



Unification Theological Seminary

uts.edu

Catalog 2020-2021

Building Effectiveness in Ministry
and Public Leadership

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DIRECTORY

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Barrytown Campus

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FOUNDERS

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Dr. Hak Ja Han Moon

BOARD OF TRUSTEES

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Thomas Ward

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ADMINISTRATIVE STAFF

Thomas Ward	President
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E.J. Rapada	Bursar
Robert Pumphrey	Director of Information Technology
Robert Wagner	Librarian
Carl Verderber	Facilities Supervisor

PRESIDENT'S MESSAGE

Greetings to everyone. Welcome to our new students and welcome back to everyone else!

2020 may be remembered as the “Year of COVID 19.” With nightly death tolls, frequently tallying over one thousand in the United States, this pandemic may have shaken this country as profoundly as Pearl Harbor or 9-11.

In 2020 countless viewers around the globe also witnessed the cold-blooded killing of George Floyd on their cellphones and on the television screen. This heartless criminal act sparked outrage that led to widespread rioting, senseless destruction of property, and deadly shootings in America’s cities. This incident revealed the worst of America.

Fortunately, 2020 also demonstrated the best of America and of humanity. The world could witness the sacrifice of self by law enforcement, emergency, and medical personnel across the country. They joined the battle against COVID 19 at the frontline. In their efforts to provide support and treatment for the afflicted, many lost their own lives. We owe first responders an eternal debt of gratitude.

This past summer also saw several UTS alumni and current students brave COVID and civil unrest to join a “[Peace Road](#)” initiative. Led by Dr. Michael Jenkins, a graduate of the first UTS class (1977) and by Joshua Holmes a current UTS student, fellow UTS grads and alums joined with others, traveling from the East Coast to the shores of the Bering Strait in Alaska. They both honored and lamented different chapters of America’s past at historical sites such as Jamestown where slavery was first instituted, and at Plymouth Rock where the Pilgrims landed and committed to building a “shining city on a Hill.”

As Peace Road volunteers traveled across America, UTS alumni and students marveled at America’s achievements but also grappled with her compromised past. They shared a vision of hope and unity with citizens of this country and took it upon themselves to recognize and repent for the enslavement of African-Americans and for atrocities endured by Native Americans. These crimes had been

hidden for too long and Peace Road brought them “front and center.” Our nation had overlooked or dismissed them, as if they had never happened. We underestimated the impact that these traumatic experiences had upon our country.

COVID, as we know, is a sickness. Scientists around the world are seeking an effective vaccine to prevent it and for treatments that can cure it. At the same time, America finds itself in need of convalescence, suffering the aftereffects of its past sins of omission and commission. As our UTS alumni traveled across this country, they shared tearful prayers and reflected upon Jamestown, Plymouth, the Underground Railroad (transporting escaped slaves from the South to the North), [Little Rock Central High School](#), and other landmarks of America’s high and low points. Peace Road hopefully can be seen by God as an offering to allow for healing and a new start in this nation.

In the Bible we learn that it took time for Noah to leave the Ark as the waters resided. The pandemic is now beginning to reside. We, like Noah, look forward to a “New World,” a “New America.” That world needs leaders with a new mindset and a new heart, leaders who can go beyond themselves. As I wrote a year ago:

“When Dr. Sun Myung Moon and Dr. Hak Ja Han Moon came to the United States in 1971, few imagined that, within four years, they would establish a graduate theological seminary. They did so because of their conviction that America and the world cannot address today’s challenges and obstacles without a partnership between religion and other institutions of society.”

UTS is committed to deepening that partnership. Our studies and our activities this year are about that, even more than they were a year ago.

In February 2020, when COVID was still just a new acronym for many of us, I was fortunate to travel to Korea to a Conference led by UTS Co-Founder Hak Ja Han Moon. “[Summit 2020](#),” as it was called, brought together more than 5,000 political, business, religious, media, and academic leaders. Participants included Cambodian President Hun Sen, Senegal President

Macky Sall, Guatemala President Jaime Morales, and UN Secretary General Emeritus Ban Ki Moon. In addition, more than 100 former heads of state and government also participated in that event in Korea. Dr. Moon boldly declared there that only with God can humankind transcend nationalism, race and religion. She challenged her audience to reflect upon and internalize the astounding truth that each of us has been created as God's actual child.

What our Co-Founder introduced through Summit 2020 provides a glimpse of what a unified world will look like. As we approach the post-COVID era, let us anticipate a brighter future for humanity where we will partner with God and expand horizons for God and humanity together.

UTS, like most institutions of higher education in the United States, faced unprecedented challenges this past spring because of the pandemic. Fortunately our faculty and staff had been prepared for several years for online education and things have gone smoothly.

We can look forward to a great, impactful, UTS year 2020-2021. Let us anticipate and also prepare ourselves for a future world where God and religion find their rightful role throughout the human family and in the institutions that support it.

