteenth century intellectual and social issues, and the challenges of the twentieth century.

**CH 145** History of the Episcopal Church (2 credits)

The evolution of American Anglicanism with an emphasis on models of ministry, worship and social action in the Episcopal Church.

### OCCASIONALLY OFFERED:

**CH 80** The Major Reformers, Luther, Zwingli and Calvin and Their Relevance for the Church of the 21st Century (3 credits)

The course will consist of lectures by the instructor on certain topics, readings in English translation of selected works of Luther, Zwingli, and Calvin; also a reading of a biography of one of these three Reformers.

**CH 108** Prayer Book Revision as Historical Theology (3 credits)

For nearly five hundred years the Book of Common Prayer [BCP] has been revised from time to time to address concerns that were particular to each age. As such the Prayer Books are among the best examples of Historical Theology we possess; where theological language and principles were developed and implemented to address the needs of a particular period of time. This course will examine previous revisions of the BCP with a focus on the English, Scottish and American books; most particularly the 1979 Prayer Book. We will identify what the concerns were, what principles were developed for revision, and how they were implemented.

**CH 138** Ideas & Icons: Byzantine Spirituality (3 credits)

Ever since the Apostles brought the Good News from Palestine to Syria and Antioch, the Eastern Christian Church has developed a distinctive, creative theological culture. Recent ecumenical awareness, and theological exploration of the Greek teachers from Origen to John Zizioulas, have brought that culture of the western Church in newly intentional ways. This course will explore the classical age of Orthodox Spirituality, from the foundation of Constantinople in the

4th century to it fall in the 15th. The great Orthodox teachers such as Gregory Palamas, Maximos the Confessor, John and Damascus, and the Cappadocians will be studied in depth.

**CH 185** Theology in the Hymns of the Church (*3 credits*)

Using the Sacred Music historical periods (Medieval, Renaissance, Baroque, Classical, Romantic, and Modern), we will study a survey of period sermons, writings, documents, encyclicals, letters, etc., to understand the theological mindset which produced and informed Western Sacred in the Christian traditions. The survey will cover Early Church, Patristic, Pre-Reformation, Reformation, Counter-Reformation, American Revolution, and up to Modern.

## ETHICS

---

### REGULARLY OFFERED:

**ET 1** Introduction to Theological Ethics (*3 credits*)

This Course covers the significant parts of the 6th canonical area of The Practice of Ministry in contemporary society, especially pertaining to leadership and the historical and contemporary experience of racial and minority groups. This semester course requires students to put into practice much of the theory taught in ET1. We cover key conflicts in contemporary society and learn how to practice and reflect upon reconciliation where possible. In the church's ethical tradition of casuistry, students learn how to engage contemporary issues with the theological intention of making mind and heart symmetrical in such endeavors.

**ET 2** Theological Ethics in Social Practice (*3 credits*)

This Course covers the 4<sup>th</sup> canonical area of Christian Ethics and Moral Theology which reads as follows: The sources of Christian ethics and moral theology, including the Holy Scriptures, Christian tradition and experience; major ethical theories and major figures in the field; the nature, locus and justification for "the good," including the relation between God, Christ and the good; the nature of moral agency, including the understanding of such issues as freedom, responsibility, obligation, virtue, conscience and character; moral judgment, including the knowledge of the relation between religious belief and moral judgment; the place of spirituality in Anglican teaching about the moral life; major moral issues facing Christians, past and present, and how Anglican moral theologians have resolved or might resolve them.

**ET 41** Prison Ministry (*3 credits*)

This course will focus on the spirituality and practice of bearing others' burdens as a necessary part of prison ministry and the reconciliation process. The premise of the course is that while grace is a gift from God, and therefore never under human control, there is an extent to which we can put ourselves in the way of grace by ministering to offenders and victims in the processes of incarceration. Therefore, there is an extent to which grace can be taught by those who give us models of ministering to offenders and victims. The premise is not that this happens in the classroom, but that grace is taught and learned by the active practice of reconciliation, and that the practice of reconciliation always involves bearing others' burdens in some respect.

We will study the ministries and beliefs of people who have spent a significant part of their lives entering into the suffering of others and bearing others' burdens. We will learn about the work of people such as Brother Roger Schutz (who is best known for founding the ecumenical Community of Taizé, but who began his reconciliation work by

sheltering people persecuted by the Nazis), Jonathan Daniels, (a seminarian killed while doing Civil Rights work), Mother Antonia of Mexico (a U. S. citizen who lives and ministers in a Mexican prison) and Jackie Pullinger (who founded the St. Stephen's Society to serve drug addicts in Hong Kong). We will also study the ministries and writings of others whose reconciliation work is more widely known, such as Archbishop Desmond Tutu and his successor, Archbishop Njongonkulu Ndungane, Archbishop Romero, Sister Teresa Benedicta of the Cross (Edith Stein), Mother Teresa of Calcutta, Jean Vanier and Henri Nouwen. We will begin the course by studying Jean Vanier's teachings about the human need for identity, belonging and community, and we will reflect throughout the course on the relationship that these needs have to our willingness to enter into bearing others' burdens.

## HOMILETICS

---

### REGULARLY OFFERED:

#### **HM 11** Manuscript Preaching (*1 credit*)

This is a core course in preaching, designed for students who anticipate weekly sermon preparation in parish churches. The course will explore a general introduction to the theology of preaching, the art of sermon design, and delivery within the liturgical context. The person of the preacher, the nature of preaching, and strategies of sermon preparation will be discussed. Pre- or co-requisite: HM 1 or equivalent.

#### **HM 111** Preaching Intensive (*1 credit*)

This is an intensive course typically offered by a visiting faculty member which will expose students to a different approach to the art of preaching. Prerequisite: HM 11 or equivalent.

#### **HM 121** Sermon Studio (*1-2 credits*)

This class is conducted like a studio class in theatrical performance where students are encouraged to take risks, be creative, and get immediate and interactive feedback on their work. While sermons are not performance pieces, we deliver sermons in a culture that demands performance quality work from professional orators. Therefore, as preachers, we must approach the sermon with diligence, earnestness, and willingness to rigorously practice the craft. Sermon Studio is a class designed to help students of homiletics further develop and practice the art form, because a good sermon is a work of art. Prerequisite: HM 11 or equivalent.

## CHRISTIAN WORSHIP AND LITURGICS

---

### REGULARLY OFFERED:

#### **CW 1** Christian Worship I: An Introduction to Liturgics and the Book of Common Prayer (*3 credits*)

This introductory course equips students with the basic history, theology, terminology and contemporary issues in the field of liturgy from two distinct but complimentary perspectives; an ecumenical vision of liturgy and an Anglican vision with a particular focus on various editions of *The Book of Common Prayer*, including the theology and rites of the 1979 Prayer Book.

#### **CW 2** Christian Worship II: Liturgical Planning and Presidency (*3 credits*)

In this course students will read and reflect upon several ceremonial guides to the 1979 Prayer Book, assisting each student to better understand the theology of our current book, specifically in regards to Christian Initiation and the Holy Eucharist. Students will also receive practical instruction in the celebration of the Eucharist, and each student will plan and lead their own practice Eucharist as the final project for the course.

**CW 11 Music Practicum: With One Voice** (1 credit)

The students in this practicum are responsible for planning and helping to lead the Monday morning Eucharist in the chapel. Students will be instructed in the various liturgical resources available to assist in planning, and each student will have primary responsibility for planning several liturgies during the semester.

**CW 22 Sacred City: Church Architecture in the City of New York** (3 credits)

Christian worship has been grounded in the scriptural Ordo of Word, Bath and Meal expressed in a variety of forms throughout our history. Yet the stability of this pattern of worship has taken place in very different kinds of spaces and with very different theologies through the periods of Christian history. In this course students will study the spaces in which Christians have worshipped, learning the different styles and theologies that inform them. This course will also take advantage of being located in New York City, and we will study the history of sacred spaces in New York, and take several field trips around the city to experience different examples of sacred spaces.

**CW 100 Liturgical Spanish for Church Leaders** (3 credits)

This course introduces church leaders to conversational Spanish. Students will acquire the pronunciation, reading, and some conversational skills that are required for everyday Spanish in a church environment. A working vocabulary is developed through conversations in class. At the end of this course, the student will be able to participate in conversations on everyday topics, read the Bible in Church, and conduct services in Spanish from *El Libro de Oración Común*. No knowledge of Spanish is required as a prerequisite.

**CW 113 Singing the Services of the Church** (1 credit)

A practicum in liturgical singing, including coaching in the standard chants of officiants and Eucharistic ministers.

**CW 322 Preparing the Feast: Liturgical Planning and Assisting** (1 credit)

## PRACTICAL THEOLOGY AND MINISTRY THEOLOGY

---

### REGULARLY OFFERED:

**PTM 1** Practical Theology and Ministry I: Priestly Identity

**PTM 2:** Practical Theology and Ministry II: Ecclesiology in Context

**PTM 302:** Practical Field Education: Ecclesiology in Context

**PTM 3:** Practical Theology and Ministry III: Culture and Context

**PTM 4:** Practical Theology and Ministry IV: Pastoral Care and Theology

**PTM 5:** Practical Theology and Ministry V: Missional Leadership

**PTM 6:** Practical Theology and Ministry VI: Wisdom and Integration

**PTM 9** Polity and Canon Law of the Episcopal Church *(2 credits)*

An introductory examination of the structures and polity of the Episcopal Church - what they say and what they mean.

**PTM 11** Pastoral Care: Theology and Practice *(3 Credits)*

The aim is to provide a basic grounding in understanding and responding to common psychodynamics among your congregants.

**PTM 21** Travel Seminar: South Africa *(3 credits)*

The South African Travel Seminar exposes students to the ongoing spirituality and theology of Archbishop Tutu and the subsequent efforts of the Truth and Reconciliation Commission. Travel takes place during either August or January, with academic requirements completed the following term.

**PTM 27** Addiction: The Church's Role in Recovery *(1 credit)*

A theological perspective on alcoholism with emphasis on the spirituality and practice of 12-step recovery.

**PTM 28** ASIST: Applied Suicide Intervention Skills Training *(1 credit)*

The LivingWorks ASIST program teaches participants to recognize when someone may have thoughts of suicide and work with them to create a plan that will support their immediate safety.

**PTM 41** Preaching and Teaching Paul: Acts and the Epistles *(3 credits)*

Acts is, as they say, neither fish nor fowl. It is not a Gospel, since Jesus exits the stage almost as soon as the curtain goes up, and it clearly is not an epistle, with its very different style. It is worth asking what a difference it would make if somehow it had not made it into the New Testament. And what difference does it make that it is included?

In this course, we will explore this question as we wind our way through the earliest Christians' initial days of concord and numerical success to the challenges they faced as newcomers from outside their familiar system entered the scene. We will consider the changes in leadership that resulted from these challenges, and see how an early council tackled the increasingly difficult situation. And we will meet a controversial champion. In all this, course participants will discover why Acts is sometimes described as the most exciting book in the New Testament.

**PTM 75** Church and Communion: Anglicanism Past, Present, and Future *(3 credits)*

As Episcopalians, we are part of a larger whole. Our tradition spans many centuries and many lands, yet all too often our focus becomes overly parochial and we fail to take notice of the inestimable treasure that is our heritage. In this course, we will explore that heritage and consider how we can draw on our Anglican DNA to enhance both our evangelism and outreach.

**PTM 110** Issues in Pastoral Care *(2 credits)*

This course explores issues in pastoral care. Recent and current offerings include Death and Dying and Transgender Experiences.

## OCCASIONALLY OFFERED:

### **PTM 15** Newcomer Ministry: Invite, Welcome, Connect *(1 Credit)*

The Invite-Welcome-Connect ministry is a theological and practical initiative which trains clergy and lay leaders to assess their church's newcomer process. This course will offer a roadmap for implementing the tools necessary for evangelism to the spiritually hungry, hospitality for those who come into our places of worship, and a way to engage those who become a part of our community of faith.

### **PTM 130** Engaging Other Christians and Other Religions *(3 credits)*

As 21<sup>st</sup>-century Episcopalians, we are part of a larger society in which religious pluralism is now the norm instead of the exception. It is now, therefore, both prudent and helpful on many levels for clergy and congregations alike to become more familiar with other Christian denominations and other faith traditions, particularly our fellow monotheistic religions, Judaism and Islam. This class will welcome representatives from the various traditions to help us explore more deeply our similarities and differences, and the connections we can form.

### **PTM 180** The Barnabas Principle *(3 credits)*

In many ways, parish leadership today remains a generalist vocation in the midst of an increasingly specialist culture. The rewards (spiritual and otherwise) in this work are substantial, but so are the challenges, and yet all too often ordained and lay leaders emerge from their theological formation with significant gaps in areas such as goal-setting, structural analysis, newcomer retention and recruitment, leadership development, community outreach, visionary budgeting, and financial stewardship.

In this course, we will use the character of Barnabas from the book of Acts as a model for the kind of innovative, holistic approach to Church leadership that is needed in our 21<sup>st</sup> century context, touching on all the areas mentioned above. Course participants will, through lecture and interactive exercises, discover theologically sound and realistically practical plans of action.

### **PTM 341** Prison Ministry Practicum *(3 credits)*

This course will focus on the practice and reflection model of ministering to incarcerated persons and the family systems involved. This is the second part of the Prison Ministry course (ET 41) of bearing others' burdens as a necessary part of prison ministry and the reconciliation process. This practicum requires students to make seven visits into a prison setting utilizing a Bible study or worship service. In addition, students will have five classroom reflection seminars with teachers and leaders in prison ministry. This practicum course follows up on the premise that prison ministry does not happen in the classroom only, but that grace is taught and learned by the active practice of reconciliation. Prerequisite: ET 41.

## CHRISTIAN THEOLOGY AND SPIRITUALITY

---

### REGULARLY OFFERED:

### **CTS 1** Christian Theology *(3 credits)*

An introduction to the classic Christian doctrines concerning God, the Incarnation, the Trinity, Crucifixion and Resurrection, Sin and Redemption, and Eschatology. Students will be invited to explore foundational ideas, texts, and

figures in the history of Christian theology. The course will provide an opportunity to reflect on how theological doctrines relate to our own understanding and experience of the divine, sense of the sacred, fundamental values, and ultimate meaning of existence.