Thomas J. Ward
President

FACULTY

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M.A., University of Salamanca

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D.Min., Unification Theological Seminary

Jennifer Tanabe
Adjunct Assistant Professor of Educational Assessment
Ph.D., University of Edinburgh

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M.A., SUNY Stony Brook
M.L.S., CUNY Queens College

Lynn Walsh
Lecturer in Family Counseling
M.S.W., Fordham University

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Kathy Winings
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Ed.D., Teachers College, Columbia University

Faculty Emeriti

Tyler O. Hendricks
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Ph.D., Vanderbilt University

Joseph McMahon
Professor of Education and Philosophy,
Emeritus
Ph.D., St. John's University

Theodore T. Shimmyo
Professor of Theology, Emeritus
Ph.D., Drew University

Distinguished President Emeritus

David S. C. Kim

President Emeriti

Tyler O. Hendricks

Theodore T. Shimmyo

Hugh D. Spurgin

PROFILE OF UTS

Founded in 1975 by Reverend and Mrs. Sun Myung Moon, the Unification Theological Seminary (UTS) offers education for ministry and professional life. It confers four accredited graduate degrees: Doctor of Ministry, Master of Divinity, Master of Religious Education, and Master of Arts in Religious Studies.

UTS serves a broad spectrum of denominations through the New York City and Clinton, MD campuses. Located in midtown Manhattan, the New York City main campus draws students from the New York metropolitan area including New Jersey and Connecticut. The Clinton campus, located minutes from the nation's capital, draws students from Virginia, Maryland and the District of Columbia. The Barrytown campus is located 90 miles north of New York City on 250

acres of scenic land overlooking the Hudson River. It is a spiritual community with a strong tradition of piety. Barrytown's extensive grounds are conducive to prayer and reflection.

Interreligious and ecumenical fellowship has been a central component of the seminary's history and vision. In working with people of all faiths, UTS is able to bridge religious and cultural divides to promote a sustainable peace based on universal spiritual principles.

The seminary's more than sixteen hundred graduates serve in a broad array of missions around the world in the church, as well as careers in interfaith organizations, social service agencies, educational contexts, journalism, law, medicine, politics and business.

MISSION STATEMENT

Unification Theological Seminary provides advanced academic and professional education for current and future leaders of the Unification community and all faiths, that seeks to enhance their relationship with God, their effectiveness in ministry and public leadership, and their service to the human family. As a home of thought, we strive to foster deeper understanding, contextualization and application of the Unification worldview within a world of diverse faiths.

ACCREDITATION

The Unification Theological Seminary is accredited by the Middle States Commission on Higher Education, 3624 Market Street, Philadelphia, PA 19104. (267-284-5000) The Middle States Commission on Higher Education is an institutional accrediting agency recognized by the U.S. Secretary of Education and the Council for Higher Education Accreditation.

Academic degree programs of the Seminary are registered by the New York State Education Department at the Office of Higher Education and the Professions Cultural Education Center, Room 5B28, Albany, New York 12230, (518) 474-5851:

Religious Studies -HEGIS 2301.00
Certificate in Unification
Leadership, M.Div., M.A. and
D.Min.;
Religious Education - HEGIS 2304.00
M.R.E.

HISTORY

Less than three years after he began his ministry in the United States in December 1971, Reverend Moon initiated plans for the establishment of his young church's first theological seminary. For this purpose, in 1974 the church purchased the campus of St. Joseph's Normal Institute, a Christian Brothers boarding school located in the Hudson Valley that had recently closed. Dr. David S. C. Kim was appointed to establish the Seminary and lead it as its first president. President Kim assembled a faculty and staff, and on September 20, 1975 UTS welcomed the first class of 56 students, who enrolled in a two year Religious Education Program. In 1980 the Seminary added a three year Divinity Program to better prepare students for ministerial leadership.

Over its first years, Reverend Moon often visited the campus, sharing with students in the classroom or on long walks around the 250 acre campus. He initiated a tradition of fishing in the Hudson River, personally showing the students how to prepare fishing nets, and guided the creation of a soccer field and scenic pond.

Reflecting Reverend Moon's commitment to bring unity to the whole human family, interreligious encounters have been a central component of the school's history and vision. UTS's first faculty, rich in its own diversity, encompassed the breadth of the Judeo-Christian tradition, hailing from Methodist, Reformed, Roman Catholic, Greek Orthodox and Jewish faiths. Ecumenical conferences, originating in February 1977, attracted scholars and religious leaders from a wide range of denominational backgrounds. Published transcripts of these conferences offered insights into the emergence of a new Christian vision and its encounter with traditional churches and their theologies.

Building on these early conferences,

interfaith initiatives were organized at UTS, including the Global Congress of the World's Religions (1977) and the Youth Seminar on the World's Religions (1982). The most important of these was the New Ecumenical Research Association (New ERA), begun in 1979. New ERA developed as an interfaith community of theologians, guided by an interfaith board. Its conferences brought together hundreds of religious scholars for wide-ranging discussions and to study Unification theology. Out of New ERA arose several independent interfaith organizations based in New York City, among them the Religious Youth Service (1986) and the Universal Peace Federation (2005). These organizations continue to play significant roles in the world as catalysts for peace and interreligious harmony.

In 1986 the Seminary received a provisional charter from the State of New York, and on January 17, 1990 it was granted its Absolute Charter. On November 21, 1996 the Seminary was granted initial accreditation by Middle States Commission of Higher Education. This accreditation was reaffirmed in 2003, 2010, and 2016.

With the retirement of President Kim in May 1994, Dr. Theodore Shimmyo, Associate Professor of Theology and a graduate of the UTS class of 1977, became the school's second president. The themes of his administration were leadership development and the attitude of faithful attendance to God. During his tenure UTS strengthened its field education program by instituting internships, prepared more than thirty missionaries for service in South America, inaugurated *The Journal for Unification Studies* (1997-), and attained regional accreditation

Dr. Tyler Owen Hendricks, president of the Unification Church of America from 1995-2000 and a member of the UTS class of 1978, became the school's third president in May of 2000. During his tenure, UTS gave new emphasis to strengthening professional skills for ministry and renewed its commitment to educate students from all churches. To this end, in September 2000 UTS established an Extension Center in New York City, with an interdenominational faculty and staff serving students of

diverse denominations. UTS obtained approval for its Doctor of Ministry program, inaugurated in 2006, and a M.A. in Religious Studies, begun in 2009.

In June 2010, Dr. Richard A. Panzer, a graduate of the UTS class of 1979, became the fourth President of UTS. During his leadership, the Seminary began development of an undergraduate program that was approved in 2013 by NYSED and discontinued in 2015. UTS began its *Applied Unificationism* blog in 2013 and a Clinton, Maryland Instructional Site in 2014 focused on expanding ministry opportunities through a collaborative relationship with Total You Integrative Medical Center.

In May 2015 Dr. Hugh D. Spurgin, a graduate of the first class in 1977, became the fifth UTS President. During his tenure, UTS observed the 40th year from its founding, reaffirmed its regional accreditation by the Middle States Commission on Higher Education, increased enrollment in its graduate programs, strengthened its relationship with its sponsoring church, relocated its main campus from Barrytown to New York City, and began an online learning initiative that led to the Seminary's first fully online degree program.

In August 2019, Dr. Thomas Ward, a graduate of the UTS Class of 1981, became the sixth UTS President.

FACILITIES AND RESOURCES

New York City

The main campus, located in the heart of Manhattan, is a commuter-based campus with an ecumenically rich and diverse student body. It is housed on the second floor of the Family Federation's property at 4 West 43rd Street, which formerly was Columbia Club. Facilities include two classrooms, a library, student lounge, information commons, and faculty and administrative offices. Its midtown location, just minutes from Grand Central Station and the Port Authority Bus Terminal, makes it convenient for students commuting

from anywhere in the NY metropolitan area. It is just one block from the New York Public Library and only a short walk to the United Nations. The 4 West 43rd Street building is also home to numerous non-profit organizations, and its first floor meeting space, which is available to UTS for graduation and other special events, is also utilized for business and political functions and for meetings of NGOs affiliated with the United Nations. The Seminary partners with the American Clergy Leadership Conference (ACLC) to sponsor prayer breakfasts and other clergy-based programs.

Barrytown

The Barrytown Campus sits on 250 bucolic acres overlooking the Hudson River with a view of the Catskills. The main building was completed in 1930 through a gift by John D. Rockefeller. It houses administrative and faculty offices as well as a chapel, classrooms, library, five dormitories, several dining halls, a large auditorium and a gymnasium. Most of this facility is now used as a conference center.

Library

The UTS Libraries maintain a collection of approximately 70,000 titles, which include books, ebooks, audio and video media, and periodicals.

The UTS Information Commons is located in the Seminary Library (NYC campus). Patrons can avail themselves to computer workstations and ChromeBooks to conduct personal and academic research, engage in group projects and participate in Information Literacy workshops.

Students at the NYC campus are able to access over 50,000 books at the Barrytown campus through an interlibrary loan process. New York City is home to some of the best public and private libraries in the world. As such, UTS students can utilize the resources of seminary libraries in the New York area through our membership in the New York Area Theological Library Association (NYATLA) and WALDO. Likewise, faculty, students and staff can access the online services and electronic materials of all three New York Public Libraries.

Patrons can also utilize the full-text, scholarly journals through ProQuest-in-Religion, an online database, and EBSCO ebook collection from their personal computers or terminals available in the library.

Students have access to online bibliographic citations and LibGuide course resources. The UTS Library also offers individualized research support to students. And, to further serve the needs of our patrons, the UTS Library offers extended hours during Exam Weeks.

Security

The security station in the lobby of the 4 West 43rd Street building secures the main campus. UTS maintains campus security on the Barrytown campus through a schedule of closing hours and a night patrol. The campus buildings meet local fire-safety codes, and there are regular fire inspections and fire drills. No crimes or instances of sexual harassment were reported on either the New York City or the Barrytown campus in the 2017-18 academic year.