**CTS 2** Introduction to Christian Spirituality (3 credits)

In this foundational course, the classical texts and tools of Christian spirituality are explored, with lectures and discussions grounded in biblical, historical and theological perspectives, and experiences in meditation and prayer based on the readings. Integrating theory and praxis, both critical thought and spiritual growth are pursued. The syllabus includes integral works— in short selections— by such Christian writers as Ignatius of Antioch, Irenaeus, the Cappadocians, the Latin Fathers (and Mothers) and the Desert Dwellers, the medieval mystics and teachers, Ignatius of Loyola, Teresa of Avila, through to modern searchers such as T. S. Eliot. There will also be frequent reference to the expression of spirituality through the arts of poetry, visual art, and music.

**CTS 13** Philosophy for Theology (2 credits)

A concise historical introduction to western philosophy from antiquity to the 21<sup>st</sup> century. The course emphasizes the dialectical relation between philosophy and Christian theology and makes visible the value of philosophy for theological formation. An introduction to Philosophy from Thales to Aristotle to Deleuze.

**CTS 110** Spirituality of The Early Church (3 Credits)

Readings (in translations for any interested student; in Greek for qualified students who have completed NT Greek) in Christian literature beyond the New Testament, including such key works as the Didache, the Letters of Ignatius of Antioch, various alternative Gospels, and Irenaeus' Against the Heresies.

**CTS 119** Angels and Demons (3 credits)

“Therefore we praise you, joining our voices with angels and archangels and will all the company of heaven...” Who is this company of Heaven we join with whenever we celebrate the Eucharist? An Angel, for one thing, is much more than a lovely winged thing. And a Demon is much more real than a prop for popular film, television, and video games. They are a serious and interesting part of our tradition, and they deserve better understanding than they normally get—in or out of Church. This course will very much be an exploration. Our course began in an effort to discover what angels and demons really *are*—in Scripture, in history, in our worship. We will therefore look for them in the Bible, in icons and paintings, in the Book of Common Prayer, and in fact.

**CTS 171** Trends in Contemporary Theology (2 credits)

An introduction to some of the main trends in contemporary theological thinking. Students will be invited to explore the problematic of what has been termed post or late modernity in relation to theology. The course will introduce leading thinkers in areas such as: theological hermeneutics, political theology, feminist theology, theological phenomenology, radical theology. Students will have the opportunity to reflect on how theological problematic continue to inform contemporary discourse, question secular culture, deepen our fundamental values, and enhance the meaning of our existence.

**CTS 181** Modern Anglican Theology (2 credits)

This course seeks to expose students to representative texts and thinkers of Anglicanism in the modern era. First, the class investigates how Anglican theology navigated the advent of modernism and liberalism in the nineteenth and early-twentieth centuries. Representative figures to be studied are E. B. Pusey and the Oxford Movement, the writers in Lux

Mundi, and William Temple. Second, we look at Anglican theology in the middle of the twentieth century by reviewing the work of Michael Ramsey, Austin Farrer, Donald MacKinnon, and Anthony Thiselton. In addition, the post-liberalism of Hans Frei, and the public Biblical theology of William Stringfellow are studied as reflections of American contributions to the dialogue. Third, we explore the contemporary state of Anglican theological discussion. Representative figures include Rowan Williams, Sarah Coakley, David Ford, Katherine Sonderegger, and the authors associated with Radical Orthodoxy. Finally, we look to the two-thirds world, where the largest numbers of Anglicans live, and study the work of John Mbiti, Desmond Tutu, and Jesse Mugambi. Throughout, we maintain a focus on discerning what distinguishes the theology as distinctly Anglican, focusing particularly on the utilization of biblical and patristic sources, an emphasis on spiritual practice, and a concern with social and cultural considerations.

## OCCASIONALLY OFFERED:

### **CTS 115** Augustine of Hippo, Teacher (2 credits)

This course will elucidate St. Augustine of Hippo as the most influential teacher of the faith in the history of western Christianity with a view to retrieval, imitation, and application today. Ordered around close reading of primary texts, we will start with the little-read master-work *De catechizandis rudibus* on preparing new Christians to enter the Church; then devote three full days to Augustine's longest work, the *Enarrationes in psalmos*, his commentary on all 150 Psalms with which he was occupied in the prime of his episcopate; and end with *De doctrina Christiana*, which set the agenda of theological education for a millennium. In each case and cumulatively, we will pay careful attention to the theological foundations and practical spirituality of Augustine's thought, marking especially his Christology and trinitarianism, his use of Scripture, and his ecclesiology.

### **CTS 133** Trinity in Scripture and Tradition (3 credits)

The church's understanding of God and the Trinity did not mysteriously emerge out of nothing, but was carefully constructed through the Patristic church's consistent engagement with and reading of Scripture. The canonical texts raise many questions and difficulties about the identity of God which the doctrine of the Trinity seeks to answer and resolve. This class seeks to construct a bilateral conversation between the texts of the Bible and the Trinitarian theology of the Patristic church in order to better understand both the doctrine of the Trinity and its origins within the Scriptures.

### **CTS 162** Feminism & Mysticism (2 credits)

Feminist theology, and feminism more generally, has as its central concern "women's full flourishing." The aim of this course is to ask, and attempt to answer, the following questions. Is Christianity conducive to the full flourishing of women? Have its traditional interpretation and practice been attuned to women's ontology and distinctive sensibilities? What have been the role and significance of women's mystical experience within theology as well as philosophy and personal understanding? What are the marks of contemporary feminist theological thinking? To address these questions we will read excerpts from medieval Christian women mystics as well as from contemporary feminist thinkers.

### **CTS 174** Theology of Atonement (3 credits)

Soteriology in Christian theology emphasizes the reconciliation of human beings to God. Herein, this course on the doctrine of atonement examines how such reconciliation occurs among God, humanity and creation through the work of Christ. We will examine several atonement theories that attempt to display this reconciliation. In addition, each student will implement a practical project that accentuates the relevance of atonement still in the 21st century.

## THEOLOGICAL FIELD EDUCATION

---

REGULARLY OFFERED:

**TFE 1 & 2:** Middler Year Field Placement

**TFE 3 & 4:** Wisdom Year Residency

## THE KELLER LIBRARY

The Keller Library provides an environment and collections to educate and form leaders for the church and resources in support of the curriculum, including advanced degree programs, of the General Theological Seminary.

The Episcopal Church and the Anglican Communion in a changing world are the primary context and focus of this collection. These are recognized to be broad and inclusive in their reach and interests. The collection includes over 150,000 circulating items, 30,000 volumes in Special Collections and Archives, thousands of ebooks and journals available to patrons as downloads, plus extensive electronic resources for patron use. The Library seeks to maintain its historic collections and enhance the resources available to its patrons through cooperation with other libraries, particularly theological libraries in the New York area.

## ABOUT THE KELLER LIBRARY

The Library at The General Theological Seminary is the oldest Episcopal seminary library in the United States. In 1820, John Pintard, a civic leader of early New York, came upon a bookseller who was offering “the only set of the Fathers now for sale in America.”

In one morning Mr. Pintard raised \$330 from his friends to purchase the set, and donated it to the fledgling General Theological Seminary, “to form the proud commencement of a Library.” Many of these volumes can be seen shelved in the glass-enclosed Julius M. Cruse Rare Book Reading Room near the entrance to the library. Within a year the collection had grown to 2,500 volumes. When the Rev. Eugene Augustus Hoffman became Dean in 1879 the library embarked on a period of expansion during which the Copinger Collection of Latin Bibles and numerous illuminated manuscripts were added to the collection, and Hobart Hall was built to house it.

The Library of the General Theological Seminary has been known as the St. Mark’s Library since the 1960s. In 2011, the Library moved into a beautiful new facility on the east side of the Close, on the site of the former Sherrill Hall. In October 2011, the building was dedicated as the Christoph Keller, Jr. Library, to honor the Rt. Rev. Christoph Keller, Jr. who served as the tenth Bishop of Arkansas from 1970 to 1981.

The Keller Library has been designed as a state-of-the-art information services facility with compact shelving, wireless access and ample study space in order to accommodate the needs of both its renowned theological collections and the seminarians and scholars who use the library for research and study on a daily basis.

The architecture of the Keller Library was designed by Beyer Blinder Belle with floor-to-ceiling windows in the reading room providing dramatic sweeping views of the Seminary’s historic Chapel and gardens, and the filtered light through the tree canopies. The reading room features both formal desk space and informal comfortable seating for reading and research and is meant to be a space of study and contemplation. In the lower level, collections are efficiently housed yet readily accessible, and carrels allow for individual, focused study. Two group study rooms are fully equipped for interactive learning with Promethean boards, and the lounge and lobby outside the library provide a break-out space for conversation and coffee.

The Library’s Special Collections consist of over 30,000 volumes with an emphasis on Anglican and Episcopal documents, early Bibles and editions of the Book of Common Prayer. Rare printed Bibles include the Coverdale Bible (1535), which is the first complete Bible printed in English, and a first edition of the Authorized King James Version (1611). The collections include over 150 incunabula (printed books before 1501). Other significant holdings include works of 16th-18th century English theology, important editions of patristic texts, devotional works and sermons from the 15th to the 21st centuries.

Also included within Special Collections are the General Seminary Archives, which contain archival papers of many Episcopal bishops from the 18<sup>th</sup> to the 21<sup>st</sup> century, including the major collection of papers of Samuel Seabury, the first bishop of The Episcopal Church. The mission of the Archives is to identify and preserve significant and unique records generated or received by The General Theological Seminary community that have enduring value and are past the period of active use. Access to materials is regulated to safeguard confidentiality and privacy in accordance with policies established by the Library.

The library offers students in all General Seminary programs extensive reference help, both through its large collection of printed reference materials and through online searching. Visiting scholars, clergy and lay people from parishes across the country may use the library's resources for reference and research. A cooperative arrangement with the Burke Library at Union Theological Seminary gives General Seminary students borrowing privileges at that institution as well.

The Library is a founding member of the New York Area Theological Library Association, which permits students access to the four million volumes in the collections of the 20 member institutions, and also participates in the New York Metropolitan Reference and Research Agency (METRO) cooperative, which opens to General Seminary students the resources of over 200 public and university libraries in the metropolitan area. Materials also may be obtained by interlibrary loan.

The library staff welcomes visits from prospective students and visiting scholars; please contact the reference librarian for an appointment so that we might be prepared to assist with your research needs.

Hours for students, faculty and staff during the academic year are Monday through Thursday, 8 am – 11 pm; Friday, 8 am – 8 pm; Saturday, 9 am – 7 pm; and Sunday, 2 – 10 pm. Other visitors may use the library during weekday hours when the Close is open to the public. Please visit the library website for schedule adjustments during school breaks and holidays.

Contact the circulation desk (ext. 264) for information about borrowing materials, overdue fines, reserves, lockers, and to reserve a group study room.

## STUDENT HANDBOOK

### CHAPEL AND WORSHIP

*Lex Orandi Lex Credendi* is a Latinism that is often translated as “Praying shapes Believing.” However, the lack of an action verb in that Latin phrase suggests that it is better rendered “Rule of Prayer/Rule of Belief,” and in the field of liturgy is taken to refer to how our worship and faith mutually inform each other. That Understanding is at the heart of everything we do in the Chapel of the Good Shepherd: the class informs the prayers and the prayers inform the class. Anglicans have long maintained that we are formed as Christ’s priestly people through participation in the efficacious prayer of the Church coupled with faithful, balanced theological dialogue and reflection. The Chapel portion of that dynamic means that we gather twice each day for worship: Monday through Thursday mornings at 9:50 AM, Friday morning at 9:00 AM and evenings at 5:30 PM. Worship includes Morning Prayer, Eucharist and Evening Prayer on a rotation that assures us of three of these liturgies each week. All students are asked to be regular participants in the life of the Chapel, and there are many opportunities for participation that are described below. Our hope is that the Chapel will be a spiritual home for all who study or work at General Seminary, as a place where faith is formed and lasting memories are instilled.

As noted above, corporate worship and prayer makes up a significant aspect of our understanding of Life Together in Christian Community and is one of the means by which formation occurs on campus. All students, faculty and staff are invited to participate in chapel, part-time and non-residential students are encouraged to participate in chapel, full-time and residential students are expected to participate in chapel, and ordination-track students are required to participate regularly in chapel.

---

### CHAPEL ORGANIZATION

Leading a very active collegiate chapel requires the participation of the entire seminary community. The Dean and President also serves as the Ordinary of the Chapel, and may appoint one of the faculty as Director of the Chapel. Under the Dean and Director, most of the life of the chapel is student led. There are three guilds that community members are encouraged to join and which assist with the operation of the chapel. These are described below. Students and other community members additionally serve as acolytes, lectors, crucifers, thurifers and officiants. Liturgical skills are largely learned by repetition, so we try to give everyone a very rich variety of experiences during their time at General.

### GUILDS

---

#### GUILD OF SACRISTANS

Sacristans set up before and clean up after services, and maintain the chapel and sacristy in good order. Sacristans generally serve one day per week, and also train other students in their liturgical roles. There are two Co-Chief Sacristans, who serve for one year and are elected from within the guild. Membership in the guild is voluntary, but all students are encouraged to join. Learning benefits include learning how a very busy collegiate chapel operates, as well as learning to use all the liturgical resources of the Episcopal Church. Anyone interested should contact the Co-Chief Sacristans.

---

#### GUILD OF PRECENTORS

Precentors take responsibility for cantoring psalms and other music at services, and generally prompt the singing of the entire community. The Guild also sings Compline in the chapel each Monday at 8:15 PM (the entire community is invited to attend). Vocal skills and music reading is necessary. Anyone interested should contact the Chief Precentor.

---

## GUILD OF CHIMERS

The chapel tower houses a set of fifteen tubular bells, a gift from Dean Hoffman in 1889. The chimes sing out to the campus and neighborhood as we call people to worship by playing hymns for ten minutes before certain services. All community members are welcome to join. While sight reading is helpful, it is not required. Anyone interested should contact the Chief Chimer.

---

## SPECIAL CHAPEL SERVICES

When authorized as an exception by the Dean/President, the sacrament of Holy Baptism can be administered at the Chapel of the Good Shepherd. Likewise, weddings can also occur there when authorized.

Consult the Dean/President for use of the Chapel, the organist for musical arrangements, and the Chief Chimer for ringing of the chimes. Record all services in the sacristy register.