FINANCIAL INFORMATION

Estimated Expenses

To facilitate adjustment to seminary life, it is recommended that entering students carefully anticipate tuition, fees, basic living expenses and moving costs, and make provision in advance for these financial obligations.

Total cost for students attending the Seminary will vary according to personal needs.

Cost of Attendance

Doctor of Ministry Program

	<i>One Semester</i>	<i>Full Year</i>
Tuition & Fees*	\$4,060.....	\$8,120
Room & Board (off campus)	8,615	17,230
Room & Board (on campus)	800.....	1,600
Books/Supplies	800	1,600
Transportation	675	1,350
Loan Fees	109	218
Personal/Misc.	875	1,750

TOTAL \$15,934\$31,868
 *Based on 7 credits per semester @ \$565 per credit plus \$105 in fees

Master Programs

Tuition & Fees** \$5,220 ..\$10,440
 Room & Board (off campus) 8,61517,230
 Books/Supplies 8001,600
 Transportation 6751,350
 Loan Fees 109 218
 Personal/Misc. 875.....1,750
 TOTAL \$16,294.....\$32,588
 ** Based on 9 credits per semester @ \$565 per credit plus \$135 in fees

Tuition and Fees

Tuition Graduate and Doctoral Programs

Tuition per credit per semester.. \$565.00 (including Dissertation Project credits)
 Non-credit continuing education, tuition per class hour..... 165.00
 Audit fee per credit 125.00
 Continuing Thesis or Project Enrollment, per semester 150.00
 Continuing Dissertation Enrollment, starting with the 5th year of the program, per semester 200.00
 Tuition for Field Education taken during the summer or winter breaks will be allotted according to the term in which it is registered.

Registration Fees Graduate and Doctoral Programs

Registration fee per credit..... \$ 15.00

Other Fees

Application Fee..... 30.00
 Graduation and Binding Fee 100.00
 Transcript Fee 10.00
 Transfer Credit Evaluation Fee (*Master*) 40.00
 Deferred Payment Plan (full-time) 150.00
 Deferred Payment Plan (part-time) 70.00
 Late Payment Fee, per missed installment 35.00
 Late Registration Fee 70.00 plus \$15 per day after the first day of classes
 Readmission Fee 70.00
 Replacement of Student ID 5.00

Room and Board (per week)

D.Min. Intensive, Meals 180.00
 D.Min. Intensive Room, single occupancy 220.00
 D.Min. Intensive Room, double occupancy 170.00

Deferred Payment Plan

Students must pay at least 25% of their tuition at registration. All other Seminary fees must be paid in full at time of registration, including any past due balances. The remaining 67% of deferred tuition must be paid in three equal installments the 3 months following the first day of classes. A fee is assessed for choosing this option. A late fee of \$35.00 will be assessed per missed installment. Students will not be allowed to register if there is a balance on their account.

Refunds

Students officially withdrawing from courses up until the end of the first week of classes are entitled to a complete refund of tuition. Those withdrawing from the second week through the end of the seventh week of the term may receive a 50 percent refund of tuition. No refund will be given to students who withdraw after the end of the seventh week of the term. A student is responsible to pay whatever balance remains after withdrawing.

All fees are non-refundable.

FINANCIAL AID

The Unification Theological Seminary is committed to helping eligible students meet their financial needs. Through scholarships and grants, the Seminary seeks to alleviate the financial burden of both domestic and international students. However, funding for these programs is limited, and they provide only partial coverage of the expenses incurred at UTS. Students are therefore encouraged to seek other sources of funding first. Some local and national churches have set up generous scholarship programs that completely fund students' seminary education.

Forms and information are available through the Financial Aid Director.

Types of Financial Aid

Financing a college education is a challenge for many families. Recognizing the cost of an education, students should consider the total cost of their education and not just the costs of the initial year. Besides the usual sources—family assistance, personal savings, and summer earnings—there exists a variety of ways to pay college costs. These are generally referred to as student financial aid. They consist of scholarships, grants, loans, and earnings from part-time work while in school.

Loans and scholarships are available at UTS. Most of these forms of financial aid are based on need and are determined by the FAFSA. The amount of the aid offered is determined by calculations from the Department of Education. Scholarship monies are awarded by the graduate Financial Aid Committee.

Please keep in mind:

- All Federal financial aid rules and regulations are set out by the Department of Education. These are federal laws and regulations that the UTS Office of Financial Aid is required to follow.
- UTS does not discriminate on the basis of race, color, national origin, religion, age, or disability.

Scholarships

Different partial tuition scholarships are available to qualified applicants. Scholarships are reviewed annually.

Federal Direct Loan Program

The Federal Direct Loan program assists students who are enrolled at least half-time (six credit hours per term) in borrowing directly from the U.S. Department of Education. The loans are insured by the federal government.

Stafford Direct Loans - Unsubsidized Loans

Graduate students in the UTS programs can apply for the unsubsidized Federal Direct Student Loan program. These loans have a set low interest rate of 3.76%, they do begin to accrue interest from the day they are released from the lender. The student must select one of the following two options: to begin making interest payments on the UTS Catalog 2020-2021

loan immediately or to allow the DOE to capitalize the interest due, resulting in a larger loan repayment

To receive federal aid administered through the UTS Office of Financial Aid, you must:

1. Be admitted to a degree seeking program at UTS.
2. Effective July 1, 2012, new students who enroll for the first time after July 1, 2012 must have a high school diploma, GED or equivalent to receive federal student aid.
3. Be a citizen, permanent resident of the United States, or other eligible non-citizen.
4. Maintain satisfactory academic progress (SAP) according to SAP policy for financial aid recipients.
5. Be in compliance with Selective Service Registration to receive federal funded student aid.
6. Be enrolled at least half-time (6 credits) for federal and state funded financial aid programs.
7. Resolve any drug conviction issues.
8. Not owe a refund to any federal grant or loan or be in default on any federal loan.

Procedure to Apply for Federal Direct Loans

1. **New students:** Fill out your FAFSA application at www.fafsa.gov
Returning students: Update your FAFSA record at www.fafsa.gov. This must be done each academic year.
2. **New students:** Login at www.studentloans.gov and click on Entrance Counseling and Complete your Master Promissory Note (MPN). Both are listed on the webpage after signing in.
Returning students: Go to www.studentloans.gov and check to see if your MPN needs to be updated.
3. It takes about a week for the information to be sent to the UTS Financial Aid Office so that a student's eligibility for a federal loan can be determined, and how much you can receive for the new academic year.
4. Contact the UTS Financial Aid

Office for information about an unsubsidized Federal Direct Loan, your eligibility for a loan, and the amount you want to borrow.

5. Manhattan: 212-563-6647 ext. 105
Email: Henry Christopher at h.christopher@uts.edu
6. The Financial Aid Office will then create an Award Letter for you to sign, showing the cost of attendance for the year and the amount of the loan which you want to borrow.

It generally takes about a week for the loan to be processed through the Federal government. The UTS Bursar will credit your account with your loan amount, deduct the UTS costs, and issue you a check for any remaining amount.

Loan Disbursement and Processing Policy

1. FA Solutions Originates and Disburses Funds:

A private company hired by UTS handles all student Federal loans, including originating and disbursing funds from the DOE for each student. The UTS Financial Aid Office together with FA Solutions determines when a student has met all eligibility requirements for the disbursement of financial aid funds.

2. UTS Finance Office Disburses Funds:

All Loan funds will be disbursed via hard copy check by the UTS Finance Office.

It often takes several days or longer for UTS to receive the funds after the certification process begins.

Please note, there is a processing time for all funds that come into UTS. UTS will have your funds on your ledger within 3 days of receiving the funds from the DOE. Students will be notified by the Financial Aid Office when to come to receive their loan.

Satisfactory Academic Progress for Financial Aid

Federal Regulations require all UTS students maintain good progress toward receiving a degree in order to continue to have eligibility for Title IV financial aid programs. All semesters will be counted toward this progress regardless

if the student did not receive aid in a prior semester.

According to Federal Regulations there are three main measurements reviewed at the end of each semester. See the UTS Financial Aid Handbook for more detailed information.

GPA

Graduate program graduation requires a minimum of a 2.5 cumulative grade point average. To continue studies at UTS, graduate students must maintain a 2.5 cumulative grade point average starting at 12 cumulative credit hours.

Pass Rate

Completion Rate: Students must complete at least 67% of all credits attempted. Credits attempted include transfer credits, withdrawals, “F” and “I” grades.

Maximum Time Frame

Students need to complete their degree within a maximum timeframe, including transfer credits and attempted credits. This timeframe is 150% of the degree program requirements. In other words, 75 credits for the M.R.E., 72 credits for the M.A. and 120 credits for the M.Div. degree. For the D.Min degree the timeframe is 6 years.

Students not in compliance with the minimum GPA, maximum timeframe, and/or completion rate requirement will be put on financial aid probation and may lose their financial aid eligibility.

Repercussions for not meeting the requirements:

Students who do not meet the above listed requirements will first be placed on Financial Aid Warning / Probation. Any student who is placed on Financial Aid Warning will still be eligible for aid for 1 semester in an attempt to repair their progress.

After the Warning or Probationary period has ended, if the student still does not meet all 3 requirements, he/she will be placed on Financial Aid Suspension. Students that are placed on Financial Aid Suspension cannot receive any Title IV Federal (or State) Financial Aid until

they repair their Satisfactory Academic Progress status by enrolling for classes at their own expense or successfully appealing their probation.

Appeal Process for Students Who Have Failed to Meet Satisfactory Academic Progress

Students will be notified by the Office of Financial Aid that they have lost their financial aid eligibility.

Students initiate the process by requesting a one-time appeal. Such requests should be forwarded to the Director for Financial Aid within two weeks of aid loss notification.