---

## VESTMENTS

If you do not own choir dress, please consider purchasing a cassock and surplice prior to your arrival at General Seminary or soon thereafter. The cassock may be either the double-breasted Anglican style or the single-breasted Roman style. The cassock should be at least ankle length, just short enough to insure safety when walking. The surplice should be of the Old English style and no more than six inches shorter than your cassock. If there are no clerical supply stores in your area, either C. M. Almy or J. Wippell will be able to furnish the required vestments. Be aware if you decide to deal with J. Wippell that you will need a longer lead time as their items are shipped from England. The contact information for these companies is:

C.M. Almy & Son, Inc., P.O. Box 2635 Greenwich, CT 06836-2635 (203) 531-7600 [www.almy.com](http://www.almy.com)

J. Wippell & Co., Ltd. , P.O. Box 468 Branchville, NJ 07826 (973) 948-2134 [www.wippell.com](http://www.wippell.com)

---

## SERVICES, OFFERINGS AND FACILITIES

---

### SERVICES AND OFFERINGS

#### CHILD-CARE: THE CHILDREN'S GARDEN NURSERY AND PRESCHOOL

The Children's Garden Nursery and Preschool is a year-round, on-site child-care center located in Lorillard Hall (2 mos-2 yrs) and 422 W. 20th St. (3- and 4-year-olds). Licensed by the New York City Health Department, it is attended by the youngest children of General Seminary students, staff and faculty and by children from Chelsea. Teachers are Seminary employees with credentials in childcare and experience. Full-time (8-6 daily) and part-time schedules are available.

Beginning with infants, each child receives individualized care, with a high ration of staff to children (1:3 for infants; 1:4 for toddlers and preschoolers). Throughout the day children participate in many mixed-aged activities. Preschoolers

perform their favorite stories for the toddlers, toddlers accompany the preschoolers to the playground for exercise and exploration, and children visit between connecting classrooms. The curriculum is based on the children's interests, with a special emphasis on the outdoors. Music, art, cooking, science, math and language arts enhance studies of the seasons, families, friends, food, neighborhoods, bugs, etc.

All full-time matriculated General Seminary students are given an automatic 10% discount of Children's Garden tuition. Any General Seminary student can apply for additional scholarship aid of up to 50% of the Children's Garden tuition through the Financial Aid office.

For more on childcare options and local public schools, please contact Ms. Brooke Savitsky, Director of the Pre-school, via e-mail at [savitsky@gts.edu](mailto:savitsky@gts.edu) or telephone 646.717.9759. More information on nearby public and private schools is available by logging onto the website [www.insideschools.org](http://www.insideschools.org).

Please note: parents who hope to send their children to private school are encouraged to begin exploring options as much as a year prior to coming to New York.

## COMMUNITY COUNCIL

General Seminary has long sponsored and funded a Community Council which includes representatives from across the Seminary community. The Community Council meets monthly to plan events, discuss current issues, develop community initiatives, and help facilitate the overall well-being of the seminary community. Each fall a student president and other students, faculty, spouses and staff are elected to represent the community and student body. Various sub-committees exist within the Community Council which focus on specific areas of communal living; Community Life, Mission & Social Justice, Communications, Operations, etc. The Community Council is at the heart of student living and allocates money for nearly all other student groups and organizations on campus.

## DEPLOYMENT: DISCERNMENT OF MINISTRY AFTER GRADUATION

General Seminary is intentional about assisting all students in their discernment of new ministries upon graduation from seminary. Individualized Coaching in Leadership and Vocational Development is provided by the Office of Advancement throughout your time at General Seminary. Workshops and seminars are provided to explore résumé, interview, and OTM profile preparation.

The Director of Development, Alumni, and Church Relations is always available to fine-tune résumés and profiles and discuss the process of discerning job opportunities -- for summer employment as well as employment after graduation. Each Easter/Spring the Church Pension Group hosts an event introducing Middlers and seniors pursuing ordination to the ins and outs of the Pension Fund, Compensation Packages, Clergy Taxes, and Debt Management. Students not seeking ordained ministries are encouraged to form groups and/or meet with the Director of Development, Alumni, and Church Relations to explore their gifts and skills in lay leadership roles.

Rectors, parish search committees, and diocesan deployment officers from around the country are encouraged to interview students for openings in their congregations and other organizations. The Advancement Office assists interviewers with lodging and with coordinating specific interview time slots with students. Although some students each year are placed by their bishops in their home dioceses, many students are released by their dioceses to explore opportunities in other geographic areas.

Students are encouraged to meet regularly with the Director of Development, Alumni, and Church Relations regarding their own personal discernment, as well as the process in their Diocese. It remains a priority of General Seminary to

prepare and assist students in accomplishing their own individual career discernment in the most positive and productive manner possible.

## GWENDYLN SIMMONS ARTS FUND

The Arts Fund at The General Seminary was established for the purpose of encouraging students to take advantage of the many cultural opportunities available to them in New York City by providing a financial subsidy for attendance at such an event. Participation is optional. Students should be aware that The Arts Fund is funded by a generous but small endowment, and annual funds are limited to the approved draw on the endowment. Therefore, students are asked to please check in advance that the fund is currently solvent, as the Seminary is under no obligation and will not make reimbursement if funds are not available. The Arts Fund is administered by the Office for Institutional Advancement.

Guidelines for the Arts Fund are as follows: Each full-time student may submit one ticket each academic semester from a theatrical or musical performance that they have attended (sports activities are not included), for which they will be reimbursed one-half the cost, up to \$50.00 per ticket. Students may also submit one ticket stub each academic semester for their spouse, for which they will be reimbursed one-half the cost, up to \$50.00. **The stubs must be submitted in the term in which the student attended the event.** Ticket costs for children, friends, and other family members are not covered by The Arts Fund and are totally at the student's expense.

## ID CARDS

The Seminary issues all matriculated students a swipe card. This will enable you to enter the Close as well as campus buildings. For students with smartphones, a Photo ID is produced through the Populi App. This photo ID can serve as official evidence of your status as a matriculated students. Students who require a printed photo ID may request one through the Welcome Center. Please contact the Welcome Center to arrange a time to create your ID card. It is the responsibility of each student to safeguard this card and report any loss of a card immediately to the Welcome Center. Cards should never be lent to anyone. All areas accessed by a swipe card are logged. Please note there is a fee for replacement cards.

## INFORMATION TECHNOLOGY

Students at General need to have a basic proficiency with information technology. Students will be required to use computers for word processing, web-based research, email, and for interactions with faculty via the Student Information System / Learning Management System (Populi). All courses at General use Populi as a repository for syllabi and booklists. Most courses will use Populi as a means for uploading assigned work to instructors. Some courses will use Populi as a significant learning tool, for both asynchronous and synchronous learning. During the Wisdom Year in the M.Div., a majority of courses may be taken in the context of the Wisdom Year Residency. Access to Populi is maintained by the Office of the Registrar.

The IT Department's mission is to develop educationally sound uses of technology while supporting and expanding the Seminary's computing infrastructure. The IT Department oversees and manages the Seminary's local area network, e-mail service, high speed internet, and wireless network. Its work provides IT resources to all matriculated students, faculty and staff of the Seminary. For more information, see Appendix I: Information Technology Policies.

## MENTAL HEALTH SERVICES

Mental Health Services are provided by Kenwood Psychological Services, New York's largest provider of assistance to

the religious community. They have extensive support services designed specifically for clergy and churches. Kenwood has a staff of more than 75 mental health professionals, psychologists, psychiatrists, social workers and pastoral counselors, with practice in a wide variety of specialties. The key to using Kenwood Psychological Services, and one of the primary reasons for their success, is the attention given to matching you with the professional best suited to your needs; therefore, Kenwood requires an intake interview in order to make this all important determination.

Accessing the services of Kenwood Psychological Services is solely at your initiative. To do so you need only phone the office of Dr. David M. Kelley, Ph.D., Director of Kenwood Psychological Services, in Manhattan at 212-744-2121 to arrange for an intake interview.

At no time will anyone from the Seminary or your Diocese have any knowledge that you have accessed the services of Kenwood unless you seek a referral from the Seminary, or in the event that, if required by your Diocese to seek counsel or evaluation, you choose Kenwood to provide the service.

The cost to you is based upon a sliding scale that is determined solely on an ability to pay. By engaging Kenwood Psychological Services as official provider the Seminary has been able to negotiate favorable rates. The other factor affecting cost will be the determination of the level of care to meet your needs, which will determine the level of expertise necessary to provide such care. There is no reimbursement from the Seminary for using Kenwood Psychological Services. If you have private insurance that provides reimbursement for mental health services please make sure that you follow your providers' requirements for reimbursement. Kenwood subscribes to most insurance plans.

## OPPORTUNITIES FOR GLOBAL ENGAGEMENT

Global engagement is an important dimension of the Seminary's mission to form leaders for the church in a changing world, and it is expressed in a number of ways. Cross-cultural exposure and/or study in other parts of the world are a vital dimension of seminary formation, affirmed by successive General Conventions of The Episcopal Church. Grants are available to assist in this education.

Each year, grants are made on a competitive basis by the Seminary Consultation on Mission (SCOM), an endowed collaboration among the accredited Episcopal seminaries, for cross-cultural exposure and/or study abroad, especially in Africa, Asia, the Caribbean, Latin America, or the Pacific. Projects must be for a minimum of three weeks and may take place in January, a summer, or be semester-long. The application deadline is usually Nov. 1 for an 18-month period-for instance, Jan. 1, 2016 for Aug. 31, 2017.

The Evangelical Education Society (EES), based in Virginia, makes grants on a broader basis, including projects abroad, and has a February deadline. Those planning projects are encouraged to consult with The Dean/President, who is General's SCOM representative. Students have recently received grants for cross-cultural engagement in Ghana and South Africa.

Internships are often available in departments and agencies at The Episcopal Church Center that have international work, such as Partnerships, Ministry Leadership, Episcopal Relief and Development, Episcopal Migration Ministries, Peace and Justice Ministries, Colleges and Universities of the Anglican Communion, Ecumenical and Interfaith Relations, the Office of the Bishop Suffragan for Chaplaincies, and the Office of the Anglican Observer at the United Nations.

## POPULI

The General Theological Seminary uses Populi as its integrated Student Information and Learning Management System. All students are given a Populi login and password upon admission to the institution. Access to Populi is maintained by the Office of the Registrar.

## SPIRITUAL DIRECTORS

At the invitation of The Dean/President and the Director of the Center for Christian Spirituality (CCS), several spiritual directors—lay and ordained, Episcopal and Lutheran—visit the Seminary regularly during the academic year to offer spiritual guidance to members of the Seminary community. Notices about when spiritual directors will be on campus are posted in the Penguin Post.

## WRITING SUPPORT CENTER

In addition to its physical and electronic resources, the Keller Library also supports the writing and research needs of the General Seminary community. Assistance is offered in one-on-one appointments and through in-class workshops and library visits. Students are welcome to contact the Writing Support Center librarian in person or by email for assistance with topic development, research methods, academic writing, and citation assistance. The Writing Support Center Librarian is also able to address questions related to the formatting, writing, and development of theses or longer writing projects.

---

## FACILITIES

### COMMUTER LOUNGE

The Commuter Lounge is located in the basement of Dehon/Pintard and is available 24 hours a day. This is a good place to study and meet friends. You may make coffee or tea, and there is a refrigerator and microwave. Students are required to keep the facilities clean and tidy at all times. The maintenance staff cleans any perishables from the refrigerator weekly. The student lounges are not to be used as overnight accommodations.

### COPIERS AND COPY CODES

Copiers for student use are located in the ground floor of the Seabury Building and in the Library. They are activated by ID Cards. Charges are ten cents per copy; a two-sided copy is considered two pages and scanned pages are three cents per page. Students will receive bills from the Business Office for their copy expenses. Contact the Welcome Center for training which will be scheduled during the first three weeks of the Michaelmas/Fall Term.

### FITNESS CENTER

Students, faculty, staff, and their family members may use the fitness center located on the top floor of Sherred Hall. The fitness center is available as per the schedule posted on the door. Any minors using the Fitness Center must be accompanied by, and supervised by, an adult at all times.

### LOCKERS

Lockers are available for non-residential students in the Commuter Lounge located adjacent to the Student Lounge in the basement of Dehon/Pintard. Lockers are also available to non-residential students in the Christoph Keller, Jr.

Library complex, which are equipped with keyed locks. These lockers can be assigned (keys given) by the Circulation Desk of the library. Library lockers are assigned for a whole semester.

## THE MAIL ROOM

The mailroom is located in the Moore Building at the street level of the 21st Street entrance to General Seminary. The mailroom hours are Monday through Friday, 8:00 a.m. to 5:30 p.m. Students are assigned a mailbox number which will be used for the duration of your time here until you graduate. The mailroom is closed on all holidays observed by the USPS. We request that everyone keep their mailboxes locked at all times.

**Mail Service:** The postal address is: 440 W. 21st Street, New York, 10011-4977.

Please be sure to check the manner in which deliveries will be sent. The Welcome Center staff will notify you if you have an express mail delivery for pick-up; all other items will be sent to the mailroom unless you specify otherwise. Heavy items are normally held at the Welcome Center for pick-up. Items must be collected on the day you are notified.

**When you leave General Seminary:** Please notify your vendors and contacts of your new forwarding address. General will forward your mail for at least 30 days after you leave the Seminary.

## MEETING ROOMS

Room reservations may be reserved through the office of the Vice President of Operations. The Seminary reserves the right to host and or rent out meeting rooms to other educational and non- educational institutions for a fee. Students are permitted to reserve this space on a first come first served basis, and should check the Public calendar for Seminary events before scheduling a meeting or event. You must request permission from the Dean/President to hold events/meetings. Rooms must be cleared of all materials and garbage and lights turned off at the end of your event/meeting

## ST LYDIA'S

Just around the corner from the Welcome Center, St Lydia's student lounge offers students a place to fuel-up or re-charge early in the morning or between class sessions. Students can help themselves to freshly baked treats, teas or coffees.

## WELCOME CENTER

The Seminary switchboard is open from 8:00 a.m. to 9:00 pm. Monday – Friday; Saturday 10:00 a.m. – 9:00 p.m.; Sunday 12:00 noon – 9:00 p.m. If you expect guests when the switchboard is closed, please meet them at the main (440 21st Street) entrance. Welcome Center personnel do not make personal phone calls for anyone in the Seminary.

The Welcome Center staff is not allowed to accept furniture or appliance deliveries. The student and or resident must be present. As a courtesy, please notify the Welcome Center if you are leaving the campus for an extended period of time.

## CAMPUS POLICIES

### STUDENT LIFE POLICIES

#### HEALTH INSURANCE

All full-time students residing on the Close are required to have health insurance and show proof of this at the time of registration. Health Insurance is offered by The Episcopal Church Medical Trust (ECMT).