Possible reasons for appeal: serious personal problems, family tragedy, illness, employment and/or difficult adjustment to school, and other unusual circumstances that could reasonably contribute to a lack of academic progress. Appeals should include supporting documentation.

A committee comprised of the Director for Financial Aid, the Registrar, and others as needed will review the appeal request.

Please note, only one appeal will be granted, whether based on qualitative and/or quantitative standards. Students who are not granted an appeal, or those who have already used the appeal, but do not have a cumulative GPA of 2.00 or meet quantitative standards, will regain eligibility once the cumulative GPA and quantitative standards are met.

resulted in the publication of *World Scripture and the Teachings of Sun Myung Moon* (2007).

INSTITUTES AT UTS

UTS Institute for True Parents’s Teachings

The UTS Institute for True Parents’s Teachings supports the creation of Unificationist and related texts in exemplary English. Staffed by UTS faculty and utilizing the resources of its library, the Institute has assisted in translations of the *Chambumo Gyeong Cheon Seong Gyeong*, *Pyeonghwa Gyeong*, the Family Pledge, and many of Reverend Moon’s public speeches.

Another area of the Institute’s work is to produce Unificationist commentaries on scriptures, notably the joint project with the Universal Peace Federation that

Unification Theological Seminary

Graduate Programs

ACADEMIC CALENDAR 2020-2021

Fall Semester 2020

August 21	Registration Day
August 24	First day of classes (Master level programs)
September 7	Labor Day - no classes
September 3	Last day to add/drop classes
September 28	First Day of Doctoral Classes
November 1	Application Deadline for December Graduation
November 24-27	Thanksgiving recess
December 4	Theses/Projects due for December Graduation
	Last day to withdraw from classes
December 11	Last day of regular scheduled classes
December 14-17	Examination Period
December 31	Graduation

Spring Semester 2021

January 29	Registration Day
February 1	First day of classes
February 8	Last day to add/drop classes
March 29- April 2	Spring Break (Easter)
April 16	Application Deadline for May Graduation
May 7	Theses and Projects due for May Graduation
May 14	Last day to withdraw from classes
May 21	Last day of regular scheduled classes
May 24-27	Examination Period
May 29	Graduation Day: 45th Commencement

ACADEMIC PROGRAMS

UTS is an interfaith seminary that seeks to serve students from the world's religions as well as students from a wide range of Christian denominational families. It offers four graduate degree programs. UTS also offers certificate and continuing education programs.

The Doctor of Ministry (D.Min.) Program is a non-residential program aimed at developing ministerial leadership at an advanced level. Courses are taught over four two-week intensives over a two year period. Students then take one to three years to complete their dissertation project. Student have a choice of two concentrations.

The Master of Divinity (M.Div.) Program is a three-year course of study to prepare men and women for pastoral leadership.

The Master of Religious Education (M.R.E.) Program is a two-year program with two concentrations—Religious Education and Interfaith Peacebuilding and has the flexibility to prepare students for a variety of lay ministries. The Interfaith Peacebuilding concentration develops educators and peace workers who are equipped to address all the dimensions of peacebuilding: peace within the individual, peace in the family, and peace among the world's peoples, nations, religions and races. The curriculum is rooted in the premise that peacebuilding requires attention first to the spiritual causes of conflict as a basis for effective action. The Religious Education concentration prepares students for educational ministries and work within their faith community and emphasizes sound principles of religious educational programming.

The Master of Arts in Religious Studies (M.A.) is a basic graduate degree that prepares students for diverse positions and ministries as well as for a strong theological and practical knowledge of religions and their impact on today's society. The M.A. in Religious Studies offers students a choice of four concentrations that address life in today's intercultural and interreligious global community. The concentrations are Interfaith Peacebuilding, Non-Profit Leadership, Unification Studies and Theological

Studies. It is also an ideal degree for those students wishing to pursue either doctoral studies or further study in a specific field of theological inquiry.

The Seminary's New York location affords students from a wide array of Christian churches and faith communities the opportunity to focus on Biblical Studies, Urban Ministry, Peace and Justice Ministry, Interfaith Studies, or whatever they need to succeed in their chosen ministries. The Seminary's interdenominational and interfaith faculty assures a diversity of faith perspectives. UTS students can also prepare for ordination in their respective denominations by taking any courses required by their denominational bodies to complete their ordination requirements.

Unificationist students also have the opportunity to select courses designed for in-depth study of their faith tradition, including study of Unification Theology and Philosophy as well as History and Unification Ministry.

Each UTS program strives to balance theological instruction with training in practical skills. Grounding in the basic theological disciplines of Scriptural Studies, Living Traditions and Theology is necessary to understand the complexities and nuances of religious discourse, and to develop an empathetic understanding of the beliefs of others. One pillar of the bridge to interfaith understanding is thorough grounding in one's own faith; the other pillar is familiarity with the other traditions, whether in the Christian family or spanning the world's religions. The theological disciplines address both pillars.

Professional courses equip students with practical skills for diverse forms of ministry. Contemporary religious leaders must be equipped with a variety of skills necessary for their multi-faceted role as pastor, teacher, counselor and public figure. The Ministry and Religious Education curricula include a broad range of courses that develop student abilities both theoretically and practically, through practical experience. Elective courses provide opportunities to concentrate in specific areas of interest and ministry, including pastoral counseling, conflict resolution, church growth,

character education and management.

Field Education is an integral part of the UTS programs, enabling students to integrate theoretical knowledge with practical experience in a variety of pastoral and educational roles. Internship placements are in professional settings under the supervision of trained supervisors. They may involve full-time apprenticeship in a church or non-profit setting for a period of up to 3 months. One feature of the program is Clinical Pastoral Education, where students fulfill internships as chaplains in hospital or prison settings for the purpose of becoming a licensed chaplain.

Given the powerful influence of the American media globally, ministers and church workers around the world are faced with the task of communicating the unchanging truth of God in a world saturated by American culture. For this reason, many international students come to UTS in order to receive theological education within an American cultural milieu. This adds to the rich diversity of the UTS community.

This catalog reflects the schedule of programs at the start of the academic year. Please check with the Registrar's office for updated information after the year begins.

MASTER OF RELIGIOUS EDUCATION PROGRAM

Religious education - to communicate ideals, beliefs and practice - is a central task of religious leadership. The Master of Religious Education Program is a two-year professional program that provides students with the skills, knowledge and methods necessary for effective educational and ministries.

Graduation Requirements

To be awarded the M.R.E. degree, students must fulfill the following requirements:

- 50 credit hours
- A minimum grade point average of 2.50
- Mid-Program Review
- A Religious Education Project

THEOLOGICAL CURRICULUM

Two courses in Scripture/primary texts:

SCR 5131 Hebrew Bible

SCR 5141 New Testament

Foundations *or* SCR 5142 New Testament in Context

THE 5622 Life and Thought of Sun Myung Moon and Hak Ja Han Moon *or* THE 5631 Divine Principle in Depth

THE 5131 Systematic Theology

LTR 5131 Church History I

LTR 5141 World Religions and its encounter with Christianity

One Church History or Ethics elective:

LTR 5132 Church History II

LTR 5311 Parallels of History

LTR 5151 The Unification Movement

Any denominational history course

THE 5141 Ethics and Social Justice

RELIGIOUS EDUCATION CURRICULUM

EDU 5101 Foundations of Religious Education

EDU 5111 or EDU 5112 Models of Teaching

Three Religious Education electives, including but not limited to:

EDU 5301 Educational Planning and Administration

EDU 5311 Spiritual Formation

EDU 5313 Spiritual Mentoring

EDU 5411 Children's Ministry

EDU 5511 Ministry for Marriage Preparation

EDU 5512 Marriage and Family Enrichment

EDU 5601 Practicum in Teaching

EDU 5604 Unification Apologetics in Practical Contexts

EDU 5672 Online Ministries

MIN 5724 Interreligious Prayer in Ministry

EDU 5190 Religious Education Colloquium

FIELD EDUCATION

MIN 5190 Field Education Internship (2 credits)

MASTER OF ARTS IN RELIGIOUS STUDIES PROGRAM

The M.A. in Religious Studies is a broad-based degree program suited for students who wish to gain extensive knowledge of the Christian tradition and its impact on society, supplemented by wide-ranging knowledge of the world's religions. The program enables students to integrate their own faith perspective with in-depth knowledge of the broader Judeo-Christian tradition and its manifestations in contemporary social and cultural realities. This prepares them to be more effective witnesses for their faith in today's multifaith environment and to practice in a wide variety of ministries. It also equips them for positions in non-governmental bodies dealing with the religious issues that are often at the root of conflict.

The program's foundation courses are a theological curriculum that provides a broad knowledge of scripture, theology and history in the Christian tradition. The MA in Religious Studies Program has four concentrations, each with distinct purposes: The Concentration on Unificationism equips students with an in-depth understanding of its teachings, theology, scriptures and history, such as is required of aspiring leaders in the Unification movement. The Concentration in Public and Non-Profit Leadership equips students with skills needed to work effectively in civil society and non-governmental organizations. The Concentration in Interfaith Peacebuilding provides a theological and intercultural understanding in several religious traditions with focused examination on the nexus of religion and peacebuilding. The Concentration in Theological Studies is suitable for students who wish to pursue a general study of Christian theology, biblical studies and church history. Students may choose one or more of these concentrations.

Students who do not select a concentration may use elective courses to prepare for specific vocations such as counseling, education, church leadership, or those calling for specialization in a particular religious tradition.

The M.A. in Religious Studies is also a natural entrance point for further graduate studies in religion, ministerial professions and the social sciences..