Students are offered a choice of two different coverage plans within the Program. Each plan offers similar services, but at different costs and with different coverage limits. All offer affordable out-of-pocket costs for basic health care needs, preventive services, dependent coverage, and access to network providers. Brochures with complete descriptions of each of the health plans, schedule of benefits are available on the Church Pension Group website:

<https://www.cpg.org/seminarians/insurance/health-and-wellness/medical-benefit-summary/medical-plans/>

#### LOSS OR DAMAGE TO PERSONAL BELONGINGS

General Seminary is not responsible for loss or damage to personal belongings. The Seminary recommends rental insurance to protect your property. If something has been stolen, a report must be made to the Police Department and to the Welcome Center personnel. Campus residents, please remember to lock the door to your unit upon entering and leaving.

#### SMOKING

The New York City Clean Air Act of April 6, 1988 prohibits smoking in educational institutions in any areas used by the general public and employees in the performance of their duties. In compliance with these restrictions, the General Theological Seminary has adopted the following policy: ***Smoking is NOT permitted on campus.***

Further, in May 2011, New York City's Mayor Bloomberg signed a bill prohibiting smoking in all city parks, beaches, and pedestrian plazas. In keeping with this bill, and with our commitment to providing an environment conducive to wellness, The General Theological Seminary asks that ***all students, staff, faculty, residents and visitors refrain from smoking on the grounds of the seminary, whether indoors or outside on the Close.***

As is common practice in most establishments in New York City, please move away from the gates a good distance when you are on 20<sup>th</sup> and 21 Streets smoking and please do not litter the sidewalks with cigarette butts.

### HOUSING POLICIES

#### LIVING IN CHRISTIAN COMMUNITY

The General Theological Seminary expects that the conduct of all members of the Seminary community will reflect the commitment to Christ made in the Baptismal Covenant (*Book of Common Prayer*, pp. 304-5). In this context we seek to treat one another as responsible adults with every effort being made to respect the personal privacy and physical space of both adults and children.

Commitment to Christ demands personal honesty and responsible sexual behavior. Public drunkenness, promiscuity,

predatory behavior, domestic violence, slander, gossip and any forms of abuse, harassment and exploitation are not compatible with our Baptismal Covenant and must not be tolerated. We believe that life lived in accordance with the Baptismal Covenant is not a burden but an invitation to that deeper freedom that is ours in Christ.

Since the residential nature of the Seminary assists us in achieving our mission, faculty and students are encouraged to live in Christian community. The Seminary's residential nature should be highly valued, preserved and enhanced. All students, faculty and their residential households are expected to order their lives in accordance with the doctrine, discipline and worship of The Episcopal Church.

## GENERAL HOUSING RULES

---

1. In accordance with the teaching of The Episcopal Church on Holy Matrimony, couples may live in Seminary apartments only if they are married. Cohabitation is not allowed, regardless of duration of stay.
2. Dormitories are designed and approved by the DOB (department of buildings) as single occupancy units. Overnight guests are not permitted in dorm rooms. If you are in a studio apartment or larger, you are allowed to have a guest. Only the specified student and or spouse are allowed to reside in our housing units, as per the living license's agreement. For fire safety reasons, please notify the Welcome Center personnel of any guests staying overnight.
3. Seminary residential housing will be apportioned according to the following order of priorities: Among students, requests will be granted annually according to three criteria: first, anticipated length of residence (in general first year M.Div's., M.A's., transfer students with two or more years remaining, S.T.M.'s., Anglican Studies, and FT-ND) second, date of application, and third need (including but not limited to the size of the household).
4. The Seminary encourages students and residents to purchase low-cost renter's insurance to cover their personal effects.
5. When you leave the Close for an extended period (*i.e.* January or summer), please leave details of your itinerary with the Seminary. The Department of Homeland Security asks that we be able to locate you in case of an emergency.
6. The infrastructure of the seminary cannot support apartments which, in addition to the typical requirements of a student's household, also include a spouse/partner's home office.

## THE CLOSE, LAWNS AND GARDENS

The Close is open to the public during the school year (beginning at the first day of classes of Michaelmas/Fall Term and ending with the last day of classes of Easter/Spring Term) from 10:00 a.m. to 5:00 pm. Monday through Friday. The Close is open to the public during the summer (beginning Saturday of Memorial Day Weekend and ending Saturday of Labor Day weekend) from 10a.m. to 5p.m. At certain times of the year, the Close is closed for special functions. The Welcome Center staff will notify visitors to the 21st Street entrance when this is the case. To help facilitate quiet contemplation, the Close is not open to visitors on Sunday. During vacations and exam periods, restricted hours are also observed.

At times throughout the year, the lawn, patio, chapel, refectory and other parts of the Close may be restricted to residents. Residents may be asked to use alternative means of entering or exiting the Close and may be required to limit their access to common areas. This is to accommodate the use of our facilities by paying outside parties. Such income is a vital facet of our operational strategy. Every effort is made to reduce the disturbance to our residents

caused by such restrictions, however residents are expected to treat outside guests with patience and Christian Hospitality. For questions or concerns about the use of the Close by outside parties, please be in touch with the VP for Operations. -

The following rules are intended to help all members of the Community enjoy the Close together.

1. Use of the lawns for reading, conversation, study groups, and relaxation is encouraged.
2. To preserve the grass, please minimize play and regularly organized games taking place on the lawn. Bicycles, dogs, skates, or roller blades are strictly not permitted on the lawns.
3. No one may walk through, run, or play in the garden beds.
4. Please do not pick flowers, dig up plants, or cut branches.
5. Please do not move or use gardening equipment. If water from sprinklers makes a footpath inaccessible, please notify a maintenance or staff member who will adjust them.
6. Lawn use may be restricted at times so that re-seeding and other maintenance can be performed. Please comply with all of the signs that are posted.
7. Parents are expected to be responsible for their children's outdoor activities at all times. Children under 12 years old must have adult supervision while playing on the Close. Adult supervision is defined as a child being visible to, and within earshot of, the supervising adult. Children may not enter dormitories or other buildings unless accompanied by an adult. Please do not leave children's toys or other items unattended anywhere on the Close.
8. If your children play in the play yard, please leave the area neat and tidy with toys picked up and trash removed.
9. Please walk your bikes or scooter through the paths and building lobbies. Skateboards are not allowed on the Close.
10. All bikes should be locked to bike racks, located in the basement of Moore Building. However, the Seminary is not responsible for missing or stolen bikes, including those that have been secured to bike racks. Please do not leave unattended bikes blocking Close footpaths or any inside hallway or stairwell. Facilities staff members have been instructed to remove all such hazards immediately.
11. Students and Residents residing at the Seminary may use the outdoor grills on the patio area in the West Quad. Please make sure the grill you use is at least 15 feet away from trees and shrubs and never leave it unattended. Please thoroughly clean up after, and in particular ensure that hot coals are cooled and extinguished and that flammable materials, fire pokers, etc. are safely stowed away, and that the propane is turned **OFF**. Also, please make sure that garbage is discarded in appropriate covered trash receptacles, and benches have been returned to their usual places.
12. Fireworks are not allowed on the Close or in any campus building. For safety reasons, sleeping is not allowed on the grounds.
13. In compliance with NYC regulations, General Seminary is a non-smoking campus. This includes all places on the Close.
14. Please refer to the Pet Policy regarding house pets. Visitors to the Close are not permitted to bring in their pets.

## GARBAGE DISPOSAL AND RECYCLING PROCEDURES

Please place your garbage in the containers in the basement of each building. Objects, such as furniture, that are too large to be placed in the garbage, are not to be left in the basement. They constitute a fire hazard. Contact the Vice President of Operations for instructions for disposal.

The Seminary cooperates fully with New York City recycling laws. Residents of the Seminary should be aware of the following:

**Newspaper and Corrugated Cardboard:** are collected Monday through Friday. Tie papers in bundles of manageable size; flatten and tie cardboard cartons. Residents of the Close should stack newspaper bundles and cardboard in the designated area of the basement of your building.

**Paper:** Blue recycle bins are located throughout campus for waste paper.

**Aluminum cans, glass bottles, plastic bottles, etc.:** Containers are available in the basement of each building to deposit these items. *Please rinse all food and beverage containers thoroughly.* Flattened cans and plastic bottles take up less space and require fewer pickups.

**Deposit cans and bottles:** should be returned to the store for redemption, but can also be placed in recycling bags.

## KEYS

Dormitory Rooms and Apartments keys are issued to occupants on their move-in date. Each set of keys will consist of an Apartment or Dormitory room key and a swipe card.

Keys are not to be duplicated under any circumstances. Request for additional or replacement keys must be submitted to the Welcome Center and the fee for key duplication paid to the Seminary.

## LOCKS

Locks are not to be changed without authorization from the Operations Department.. Having obtained permission, students agree to pay for changing the locks and to provide the Seminary with two duplicate keys per lock. The keys must be keyed to the master.

## LOCK-OUT

In the event you are locked out of your housing unit, contact the Welcome Center to sign out replacement keys. Keys **must** be returned to the Welcome Center attendant, to ensure that we have a set of keys in cases of emergency, or if you are locked out at another time.

## MAINTENANCE REQUESTS

For maintenance assistance, fill out a maintenance work order request on the website. Several requests for the same

location may be placed on one form. Please indicate on the work order form whether the Facilities Department can enter while you are away. This may make it possible to do your repair sooner rather than later. Maintenance work orders are prioritized and attended to as soon as possible.

Do not make maintenance requests by personal contact with maintenance employees. The maintenance staff is instructed to take direction only from the system. A maintenance emergency is one that if not attended to could cause serious injury to individuals or the facility. For example:

- Electrical sparking or shorting of a wire, plug-in, or fuse box.
- Flood or water spillage that could damage floors, walls or electrical equipment.
- No electricity. Please first check your fuse box for a blown fuse. Fuse replacement information is available at the Welcome Center.
- No heat during cold weather.

*In case of an emergency, contact the Welcome Center staff (x321), who will in turn contact the appropriate personnel, both during regular business hours and after business hours.*

#### MAINTENANCE ACCESS TO HOUSING UNITS:

The Seminary reserves the right to gain access to living space for repairs, inspection, or maintenance. Under ordinary circumstances, entry will be scheduled between the hours of 8 a.m. and 4 p.m., Monday through Friday (except holidays); every effort will be made to provide twenty-four advance notice. In the event of an emergency, notice will not be possible.

Storing anything (e.g., bicycles, strollers, children's toys, boxes) in halls, landings or stairwells of any Seminary housing is a violation of New York City fire regulations.

#### ROOM VACATING DEADLINES-MOVING OUT

Students who are not returning must obtain a Housing Clearance Form from the Operations Department. In order for a student's room deposit to be refunded, the clearance form must be signed by administrative staff as follows:

1. The student must meet with the Welcome Center staff to supply a forwarding address and to agree that mail will be forwarded to the student's address for up to 30 days. The mail coordinator then signs his/her section of the Clearance Form.
2. After vacating and cleaning the room or unit, the student must request that the Housing Office staff inspect the unit for damages and verify the condition of appliances and furniture as applicable.
3. General Seminary policy is that the departing student must leave the unit in move-in condition for the next occupant.
4. The form will be signed by the housing office staff. Housing inspections will be done Monday through Friday 9am – 5pm, except on holidays.
5. In the event a student's living quarters are damaged or not properly cleaned, the seminary reserves the right to

hold your entire security deposit.

6. All students keys and swipe cards should be returned to the Operations Department along with the completed Housing Clearance Form. The student will receive a copy for his/her records.
7. The Business Office must sign off that any outstanding account balances, including day care, have been cleared.

## SUBLETTING

Subletting of seminary housing is permitted only during the summer when school is not in session. Such spaces may be sublet in accordance with the provisions of the subletting agreement administered by the Operations Department. Subletting is not permitted without a signed agreement between the student and the seminary's administration.

Students may propose individuals for sublets on their own initiative. In those cases, the student shall be responsible for all payments the sub-lessee fails to make and any damages to the living space caused by the sub-lessee. A student may charge higher than their monthly rent, as compensation for the sub-lessee's use of the student's personal belongings.

The seminary may propose a sub-lessee. In those cases, the student shall not be responsible for any payments that the sub-lessee fails to make or for any damages to seminary property caused by the sub-lessee.

## APPENDICES

### APPENDIX A: ADVERTISING, PROMOTION, RECRUITMENT

It is the policy of this institution that advertising and promotion conducted by or on behalf of The General Theological Seminary shall not be false, misleading, or exaggerated. In keeping with Federal Regulations, recruiters are salaried employees of the institution or volunteers, and to the extent required by 20 USC 1094(a)(20) (United States Code, 1988 edition, Volume 8; Supplement IV, Volume 3 to the 1988 edition; Superintendent of Documents, U. S. Government Printing Office, Washington, DC 20402; 1989, 1993 - available at the Office of Higher and Professional Education, Cultural; Education Center, Room 5B28, Albany, NY 12230). The General Theological Seminary does not provide any commission, bonus, or other incentive payment based directly or indirectly on success in securing enrollments or financial aid to any persons or entities engaged in any student recruiting or admission activities or in making decisions regarding the award of student financial assistance. Further, financial aid is not used as the sole enrollment incentive in recruiting students; and financial aid which is available at most institutions is distinguished from aid available at only the General Theological Seminary. Further information is available from the Director of Financial Aid.

### APPENDIX B: ACCESS TO ACADEMIC RECORDS AND DIRECTORY INFORMATION: POLICIES OF THE GENERAL THEOLOGICAL SEMINARY CONCERNING THE FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA).

The Family Educational Rights and Privacy Act of 1974 (FERPA) requires The General Theological Seminary to protect the privacy of student record information by having and following policies concerning access to students' school records, release of such records, and provision of opportunity for student review and challenge of such records. As is stated in "Students in the Ordination Process" in this catalog students in the ordination process consent to the Seminary sharing information with their ecclesial bodies.

Students' rights are accessible to students via the Catalog which is on the website. Together, FERPA and FERPA regulations provide that (a) each student has a right to inspect and review his or her education records; (b) each student may request that any such record be amended if he or she believes that it is inaccurate, misleading, or otherwise in violation of his or her privacy. If the Seminary decides it will not amend or correct a student's record, the student has a right to a hearing to present evidence that the record is inaccurate, misleading, or in violation of the privacy or other rights of the student; (c) General Seminary will obtain the student's written consent prior to disclosing personally identifiable information about the student from his or her education records, unless such consent is not required by FERPA or FERPA regulations; and (d) each student has a right to file a complaint with the Family Policy Compliance Office of the Department of Education if he or she feels that General Seminary has failed to comply with the requirements of FERPA and the FERPA regulations. Such may be filed with The Family Educational Rights and Privacy Act Office, Department of Education, 400 Maryland Avenue S.W., Washington, DC 20202.

General Seminary has placed responsibility for administration of the FERPA policy with the Registrar; students who have problems or questions related to FERPA should contact the Registrar for help.

---

## DEFINITIONS

For the purposes of this policy, General Seminary has used the following definitions of terms:

**Student:** An individual who is receiving or has received instruction in an on or off-campus program, including an activity which is evaluated towards a grade. The term does not apply to an individual prior to or subsequent to that individual's period of attendance at General Seminary such as a candidate for admission, an alumnus, or a postgraduate intern in another institution.

**Education Records:** Any record (in handwriting, print, tape, film, or other medium) maintained by General Seminary, an employee of General Seminary, or agent of General Seminary, which is directly related to a student, *except:* A personal record kept by a Seminary employee, or agent, which meets the following tests:

- It was made as a personal memory aid;
- It is in the sole possession of the person who made it; and
- The information contained in it has never been revealed or made available to any other person except the maker's temporary substitute.

*(The FERPA and this policy refer to these personal notes as sole possession records.)*

**An employment record used only in relation to an individual's employment by the Seminary:** However, the records related to a student's employment are education records when: (1) The position in which the student is employed depends on the person's status as a student; or, (2) The student receives a grade or credit based on the student's performance as an employee. (3) Records connected with an individual's application for admission to the Seminary prior to the person's actual attendance as an enrolled student. (4) Records which relate to an individual as an alumnus after the person no longer attends or participates in an educational activity for which the Seminary awards a grade or credit. (5) Records maintained by the Seminary used only for the provision of medical or psychiatric treatment. In order to maintain these records separate from education records, the Seminary will enforce the following conditions: No person other than the physicians, psychiatrists, psychologists, or other recognized professionals providing treatment to a student will have access to information contained in the health records. However, such records may be disclosed to other persons under the procedures to meet a health and safety emergency as described in the FERPA. These records may be reviewed by a physician or other appropriate professional of the student's choice.

---

## PROCESS

**Access to Records:** A student who wishes to examine any part of her or his file should make a request *via* email to the Registrar, indicating which records are to be examined. Such records generally include course grades, evaluations, information concerning fulfillment of degree requirements, certain financial aid and admissions documents, and the application for admission.

When a record contains personally identifiable information about more than one student, a student may inspect only that information which relates to the inspecting student. General Seminary reserves the right to refuse to permit a student to inspect and review the following education records:

1. The financial statement of the student's parents, if such is submitted.
2. Statements and letters of recommendation prepared by General Seminary officials or submitted with the student's application for admission which were placed in the student's records before January 1, 1975, or for which right of access has been waived by the student in writing. Except that, if these statements and letters have

been used for any purpose other than that for which they were originally prepared, the student may inspect and review them.

3. Those records which are excluded from the FERPA definition of education records.

General Seminary reserves the right to deny transcripts or copies of records not required by FERPA in any of the following situations:

1. The student has an unpaid financial obligation to the Seminary.
2. There is an unresolved disciplinary action against the student.
3. While there is unresolved litigation between the student and the Seminary.

**Location of Records:** Student files are located in the Registrar's Office, student account records are in the Business Office and financial aid files are located in the Office of the Director of Financial Aid.

**Inspection, Review and/or Amendment of Records:** A student who wishes to inspect and review his/her records should submit a request to the Registrar. The request should identify as accurately as possible the specific records the student wishes to inspect and review. The student will be allowed to review the requested records as soon as possible but in all cases will be permitted to inspect the record within fifteen (15) working days after the Registrar receives the student's request. If for any valid reason such as work hours, distance from a student's place of residence to a record location, or health, a student cannot personally inspect and review the education record, the Seminary will arrange for the student to obtain copies of the record. If a student believes that any of the education records relating to her or him contain information that is inaccurate, misleading, or in violation of his/her rights or privacy, that student may ask General Seminary to correct or delete such information. The student may also ask that additional explanatory material be inserted in the record.

Requests for amendment of a record or the addition of explanatory material should be submitted in writing to the Faculty. The letter should give the reasons for the request, clearly identify what part of the record the student wants changed, and specify why it is inaccurate or misleading. There is no obligation on the part of General Seminary to grant such a request. If General Seminary declines to amend the records as requested by the student, it will so inform the student, and the student may request a hearing. The right to challenge the contents of an educational record may not be used to question substantive educational judgments that have been correctly recorded. For example, a hearing may not be requested to contest the assignment of a grade.

Grades given in the course of study include written evaluations that reflect institutional judgment of the quality of a student's academic performance.

The Faculty will examine the request; discuss it with appropriate General Seminary officials, including the person who initiated the record, the Seminary's legal counsel, and other persons who might have an interest in the questioned item. At the conclusion of this investigation, the Faculty will make a recommendation for the Seminary's action to The Dean/President. The Dean/President will instruct the Faculty whether the record should or should not be changed in accord with the request. If the decision is to change the record, the Registrar will make the change, the requester will be advised in writing that the record is changed and invite the requester to inspect the corrected record. If the Seminary's decision is that the record is correct and should not be changed, the Registrar will prepare and send the requester a letter stating the decision. This letter will also inform the requester that:

- General Seminary will provide an opportunity for a hearing for the requester to present evidence that the record is inaccurate, misleading, or that it violates the privacy or other rights of students.
- The requester may be represented or assisted in the hearing by other parties including an attorney. (The Seminary will not assume the costs for such assistance or representation.)

- The requester (if a hearing is desired) should contact the Faculty to discuss such details as an acceptable hearing officer, time and place for the hearing, and the time needed to present evidence. (The Seminary will not be bound by the requester's wishes in these matters but will, so far as possible, arrange the hearing as the requester wishes.)

**Conduct of a Hearing:** The Faculty will report to The Dean/President that the requester has asked for a hearing and recommend a hearing officer, time, and place. The Dean/President will formally appoint a hearing officer and advise the Faculty of the appointment. The Faculty will then arrange for the place, set a time for the hearing, and notify the requester of the arrangements. At the hearing, the requester will be allowed a full and fair opportunity to present the evidence and testimony to support the requester's belief that the challenged material in the education record is inaccurate, misleading, or in violation of the privacy or other rights of the student. General Seminary reserves the right to challenge evidence and cross-examine witnesses, and it will allow the requester to challenge evidence it presents and cross-examine witnesses it calls in the hearing. Within a reasonable period of time, the hearing officer will prepare a summary of the evidence presented at the hearing and make a recommendation, based solely on evidence presented at the hearing, concerning the request to change the record. The hearing officer will present the summary of the evidence and the recommendation to The Dean/President.

The Dean/President will advise the Faculty and Registrar of the Seminary's decision and provide the Registrar with a copy of the summary of the evidence presented at the hearing.

**Post-Hearing Decision:** If the decision of General Seminary is that it should change the student's record, the Registrar will make the change. The Registrar will then advise the requester in writing outlining the exact changes that the Registrar will make. If the Seminary decides it will not change the record, the Registrar will prepare a written notice to the requester. The notice will include:

1. The Seminary's decision not to change the record;
2. A copy of the summary of the evidence presented at the hearing and a written statement of the reasons for General Seminary's decision; and
3. Advice to the requester that he or she may place in the record an explanatory statement giving any reasons the requester may have for disagreeing with the Seminary's decision and the basis for the person's belief that the record is incorrect.

When General Seminary receives an explanatory statement from a requester after a hearing, it will maintain the statement as part of the student's education record as long as it maintains the questioned part of the record. Whenever the questioned part of the record is disclosed, the explanatory statement will also be disclosed.

**Disclosure of Personally Identifiable Information** Prior to disclosing personally identifiable information from a student's education records, the Seminary will obtain the student's signed and dated written consent to such disclosure, unless consent is not required by law. Such consent is not needed for disclosure of directory information.

1. To the student;
2. To school officials with legitimate educational interests; school officials having a legitimate educational interest include any General Seminary employee acting within the scope of her or his General Seminary employment, and any duly appointed agent or representative of General Seminary acting within the scope of his or her appointment.
3. To parents of a dependent student;
4. To accrediting, testing and similar organizations;
5. To specified officials for audit or evaluation purposes.

6. To certain federal, state, and local officials, in each case as specified in Subpart D of the FERPA Regulations, 34 C.F.R. Part 99;
7. In connection with financial aid for which the student has applied or received, under the conditions set forth in the FERPA Regulations.
8. To comply with a subpoena or judicial order, provided that the Seminary attempts to notify the student of the order or subpoena before complying with it (unless, in the case of a Federal grand jury subpoena or other subpoena issued for a law enforcement purpose, the subpoena orders that such notification not be made). Permission is not needed for disclosure to a court when the Seminary has initiated legal action against a student or when necessary for the Seminary to defend itself when a student has initiated action against it.
9. To appropriate parties in connection with an emergency when the information is necessary to protect the health or safety of the student or other individuals. The interpretation of a health or safety emergency is to be strictly construed.
  - (a) When forwarding education records to the officials of another institution in which a student seeks or intends to enroll if that institution requests such records, or (b) if the student is enrolled in, or receiving services from, that institution while she or he is attending General Seminary. The student's consent is not required for such disclosure, nor is any other notice of the transfer required, although a copy of each record so disclosed will be provided to the student if the student asks for it.

**Notice Designating Directory Information** FERPA requires that General Seminary have a policy defining what information is directory information, that is, information which can be released to family or third parties upon request, and what is protected information which cannot be released without the permission of the student, except in very specific circumstances (such as a court subpoena). From time to time General Seminary updates and identifies the data that will be designated as directory information. This information can be released to the public without the student's consent if the requester follows specific request procedures detailed below. A student can have all information designated as confidential by submitting a written request to the Registrar. General Seminary defines the following as directory information:

1. The student's first name, middle initial and last name,
2. The city and state of the student's billing address,
3. The student's declared program(s) of study,
4. The student's dates of attendance and enrollment status (full- or part-time) for all period(s) of enrollment,
5. Academic degrees and awards received,
6. Past and present participation in officially recognized activities (including positions held and official statistics related to such participation and performance).

\*Under federal law, address information, telephone listings, and age are also considered directory information for military recruitment purposes.

Any other information, such as schedule, course listing, and grades are considered to be personally identifiable information and cannot be released to third parties, including parents and spouses, without the student's written consent.

**The Procedure for Third Parties to Request General Seminary Directory Information** Third parties seeking directory information should submit a request to the Registrar's office. Requests for confirmation of academic degrees, academic awards/honors, and dates of attendance by employers and colleges, and the confirmation of enrollment status for insurance purposes may be taken by telephone, but it is the policy of the Registrar's office to request a signed letter or fax on the letterhead of the requesting agency, company, or school, as a confirmation of the telephone request.

If the request is being made by an individual, the request needs to indicate the address and phone number of the requester and the reason for the request.

Requests for an entire student list, a student list by degree or class, or any requests from military sources under the Solomon Amendment should be directed to the Registrar's office.

Questions about the above policy should be referred to the Registrar, who can be contacted *via email at* [registrar@gts.edu](mailto:registrar@gts.edu), or by phone at (x235).

## APPENDIX C: THE GENERAL THEOLOGICAL SEMINARY STUDENT DISABILITY POLICY AND SERVICES

The Seminary is committed to meeting the needs of qualified students with disabilities who meet the academic and technical standards requisite for admission to the Seminary or participation in the Seminary's educational programs or activities. It is the Seminary's intent to provide reasonable accommodations to qualified students with disabilities in order to afford them full participation in the Seminary's programs and activities and give them equal opportunity to attain the same quality of education as students without disabilities.

The Registrar coordinates services for qualified students with disabilities in accordance to Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990, as amended. These national civil rights laws are designed to prohibit discrimination on the basis of a disability which substantially limits a major life activity. Upon request for reasonable accommodation from a qualified student, the Seminary is responsible for determining the appropriate academic accommodation, adjustments or auxiliary aids for such a disability. If a student disagrees with the Seminary's determination, the Seminary's grievance procedure is available to resolve any dispute.

---

### REQUEST FOR REASONABLE ACCOMMODATION

It is the student's responsibility to notify the Seminary of any disability, procure the necessary documentation of such disability and request reasonable accommodations, such as modifications of programs, appropriate academic adjustments or auxiliary aids that enable them to participate in and benefit from the Seminary's educational programs and activities. The Office of the Registrar handles all requests for disability-related services. It is not sufficient to notify a professor; a student with a disability seeking a reasonable accommodation must follow the policy and procedure set forth herein for notice to be effective.

If a student needs disability related services, including reasonable academic accommodations, the student should do the following:

1. Complete the Disability Service Request from the Office of the Registrar.
2. Provide to the Office of the Registrar clinical documentation of the disability prepared by an appropriate medical professional. The medical documentation must outline the disability and its duration, as well as limitations and anticipated need, in accordance with the following reasonable guidelines and procedures:
  - The evaluation must be by a clinician with appropriate qualifications, whose credentials are presented in reasonable detail in the evaluation. The diagnosing clinician cannot be a member of the student's immediate or extended family. The clinician must be qualified to make a diagnosis in the area of specialization.
  - The evaluation should be written on professional letterhead and establish a current need for accommodation. Often, but not always, this means a recent evaluation (usually within 6 months, but no more than one year). The evaluation should contain the date of the last appointment with the student.

- The clinician must clearly indicate the disability with which the student has been diagnosed, and information such as the date of the diagnosis and how the diagnosis was reached.
- The evaluation must clearly support the claimed disability with relevant medical and other history, including a description of current treatments and assistive devices and technologies (if any), with estimated effectiveness in ameliorating the impact of the disability.
- The evaluation must include a description of the functional limitations the student experiences as a result of the disability (ie: how the disability affects a major life activity and academic performance), which specifically addresses a graduate residential and educational setting.
- The documentation must clearly support the need for the requested accommodation(s).

For a student with an undiagnosed disability, he or she should seek testing and appropriate medical documentation *in advance* of seeking an accommodation.

The Registrar will review the documentation upon receipt and may consult with the student's clinician (if clarification is needed) upon receiving written consent from the student (the consent form is included in the disability service request form). The Registrar will then meet with the student to determine what accommodations will be reasonable and/or appropriate.

If a student's request for reasonable academic accommodations has been denied, or a student disagrees with a reasonable accommodation decision made by the Registrar, a student may appeal the decision of the Registrar by petitioning the Academic Dean in writing within 15 days of being informed of the Registrar's decision. The petition should include the original request, information about the accommodation offered by the Registrar, if any, and the reason(s) that the student feels the accommodation offered does not adequately meet the student's disability needs. The Academic Dean will inform the student of a decision within 10 days. The Academic Dean's decision is not subject to appeal with the Seminary.

If a student believes the Seminary is in violation of applicable law with respect to a request for a non-academic accommodation, a student may appeal. If a student wishes to file a complaint, the student should contact the Registrar, who will conduct the investigation of the complaint. All complaints will be investigated promptly. Appeals of the Seminary's decision may be directed in writing to the Dean/President of the Seminary.

For more information about services to students with disabilities, or to file a complaint about disability access, please contact the Registrar.

If a student is dissatisfied with the outcome of the Seminary's grievance procedure, he or she may file a complaint against the Seminary with Office for Civil Rights.

The Seminary prohibits retaliation against any student who exercises their rights to request a reasonable accommodation under applicable law, or because they have filed a grievance or taken part in the grievance procedure in good faith.

The Family Educational Rights Privacy Act (FERPA) regulates disclosure of disability documentation and records maintained by the General Seminary, which is not a part of the student's permanent academic record. Under this Federal law, prior written consent by the student is required before the General Seminary may release disability documentation or records.

FERPA provides exceptions to the general requirement to seek student consent prior to releasing personally identifiable information from educational records. One of the exceptions authorizes the General Seminary to release information to any school official who has a "legitimate educational interest." Another exception is for health and

safety emergencies.

A school official has a legitimate educational interest to a student's education record if the official needs to review an education record in order to fulfill his or her professional responsibilities for the Seminary. Accordingly, professors or other Seminary officials may request information about the impact of a student's disability on her/his ability to learn. The Seminary will only share information with other Seminary officials when appropriate and will carefully balance a student's request for confidentiality and the request for additional, relevant information about the student. The Seminary seeks to preserve the student's wish to keep her/his disability information and status confidential. The Seminary is extremely sensitive to this issue.

## APPENDIX E: AFFIRMATIVE ACTION AND EQUITABLE EMPLOYMENT

The General Theological Seminary admits students without regard to race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as specified by the Canons of the Episcopal Church. General Seminary is also committed to a program of fully equitable employment opportunity and affirmative action, seeking to recognize the God-given gifts that may be found in any person considered for employment. Discrimination based on race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, age and where appropriate, creed, is prohibited in all personnel matters, including recruitment and hiring, job descriptions, training, promotion, salary and other compensation or benefits, transfers, terminations, and retirement.

## APPENDIX F: CONSUMER COMPLAINTS

Any person who believes he or she has been aggrieved by an institution on or after May 4, 1994 may file a written complaint with the New York State Education Department within three years of the alleged incident(s). Complaints shall be received in a form prescribed by the department. The regulations of the State Education Department recite that in response to a written complaint, the department shall:

1. Send the complainant a notice acknowledging such written complaint and requesting further information if necessary;
2. When appropriate, advise the institution involved that a written complaint has been received and, when appropriate, the nature of the complaint; and
3. either: a) conduct a complaint review to respond to the complaint pursuant to the authority in Education Law or the Regulations of the Commissioner of Education, or b) dispose of the complaint by referring it to an appropriate entity for resolution.

Upon conclusion of the department's complaint review or upon disposition of the complaint by referral to another entity for resolution, the department shall issue a written notice to the complainant and, when appropriate, to the institution involved, describing the disposition of the complaint. For a copy of the regulation, or for further information on filing a complaint, please contact The Dean/President's office.

## APPENDIX G: INCIDENT REPORTING - STATE AND FEDERAL LAW REQUIRE THAT ALL INCIDENTS (THEFT, BURGLARY, RAPE, ASSAULT, ETC.) BE REPORTED TO THE WELCOME CENTER

The Seminary maintains incident logs to ensure compliance with Seminary policies, State and Federal law, and to document safety, security and service delivery quality. A safety and security incident can be defined as any event or situation that has either already occurred or which has a reasonable probability of occurring, which might be or might lead to an unsafe or unsecured situation. Obvious examples are burglaries, suspicious or menacing strangers, objects

falling from buildings, open doors to secured areas, etc. What represents an incident may involve judgment and it is impossible to define every event and situation that could be defined as an incident. Accordingly, if in doubt, report the event or situation to the Welcome Center personnel. The person at the Welcome Center has procedures which guide the desk personnel in the appropriate action(s) to deal with a given event or situation. Here is the information necessary to completely report an incident to the Welcome Center:

1. Specify the location of the incident (Be as specific as possible, e.g., building, room, on the sidewalk in front of ....., etc.),
2. Specify the date and time of the incident,
3. Give a full account of the incident,
4. Supply the names (if you know them) or description (if you do not know their names) of people involved and at the scene of the incident,
5. Was anyone hurt? If so, how? (the most important data needed),
6. Was anyone contacted prior to the advisement to the Welcome Center (e.g., 911)?,
7. Was any property stolen or damaged?,
8. Was there any follow-up? (e.g., Did the police/fire department/ambulance come?).

## APPENDIX H. SEXUAL ASSAULT

Rape or other sexual assault can occur in a wide variety of situations without respect to age or gender. If you are assaulted on the General Theological Seminary campus, you can immediately ask for assistance from the Office of The Dean/President. Assaults occurring after regular office hours should be reported at once to the Dean/President

If you are assaulted off-campus, you can get help from the Seminary, a friend, or call 911 or the 24-hour NYPD sex crimes hotline: (212) 267-RAPE) or our local Tenth Precinct: (212) 741-8211. Other resources include:

NYC Rape Crisis Hotline	212-673-3000
Safe Horizon: Rape and Sexual Assault Hotline	800-621-4673 www.safehorizon.org
Safe Horizon: Domestic Violence Hotline	212-577-7777
NYC Gay and Lesbian Anti-Violence Project	212-714-1141
New York Asian Women's Center	888-888-7702
NYC Alliance Against Sexual Assault	212-229-0345
NYS Victim Information and Notification Everyday (VINE)	888-VINE-4NY (888-846-3469)
NYS Crime Victim's Board	718-923-4325
Urban Justice Center: legal services & advocacy for survivors of Domestic Violence	646-602-5600 www.urbanjustice.org
Women's Survival Space (Brooklyn)	718-439-4612

### WHEN YOU REPORT AN ASSAULT TO OFFICIALS OF THE GENERAL THEOLOGICAL SEMINARY:

1. Your identity will be kept confidential;
2. The Seminary will aid you in securing transportation for medical assistance as required;

3. You will decide whether you wish to contact the police;

The Dean/President or another General Seminary representative will accompany you to the hospital, police or court proceedings should you so desire.

---

#### WHEN YOU REPORT AN ASSAULT TO THE POLICE:

1. A member of the Victims Squad will speak to you.
2. You will decide whether or not you wish to sign an official complaint.

---

#### SEXUAL HARASSMENT, EXPLOITATION, AND ABUSE

We at The General Theological Seminary believe that spiritual growth and well being are best fostered only in a community whose members feel safe from sexual harassment, exploitation, and abuse. We define sexual harassment as persistent sexual attention that is unwanted, including but not restricted to verbal propositions and innuendos, suggestive remarks, inappropriate letters, phone calls, or material of a sexual nature, and requests or demands for sexual favors. Sexual exploitation is sexual contact of a physical nature between adults in an unequal power relationship that may involve inappropriate touching, embraces or assault. Sexual abuse refers to any of the behaviors already specified when the alleged victim is a minor. Sexual harassment, exploitation, and abuse may involve the behavior of a person of either sex against a person of the opposite or same sex. Such behaviors are wrong, are prohibited, and will not be tolerated on the part of students, faculty, or staff at The General Theological Seminary or in any activity related to The General Theological Seminary, including field education settings. Based upon guidelines issued by the Federal Equal Employment Opportunity Commission, three basic criteria determine whether an action constitutes unlawful sexual harassment:

1. submission to the conduct is either an explicit or implicit term or condition of employment or a basis for participation or advancement in an academic program or Seminary activity or benefit;
2. submission to or rejection of the conduct is used as a basis for a decision affecting an individual's employment status or academic standing;
3. the conduct has the purpose or effect of interfering with an individual's performance on the job or in the classroom by creating an intimidating, hostile or offensive work or educational environment.

General Theological Seminary will deal with any such situation in a confidential, timely, impartial and decisive pastoral manner. Complaints will be taken seriously and dealt with appropriately.

Title VII of the Civil Rights Act of 1964, as amended, as well as state and local law, prohibits unlawful discriminatory treatment of any employee based on sex. Persons who feel that they have been victims of any kind of sexual harassment, exploitation, or abuse or who are aware of such an incident, should take the following steps:

1. An initial course of action for any faculty member, staff member, or student who feels that he or she is being sexually harassed is for that person to tell or otherwise inform the harasser that the conduct is unwelcome and must stop.
2. However, in some circumstances this course of action may not be feasible, may be unsuccessful, or the individual may be uncomfortable dealing with the matter in this manner.
3. Anyone may seek advice, information or counseling on matters related to sexual harassment/sexual assault or exploitation without having to lodge an informal or formal grievance. Anyone who feels he/she is being harassed, or are uncertain as to whether what he/she is experiencing is sexual harassment/sexual assault,

and/or desire information as to their options in dealing with sexual harassment/sexual assault are encouraged to talk with the with their faculty advisor or another professor.

4. The individual should speak to the designated Compliance Officers or in a field education setting with the Director of Field Education, or another trusted person as soon as they can. If possible, he/she should prepare with that person a written outline or statement describing the situation.

Every year The Dean/President will appoint a Sexual Harassment Compliance Officer(s). Currently those officers are the Ms. Trecia O'Sullivan and the Reverend Clair McPherson.

The complainant should go to the Sexual Harassment Compliance Officer bringing with him/her the outline or statement that shall be considered a confidential document. The Officer will take the complaint seriously and request permission from the alleged victim to confront the alleged offender with or without the alleged victim's presence. The alleged victim may decide whether or not to be present at the meeting. The Officer may convene a panel consisting of himself/herself and two faculty members selected by the Officer in order to investigate the complaint.

The Officer(s) and the panel will meet with the accused offender to acquaint him or her with the charges that have been made and to hear and consider the alleged offender's response which may be made in writing for purposes of clarity and fairness. It should be made clear that the alleged offender should not have one-on-one contact with the alleged victim until the situation is resolved.

The Officer(s) and the panel will present alleged victim's written statement and the alleged offender's response to The Dean/President. The Dean/President, Officer(s) and panel will assume responsibility of hearing the charges, and will meet with the alleged victim separately from the alleged offender.

While recognizing the serious nature of any charges, every effort will be made to ensure that the alleged offender is given a fair hearing.

The Dean/President, Officer(s), and panel will decide what action is appropriate with respect to the alleged offender. Such action may include dismissal from the student body, in accordance with the policy entitled —*Grounds for Dismissal from the Seminar*” in this catalog, termination of employment or resident status or other discipline within the established norms of due process. In making this decision, an advisory committee from the Faculty, not to exceed two persons, may be convened. In the case where a Priest, Deacon, or Aspirant for Holy Orders is accused, his or her Bishop will be notified. The alleged victim should be notified of what action has been taken and will be offered referrals to find necessary treatment and pastoral support.

While protecting individual confidentiality, procedures will be developed for sharing information with the community when appropriate. If the alleged victim or alleged offender feels that he or she has not been dealt with satisfactorily, he or she may request a hearing by a committee of the Board of Trustees. Such a special committee shall be constituted, and the members chosen by the Chair of the Board of Trustees.

If it should happen that The Dean/President is the accused offender, the Chair of the Board of Trustees would assume the role specified to be exercised by The Dean/President in the above procedures.

Article 129-A Section 6450.1-a of the New York State Education Law requires that sexual assault prevention information be disseminated at institutions of higher learning. In addition, the Federal Campus Crime Awareness and Campus Security Act of 1990 requires that institutions make available to all current students, employees, and applicants this same information, along with statistics concerning specific types of crimes.

**Definition:** According to guidelines issued by the U.S. Department of Education Office of Civil Rights and the Equal Employment Commission, the following behavior constitutes sexual harassment:

1. Submission to sexual advances as a condition of employment or education;
2. Acceptance or rejection of these advances or comments affecting your job status, your grades or your professional advancement; or
3. Unwelcome sexual advances or comments interfering with your work or study.

Levels of harassment:

1. Gender harassment: generalized sexist remarks and behavior which convey insulting, degrading, or sexist attitudes;
2. Seductive behavior: unwanted, inappropriate, and offensive physical or verbal sexual advances;
3. Sexual bribery: solicitation of sexual activity or other sex-linked behavior by promise of reward;
4. Sexual coercion: coercion of sexual activity or sex-linked behavior by threat of punishment;
5. Sexual assault: assault or rape.

Examples of conduct considered to be sexual harassment:

1. Insistent invitations for drinks, dinner, dates,
2. Unwanted touching/unnecessary physical contact,
3. Uninvited visits to one's hotel room during conferences,
4. Offensive graffiti,
5. Threats of physical assault,
6. Sending lewd cartoons, cards, presents, or letters,
7. Sexist comments,
8. Describing someone in sexually degrading words,
9. Subtle or overt pressure for sexual interactions,
10. Taking official action or evaluating a person based on sexual attractiveness instead of merit,
11. Assault and rape,
12. Sexual harassment may also occur where third parties are denied benefits or opportunities because of the existence of a sexual relationship between others or where third parties are forced to work or learn in an intimidating, hostile, or offensive environment resulting from the sexual conduct of others,
13. Display of pornographic or sexually offensive materials on computers.

Common reactions to harassment:

1. Changing seminary or graduate school major,
2. Leaving job or city,
3. Depression, anxiety, loss of self-esteem,
4. Headaches, nausea, weight loss or gain, insomnia, high blood pressure, gastrointestinal disorders,
5. Stress in relationships with co-workers, friends, and family.

Strategies for dealing with harassment:

1. Say no immediately. Be direct. Do not ignore the problem.
2. Write a note to the harasser. Describe the incident and how it made you feel. State that you would like the harassment to stop. Send the letter by certified mail; keep a copy.
3. Keep a log. Document each incident. Describe it. Include the dates, time, place, persons involved, witnesses, and exactly what occurred: who said what or who did what and to whom.

4. Talk to the Compliance Officers or your advisor immediately. Speak to a faculty member you trust. Follow the steps for dealing with the problem that are spelled out in the Seminary policy that follows, or Grievance Procedures shown in Conduct Policies in this Handbook.

Retaliation: No employee, applicant for employment, student, or member of the public shall be subject to restraints, interference, coercion or reprisal for action taken in good faith to seek advice concerning a sexual harassment or sexual assault matter, to file a sexual harassment/sexual assault grievance, or to serve as a witness or a panel member in the investigation of a sexual harassment/sexual assault grievance. Acts of retaliation are a violation of this sexual harassment/sexual assault policy and will be investigated and adjudicated accordingly.

Malicious, False Accusations: A grievant whose allegations are found to be both false and brought with malicious intent will be subject to disciplinary action which may include, but is not limited to, written warning, demotion, transfer, suspension, dismissal, expulsion, or termination.

In all cases of sexual harassment, exploitation, and abuse, all procedures are subject to Federal, State, and Municipal law and the Due Process statutes noted in the Constitution and By-Laws of the Seminary.

New York State Penal Law Relating to Sex Offenses Although sexual harassment can be a traumatizing experience, it is generally perceived as a non-violent psychological assault by one person upon another for the purposes of sexual favors, reactions, or other favors. Consent or approval is pursued by the actor. Physical force is not an element of sexual harassment. Once a sexual act is committed upon a person without consent because of physical compulsion, incapacity to consent (due to mental deficiency, incapacitation, physical helplessness, under the age of 17), it becomes a violation of the penal law and becomes a criminal offense. Acts defined as sex offenses in the penal law must have the element of sexual contact. This means any touching of a sexual or other intimate part of a person not married to the actor for purpose of gratifying sexual desire of either party. It includes the touching of actor by the victim, as well as the touching of the victim by the actor, whether directly or through clothing.

## APPENDIX I. INFORMATION TECHNOLOGY: POLICY AND ACCEPTABLE PRACTICES

The IT Department provides information technology, telecommunications and educational technology solutions and services to the students, faculty and administration of The General Theological Seminary. The IT Department actively investigates new technologies and structures to improve management and distribution of information to support the mission of General Seminary.

### ACCEPTABLE USE OF INFORMATION TECHNOLOGY RESOURCES

General Seminary information technology resources have been assembled to facilitate General Seminary's mission. The opportunity to use computing systems and software, internal data networks, and telecommunications systems is important to all members of the Seminary community. To preserve that opportunity for the full community, each faculty member, staff member, and student should review the following guidelines and comply with institutional and external standards for acceptable use of these shared resources. By using General Seminary information technology facilities, equipment and resources, users agree to abide by these guidelines and recommendations as well as all related General Seminary policies and procedures, and applicable federal, state, and local law. Violations of General Seminary policies and procedures and federal, state and local laws may result in General Seminary disciplinary action or referral to appropriate external authorities.

### STATEMENT OF POLICY

The following policy shall apply throughout the Seminary to the provision and use of IT Resources:

- Subject to state and federal laws, rules and/or regulations, and seminary policies on intellectual property, all IT resources acquired or created through the use of Seminary funds, including grant funds and contracts between the Seminary and external funding sources, are the property of the Seminary. All IT resources owned by the Seminary as well as those leased, licensed, or authorized for use are covered by this policy.
- Management responsibility for IT resources lies with the IT Manager, Vice President of Operations and the Dean and President.
- To the extent permitted by law, the Seminary retains all rights of access to its resources as may be necessary to conduct the work of the Seminary. Only faculty, staff and students and other persons who have received permission from the Manager of IT are authorized users of the Seminary's IT resources.
- The Seminary shall take all necessary and prudent measures to maintain the privacy, confidentiality, and integrity of communications and stored data.
- Users of IT resources are expected to follow good security practices as part of these measures. *See below.*
- This policy does not establish a relationship between the Seminary and the users of IT resources. As such there is no guarantee that the use of IT resources, which is a privilege and not a right, will result in an expected and desired level of performance.
- The provision and the use of IT that the Seminary owns, leases, licenses, or has the authority to use is governed by other policies, rules, regulations, and guidelines of the Seminary.
- Any use of Seminary IT resources involving copyrighted materials must comply with applicable provisions of Federal copyright law and specific license agreements.
- By using any General Seminary information technology facilities, equipment and resources users agree to the terms of use and recommendations as well as all related General Seminary policies and procedures, and applicable federal state and local law.
- Violators of General Seminary policies and/or federal, state and local laws are subject to disciplinary actions or referral to appropriate external authorities.

#### RESPONSIBILITIES WITH COMPUTER ACCOUNTS:

You are responsible for all usage on your accounts. You must take all reasonable precautions, including password maintenance and file protection measures, to prevent use of your accounts by unauthorized persons.

IT resources or account(s) may not be used in a manner that interferes with any other individual or network service, and should not use more than your allocated share of computing and network resources. This includes the following:

1. transmitting or making accessible offensive, annoying or harassing material,
2. intentionally damaging the system,
3. intentionally damaging information not belonging to you, or
4. intentionally misusing system resources or allowing misuse of system resources by others.

To insure the security of your account, e-mail and/or network passwords should routinely be changed and in the case of network accounts, should be at least 8 characters in length and a mix of text, symbols and numbers.

#### CYBER-SECURITY AND ILLEGAL ACCESS:

---

Unauthorized access to Seminary computer systems including but not limited to an attempt to access, tamper with, hack, or access another person's physical computer or confidential records, without their permission is expressly

prohibited and will result in serious consequences.

Snooping into seminary computer systems is a serious violation of Seminary policy. If you have no business being there, don't go there. If you accidentally identify a new way to access information, report it to the IT department. Watching other users enter information, and looking at computer disks that do not belong to you, are prohibited. Obtaining, or trying to obtain, other users' passwords, or using programs that compromise security in any way, are violations of General Seminary policy.

Hackers: Never give any information about computer systems out over the telephone, or in any other way. If someone requests such information, get their name and phone number, and tell them you will get right back to them. Report the incident immediately to the IT department. Without your help, the Seminary has little chance of protecting the Seminary's computer systems. Using hacker programs and trying to access computer systems using hacker techniques is prohibited. Trying to hack into third party computer systems using Seminary computers is prohibited, and will be reported to the local authorities. Hacker crimes result in millions of dollars of downtime, lost data, and other problems. If you are caught hacking, it is a serious offense. If you identify vulnerability in the Seminary's computer security system, report it to the computer department.

Viruses, Worms, and Trojan Horses: It is critical that users make certain that data and software installed on Seminary computers are free of viruses. Data and software that have been exposed to any computer, other than Seminary computers, must be scanned before installation. This includes email with attachments (a virus can quickly contaminate your computer when you open an email attachment), inserting a contaminated disk, downloads from the Internet and other sources of data that may be contaminated. Viruses can result in significant damage, and lost productivity. If you are uncertain whether data or software needs to be scanned before installation, ask someone in the IT department. If you identify a virus, worm, or Trojan horse, or what you suspect to be one on a Seminary computer, do not try to fix the problem. Contact the IT department. The principal concern is stopping the contamination before additional damage is done. These programs are most successful when ignored. General Seminary uses a blocking system on all Seminary computers to block files that are commonly used by virus writers. In addition, all computers are scanned for viruses, worms, etc.

Harassment, Threats & Discrimination: It is Seminary policy, and the law, that students be able to work free of unlawful harassment, threats, and discrimination. (See Appendix H for a fuller statement). Unlawful harassment is physical or verbal behavior directed towards an individual due to their race, age, marital status, gender, disability, religion, sexual orientation, or nationality for the purpose of interfering with an individual's work performance, or

Unauthorized Changes to Seminary Computers: Installing software and making changes to computer hardware, software, system configuration, and the like are prohibited, without authorization from the IT department.

Reporting Policy Violations: General Seminary Computer users are asked to report violations, or suspected violations, of IT policy to the IT department. Examples of violations include but are not limited to:

- Attempts to circumvent established computer security systems,
- Use, or suspected use, of virus, Trojan horse, or hacker programs,
- Obtaining, or trying to obtain, another user's password,
- Using the computer to make harassing or defamatory comments, or to in any way create a hostile work environment,
- Using the computer to communicate inappropriate messages or jokes that may be considered offensive by others,
- Illegal activity of any kind.

- Trying to damage the reputation of the Seminary, or of an employee of the Seminary, in any way.

Computer policy violations will be investigated. Noncompliance with the Seminary's IT policy may result in discipline up to, and including, dismissal and termination.

Privacy Monitoring Computer Communications and Systems: The Seminary reserves the right, without prior notice, to access, disclose, use, or block both business and personal computer communications and information. Random audits to verify that Seminary computers are clear of viruses, and used in accordance with Seminary policy, may be performed. The Seminary may monitor Internet activity to see what sites are frequented, duration of time spent, files downloaded, and information exchanged.

Internet connections are authorized for specific Seminary needs only. Furthermore, the following activities are prohibited without IT department authorization:

- Downloading copyrighted material without the permission of the copyright holder, including data, files, programs, pictures, screen savers.
- Copying programs, files, and data owned or licensed by General Seminary to be used on other non-Seminary computers.
- Transmitting important, confidential, or proprietary Seminary information.

The following actions are prohibited under any circumstances:

- Portraying yourself as someone other than who you are, or the Seminary you represent.
- Accessing inappropriate web sites, data, pictures, jokes, files, and games.
- Inappropriate chatting, email, monitoring, or viewing.
- Harassing, discriminating, or in any way making defamatory comments.
- Transmitting junk mail, chain letters, or soliciting for commercial, religious, charitable, or political causes.
- Gambling or any other activity that is illegal, violates seminary policy, or is contrary to the Seminary's interests.

Business Reputations: Please keep in mind, a statement or posting of information on the Internet can cause serious damage, because information can be quickly and effectively disseminated. The Seminary, and the law, can and will hold you responsible for offensive, discriminatory, and defamatory statements, or any other illegal activity.

## E-MAIL POLICIES:

All Students will be issued a General Theological Seminary branded email address that will serve as the primary means of communication for contact. It is recommended that this account be checked at least once a day.

Students who withdraw from studies at General Seminary will have their e-mail accounts suspended 72 hours after notification is made to the IT Department by the Registrar.

Thirty (30) days after graduation, graduating seniors e-mail accounts will be moved to alumni.gts.edu (i.e. [jsmith@gts.edu](mailto:jsmith@gts.edu) will become [jsmith@alumni.gts.edu](mailto:jsmith@alumni.gts.edu)).

Alumni will be entitled access to their e-mail account for as long as they wish. However, accounts that are not logged into for a period of twelve (12) months will receive notifications asking if they wish to continue account. Failure to reply will be taken as a "no" and the account will be closed.

Email communications like all Seminary communications are expected to be courteous and respectful in tone.

Authorized users of Seminary IT resources are accountable for the ethical and responsible use of Seminary IT resources which includes:

*Respect for all the rights of others:* respecting privacy, using only authorized access, respecting intellectual property, respecting sensibilities of others, not knowingly doing harm to others or denying services to others.

*Respect for resources:* using good security practices, not knowingly doing harm to data, altering or doing harm to systems or the property of the Seminary and others, not wasting resources.

*Academic and personal integrity:* including honest representation of identity and authorship.

*Proper use of resources:* only for Seminary related work; only for use that is not a conflict of interest or commitment.

Users are responsible for knowing and complying with all applicable laws, Seminary policies, and procedures, including the Equal Employment Opportunity and Non-Harassment Policy.

Do not use Email resources for spam, sending of junk mail, or offensive material.

## STATEMENT REGARDING PRIVACY AND DUE PROCESS

The General Seminary network records and retains a record of all activity on campus workstations. However, protecting the General Seminary community is important to the IT Department. The following safeguards protect your electronic accounts and data:

- IT Department staff are the only individuals on campus authorized to access your account.
- IT Department staff are obliged not to divulge anything of what they see in accounts, unless they find data that is in violation of local, state or federal laws. Then they will report this to the IT Manager, who will follow up on the violation with the appropriate General Seminary managers and if necessary with local, state or federal authorities.
- IT Department staff will cooperate fully with any local, state or federal officials in any investigation related to any illegal activity conducted through the school e-mail system.
- General Seminary reserves the right to monitor and read any email created on the e-mail system at any time.

**Social Media Policy:** General Seminary respects the importance of online employee and student profile sites like MySpace, Facebook, Twitter, LinkedIn and others, as well as blogging and personal websites to Employees, Faculty and students who use these sites as a means of communicating with family, friends, and colleagues.

Nonetheless, General Seminary students must understand the public nature of these sites and the responsibility and accountability that they assume when they declare their membership in the General Seminary community on these sites. When this linkage occurs online, their names and sites are publicly linked with General Seminary and as a result, General Seminary may monitor the content of these sites because of the impact that this can have on the on General Seminary's accountability, public image, and student, faculty and staff safety. General Guidelines:

- Guidelines for social networking: Personal website, blogs, etc should reflect the same standards of honesty, respect and consideration you use face to face.
- Sensitive or confidential information about General Seminary should never be posted online.
- Common sense should prevail when posting material about General Seminary that might compromise student, faculty, or safety or the safety of our buildings and resources. (It is particularly important to remember that we have children in our community.)

- Respect for all the rights of others: respecting privacy, using only authorized access, respecting intellectual property, respecting sensibilities of others, not knowingly doing harm to others or denying services to others.
- Academic and personal integrity including honest representation of identity and authorship.
- Technological communication is persistent and replicable; it can be forwarded, copied, and traced. Therefore you should be cautious and respectful in all online communications.

Personally Owned Equipment: IT department staff repair computers owned by General Seminary but cannot repair personally-owned equipment. The only work we are authorized to do on personally-owned equipment is to add access to the General Seminary wireless system (as long as that access does not result in radical changes to equipment).

## IT SERVICE REQUESTS

For assistance with an IT related issue, fill out a IT Support Request on the website. Several requests for the same location may be placed on one form. IT support requests are prioritized and attended to as soon as is possible based upon first come/first served.

*In case of an emergency, contact the Welcome Center staff (x321), who will in turn contact the appropriate personnel, both during regular business hours and after business hours.*

## APPENDIX K. REGISTERING FOR A CONSORTIUM CLASS

General Seminary has long-standing consortium agreements with the members of the New York Theological Consortium - Fordham University (Graduate School of Arts & Science and Graduate School of Religion and Religious Education); Hebrew Union College – Jewish Institute of Religion, New York Theological Seminary, St. Vladimir’s Orthodox Seminary, The Jewish Theological School, and Union Theological Seminary – and Drew University Theological School.

Only students Master’s degree students are eligible to participate in the consortium agreement.

The registration is handled through the General Seminary Registrar for courses taken during a regular Michaelmas and Easter terms. To register for a New York Theological Consortium school class, complete an NYTG Cross-Registration Form, available from the Office of the Registrar. To register for a course at Drew University Theological School, send an email to [registrar@gts.edu](mailto:registrar@gts.edu) containing the following:

- Your name and gts.edu email address
- When that school’s registration period begins and ends
- The number of the course
- The name of the course
- The name of the faculty teaching the course
- If you need faculty permission, please send that to the registrar as well.
- The registrar will contact you when your registration is completed.
- Please remember that registrars are very busy at term ends and beginnings – both the General Seminary registrar and the consortium school registrar. Please plan and initiate this well in advance of the beginning of the term and course.

## APPENDIX L: DRUG AND ALCOHOL POLICY

In accordance with Public Law 101-226, this policy notes that the possession, use, or distribution of illicit drugs and the

unlawful distribution of alcohol are violations of federal, state, and local laws and convictions under these laws may result in fines and imprisonment. In any apparent violation of this policy, therefore, the Seminary reserves the right to notify appropriate law enforcement agencies.

The unlawful possession, use, or distribution of illicit drugs and alcohol by employees, students, or other residents of The General Theological Seminary, is prohibited. Should anyone be found to have violated this policy with respect to drug use or possession, the Seminary will, for a first offense, refer the individual to an appropriate treatment program. Such referrals will be made by The Dean/President.

Descriptions of treatment programs are available through The Dean/President's office. Refusal to enter treatment will be grounds for termination of a faculty or staff appointment, dismissal from the student body, or termination of resident status.

Any second offense with respect to drug use or possession, and any violation of this policy with respect to unlawful distribution of illicit drugs, will also be grounds for dismissal from the student body or termination of resident status. Distribution or serving of alcohol to anyone under the age of 21 will be considered a violation of this policy.

*If you believe you or someone on the Close has a drug or alcohol problem, please schedule a meeting with The Dean/President.*

As required by federal regulations, the health risks and state and local penalties for alcohol and drug abuse are listed below:

---

## HEALTH RISKS OF ALCOHOL

Alcohol consumption causes a number of marked changes in behavior. Even low doses significantly impair the judgment and coordination required to drive a car safely, increasing the likelihood that the driver will be involved in an accident. Low to moderate doses of alcohol also increases the incidence of a variety of aggressive acts, including spouse/partner and child abuse. Moderate to high doses of alcohol cause marked impairment in higher mental functions, severely altering a person's ability to learn and remember information. Very high doses cause respiratory depression and death. If combined with other depressants of the central nervous system, much lower doses of alcohol will produce the effects just described.

Repeated use of alcohol can lead to dependence. Sudden cessation of alcohol intake is likely to produce withdrawal symptoms, including severe anxiety, tremors, hallucinations, and convulsions. Alcohol withdrawal can be life threatening. Long-term consumption of large quantities of alcohol, particularly when combined with poor nutrition, can also lead to permanent damage to vital organs such as the brain and the liver. Women who drink alcohol during pregnancy may give birth to infants afflicted with fetal alcohol syndrome. These infants have irreversible physical abnormalities and mental retardation. In addition, research indicates that children of alcoholic parents are at greater risk of becoming alcoholics themselves than does the general population.

New York State law says that:

- No person shall sell, deliver or give away or cause to permit to procure to be sold, delivered or given away any alcoholic beverages to:
  - Any person, actually or apparently, under the age of twenty-one years; Any visibly intoxicated person;
  - Any habitual drunkard known to be such to the person authorized to dispense any alcoholic beverages.
- Any person who misrepresents the age of a person under the age of twenty-one years for including the sale of any alcoholic beverage to such person, is guilty of an offense.

- No person under the age of twenty-one years shall present or offer to any licensee under this chapter (the alcoholic beverage control law), or to the agent or employee of such licensee, any written evidence of age which is false, fraudulent, or not actually his own, for the purpose of purchasing or attempting to purchase any alcoholic beverage.
- No person under the age of twenty-one years shall possess any alcoholic beverage with the intent to consume such beverage.

## APPENDIX M: STATE REQUIRED IMMUNIZATIONS AND RECORDS

### MEASLES, MUMPS, RUBELLA, AND MENINGITIS IMMUNIZATION

New York State law requires all undergraduate and graduate students to be immunized against measles, mumps, and rubella. The law applies to all students born on or after January 1, 1957. For purposes of the college immunization law, proof of immunity for measles, mumps, and rubella shall mean the following:

Signed original documents, submitted by your physician or other health care provider, must show the following:

1. Measles B: Dates of TWO (2) doses of measles vaccinations. Both vaccinations must occur after 1967, with the first shot administered after at least ONE YEAR OF AGE, and the second shot no less than thirty (30) days later; OR Date of disease diagnosis; OR Date of blood titre/test, with results indicating immunity.
2. Mumps B: Date of ONE (1) mumps vaccination, administered after at least ONE YEAR OF AGE; OR Date of disease diagnosis; OR Date of blood titre/test, with results indicating immunity.
3. Rubella (German Measles) B: Date of ONE (1) rubella vaccination, administered after at least ONE YEAR OF AGE; OR Date of blood titre/test, with indicating immunity. Date of disease diagnosis IS NOT SUFFICIENT, as having had rubella does not provide immunity.
4. Tuberculosis - Date of Mantoux test. If test is positive, a chest x-ray is required. If the x-ray indicates tuberculosis, treatment is required.

Copies of immunization records or a physician's letter certifying that you have had measles and mumps should be given to the Registrar

### MENINGOCOCCAL MENINGITIS IMMUNIZATION

As of August 15, 2003 New York Public Health Law requires that all college and university students enrolled for at least six (6) semester hours or the equivalent per semester, or at least four (4) semester hours per quarter, complete and return the Meningococcal Meningitis Immunization form to the Registrar's office. For this form, you will need to make and indicate the following choice:

- I have had the meningococcal meningitis immunization (Menomune TM) within the past 5 years (please include date received).
- I have read, or have had explained to me, the information regarding meningococcal meningitis disease. I will obtain immunization against meningococcal meningitis within 30 days from my health care provider.

- I have read, or have had explained to me, the information regarding meningococcal meningitis disease. I understand the risks of not receiving the vaccine. I have decided that I will not obtain immunization against meningococcal meningitis disease.

This form will be distributed once you are registered. Copies of immunization records or a physician's letter certifying that you have had measles and mumps should be given to the Registrar. General Seminary is required to keep records and certify that all eligible students have presented acceptable proof of immunity before they enroll. If you cannot get your medical records, General Seminary requires that you either have blood tests to show the presence of antibodies for measles, mumps, and rubella, or that you have an MMR immunization. If you wish to claim exemption from immunization requirements on religious or medical grounds, please contact the Registrar.

## APPENDIX N: PET POLICY

### PETS IN SEMINARY HOUSING

1. All pet owners must pay a deposit of \$150.00 per pet. If there is no damage to the housing unit the deposit will be refunded. If there is damage the deposit may be forfeited and additional charges assessed.
2. Any resident who wishes to keep a companion animal(s) must inform the Vice President of Operations and review and sign the *Rules for Pet Ownership at The General Theological Seminary*. The Seminary reserves the right to check references for previous pet ownership. If the Seminary feels a pet is inappropriate, the administration will inform the resident. All pet owners must be able to control their pets via leash, pet carrier or cage.
3. Birds, rabbits, rodents, invertebrates, small reptiles, amphibians and other exotics should be kept in appropriately-sized and secured enclosures. Keepers of exotics are expected to abide by the same pet owner obligations that cat and dog owners at General Seminary abide by. Owners are obligated to review city, state, and federal laws and follow these laws including getting appropriate vaccinations and licenses if they are required. Additionally, all owners of exotics must review and sign off that the animal in question is not being kept in violation of NYC Dept. of Health Code 161.01. General Seminary reserves the right to prohibit an animal if it is in violation of NYC Dept. of Health Code 161.01. (A copy of this code is available for review in the Vice President of Operations' office.)
4. All dogs and cats over the age of six months who reside on the Close must be spayed or neutered. If health problems prevent such spaying or neutering, a veterinarian's certificate will be necessary to allow the pet to become a resident of the Seminary. Any exceptions will be at the Seminary's sole discretion.
5. The Seminary reserves the right to require pet owners to remove the pet based upon complaints concerning: 1) the behavior of the pet in the elevator or hallways; or 2) the documented medical conditions of residents affected by the presence of the pet; or 3) excessive noise.

### PET OWNER OBLIGATIONS

1. Pet owners must provide an annual certificate of good health for each pet residing on the Close. Dogs must wear identification tags and a collar when outside their residence. Dogs must be licensed by the City of New York.
2. Pet owners are responsible for cleaning up after their pets inside and outside of their residences.

3. Pet owners MUST take their pets **off** the Close to do their business. All waste must be bagged and disposed of in an **outdoor** receptacle (not in an indoor receptacle in one of the public spaces). Failure to clean up after pets is considered a serious infraction of community standards and could result in the animal being prohibited from living on the Close.
4. The Seminary's toilets are not designed to handle pet litter. Under no circumstances should litter be disposed of in a toilet, as blockages will occur. Residents will be responsible for the cost of repairs or replacements of any damaged toilets or pipes.
5. Pet owners must keep their private patios (if any) clean and free of pet odors, waste, and litter and must maintain the area in a sanitary condition at all times.
6. Pet owners must prevent their pets from gnawing, chewing, scratching or otherwise defacing doors, walls, windows, floor coverings of their residence and the Seminary's furniture, or other residences and common areas as well as shrubs and landscaping of the Close.
7. Residents must not alter their residence, patio, or other outside area to create an enclosure for an animal.
8. Pets shall be leashed at all times when on the grounds. Pets are not to be tied outside or left unattended outdoors at any time.
9. Guests of residents with pets will be allowed as long as they conform to the *Rules for Pet Ownership at The General Theological Seminary*.
10. Pets will not be allowed to disturb the health, safety, rights, comfort or quiet enjoyment of other residents. A pet will not create a nuisance to neighbors with excessive barking, whining, chirping, or other unruly behavior.
11. Any incident between a pet and a person who is not a member of the pet's household, or between two pets who are not members of the same household that involves an injury must be reported to the Vice President of Operations immediately.
12. Pet owners are responsible for providing the Vice President of Operations with the following information and documents which are to be kept on file in the Housing Office:
13. veterinary certificates of spaying or neutering, current certification of annual inoculations for rabies, distemper combination, *parvo virus*, feline VRC, feline Leukemia testing.
  - a. dog and cat licensing certificates in accordance with local and state law.
  - b. pet owners are responsible for keeping the Vice President of Operations informed of any change of information.

---

#### LIABILITY OF PET OWNERS FOR DAMAGE OR INJURY

1. Pet owners will be responsible for repairing or replacing damaged areas of the exterior, interior, doors, walls, floor coverings, fixtures and the Seminary's furniture in the unit, common areas or other areas damaged by the resident's pet. Charges for damage will include materials and labor.
2. Pet owners will be responsible for cleaning, deodorizing and sanitizing flooring in the unit as necessitated by the presence of the pet.

3. Any costs incurred by the Seminary in repairing, replacing, cleaning, etc., may be reimbursed out of the tenant's security deposit. If those funds are not sufficient to cover the incurred expenses, the pet owner will be billed.
4. It is strongly recommended that the pet owner secure personal liability or other insurance and indemnify the Seminary against pet-related litigation or attorney's fees.

---

## REMOVAL OF PET

Violations of the Rules for Pet Ownership at The General Theological Seminary could result in the pet being prohibited from living at the Seminary.

Licensing Agreement termination proceedings may be instituted if the pet owner is in violation of these rules, which the pet owner has agreed to abide by in signing the pet rider attached to the lease. Termination of Lease proceedings may also be instituted if the pet owner has been warned three times by the Housing Office to correct a situation regarding his/her pet.

## APPENDIX O: THE GENERAL THEOLOGICAL SEMINARY PROCESS FOR COMPLAINTS AND GRIEVANCES

General Theological Seminary is committed to providing an educational climate that is conducive to the education and formation of each individual. In order to ensure that commitment, the Seminary has developed procedures for students to pursue grievances within the Seminary community, should such action become necessary. A student who has an unresolved disagreement or dissatisfaction with a faculty or staff member, another student, student group or administrator has the right to file a written complaint without prejudicing his or her status with the Seminary. This policy applies to problems not covered elsewhere, for example, Academic Hearings, Catalog Appendix B: FERPA, Appendix G: Incident Reporting or the Employee Handbook.

**Definition:** A complaint involves a concern, problem or issue other than a disciplinary measure. (The appropriate response to a disciplinary measure which is deemed unfair or excessive, or dissatisfaction with a grade, or progression, probation, or dismissal from a program, is an appeal, not a complaint. Appeals are made through established Seminary procedures which are outlined elsewhere in the Catalog). Complaints may be academic or nonacademic.

An academic complaint may be brought by a student regarding the Seminary's provision of education and academic services affecting his/her role as a student. Academic grievances can include but are not limited to the following types of allegations: discriminatory action toward students within the classroom by a faculty member, e.g., by singling out specific students for either preferential or adverse treatment; failure of a faculty member to follow Seminary policies in the conduct of classes or examinations; or capricious or unreasonable arbitrary actions by a faculty member that adversely affects student performance.

The student must have first attempted to resolve the issue by approaching the faculty member, and then, where appropriate, the before filing a written complaint. A nonacademic complaint may be brought by a student regarding a disagreement or unresolved dissatisfaction with a faculty or staff member, another student, student group or administrator. In most cases, the student should first have attempted to resolve the issue by approaching the person(s) involved, and then the appropriate Dean or supervisor, before filing a written complaint.

**Process:** The student is encouraged to attempt to resolve all grievances at the lowest possible level. The student should first discuss the problem or complaint with the person whose decision or action is being contested and then with the

person's supervisor. If the grievance cannot be resolved at that level, the student can submit a formal complaint in writing. A complaint must be based on a claimed violation of a College rule or policy that has not been resolved through ordinary processes.

Any student who brings a complaint has the burden of proof and must provide documentation and evidence to support the allegation. A complaint should normally be filed within 10 working days of the incident or incidents.

## APPENDIX P: VA PENDING PAYMENT COMPLIANCE

In accordance with Title 38 US Code 3679 subsection (e), this school adopts the following additional provisions for any students using U.S. Department of Veterans Affairs (VA) Post 9/11 G.I. Bill® (Ch. 33) or Vocational Rehabilitation and Employment (Ch. 31) benefits, while payment to the institution is pending from the VA. This school will not:

- Prevent nor delay the student's enrollment;
- Assess a late penalty fee to the student;
- Require the student to secure alternative or additional funding;
- Deny the student access to any resources available to other students who have satisfied their tuition and fee bills to the institution, including but not limited to access to classes, libraries, or other institutional facilities.

However, to qualify for this provision, such students may be required to:

- Produce the Certificate of Eligibility by the first day of class;
- Provide written request to be certified;
- Provide additional information needed to properly certify the enrollment as described in other institutional policies.