Graduation Requirements

To be awarded the M.A. degree, students must fulfill the following requirements:

- 48 credit hours
- A minimum grade point average of 2.50
- Mid-Program Review
- A Masters Thesis or Project, presented in the Masters Colloquium in the final term prior to graduation, or for student with the Public and Non-Profit Leadership Concentration, an Internship with a substantial theological reflection and report

FOUNDATION COURSES

Students are required to take these foundation courses:

SCR 5131 Old Testament Foundations (Hebrew Bible)

SCR 5141 New Testament Foundations

LTR 5131 Church History I or LTR 5132 Church History II

LTR 5141 World Religions and the Encounter with Christianity

THE 5131 Systematic Theology

THE 5141 Ethics and Social Justice

THE 5635 Introduction to Divine Principle or THE 5631 Divine Principle in Depth

MASTERS PROJECT

Masters Thesis, Project or MIN 5190 Field Education Internship (for students with the Public and Non-Profit Leadership concentration only) (3 credits)

MIN 5804A & MIN 5804B Masters Colloquium (0 credit)

Any one course cannot satisfy both a Master of Arts in Religious Studies foundation requirement and the concentration requirement.

Concentration in Unification Studies

As one of the two academic concentrations, Unification Studies guides students to a more focused and in-depth understanding of the theology, philosophy, guiding principles and history of the Unification Movement. Unification students in particular will have the opportunity to study and investigate their own faith more deeply. Students will be able to choose from a wide range of courses including the History of the Unification Movement, the Life and Thought of Sun Myung Moon and Hak Ja Han Moon, and the Divine Principle. This concentration prepares students for various ministries in the Unification Movement, including church leadership, education, public relations, and ecumenical and interfaith ministries.

The following course requirements apply to all students taking this concentration. Courses listed are for 3 credits unless otherwise noted.

Two courses from:

LTR 5151 The Unification Movement
LTR 5503 Unification Worldview and Society

LTR 5622 Life and Thought of SMM and HJHM

EDU 5604 Unification Apologetics

MIN 5601 Unification Ritual and Traditions

THE 5601 Unification Theology

THE 5602 Towards a Theology of the Only-Begotten Daughter

THE 5611 Unification Philosophy

One course in Unification Pedagogy (3 credits) plus three 1-credit practica in Teaching:

EDU 5601 Practicum in Teaching
Divine Principle (1 credit)

EDU 5605 Practicum in Teaching
VOC (1 credit)

EDU 5606 Practicum in Teaching
Unification Thought (1 credit)

Concentration in Public and Non-Profit Leadership

Since the end of the Cold War, the role of civil society and non-governmental organizations has grown dramatically. Multilateral Institutions

such as the World Bank, the United Nations, and regional organizations are increasingly reliant on Civil Society Organizations (CSOs) and Non-Governmental Organizations (NGOs) to provide leadership in addressing natural disasters, health crises, human trafficking, and other social problems. The UTS Public and Non-Profit Leadership concentration focuses on professional competencies in public leadership, in governance, in conflict analysis and resolution, in financial management, and in human resource development. Besides theory, students can gain a practical and experiential perspective in this concentration through an internship experience. The Concentration in Public and Non-Profit Leadership prepares students to assume leadership roles in the faith-based as well as the public non-profit sector.

The following course requirements apply to all students taking this concentration. Courses listed are for 3 credits unless otherwise noted.

Four courses, including but not limited to:

MGT 5101 Conflict Analysis and Transformation

MGT 5302 Management of Non-Profit Organizations

MGT 5303 Leadership and Organizational Planning

MGT 5304 Leadership in the Social Sector

MGT 5311 Marketing

MGT 5331 Human Resource Management

MGT 5401 Financial Management for NPOs

MGT 5501 Brand Management

MIN 5107 Leadership and Congregational Development

Field Education:

MIN 5190 Field Education Internship
(counts as capstone requirement, replacing the Thesis/Project)

Concentration in Interfaith Peacebuilding

This concentration takes students through a process whereby they gain a valuable understanding of “the other” in today’s world with the goal of developing a more harmonious and

peaceful world and an identity as a human family. As one a professional concentrations, students will undertake both a theoretical and experiential study of interfaith peacebuilding.

This concentration prepares students for various professional roles in religious organizations, NGOs and the public sector, including ministries of peace and justice, ecumenical and interfaith ministries, education and teaching, peacebuilding ministries, public service at the interface of religion and public policy, and consulting and other specialized roles to facilitate conflict resolution and cross-cultural understanding.

The following course requirements apply to students taking this concentration. Courses listed are for 3 credits unless otherwise noted.

One course in Theological Communications or Teachings from the following list:

MIN 5104 Homiletics

EDU 5111or EDU 5112 Models of Teaching

One course in Pastoral Skills for Reconciliation from the following list:

PAS 5101 Pastoral Care and Counseling

PAS 5501 Marriage and Family Counseling

One course in Dialogical Skills:

MIN 5106 Ecumenism and Interfaith

One course in Management/Leadership, including but not limited to the following list:

MGT 5101 Conflict Analysis and Transformation

MGT 5302 Management of Non-Profit Organizations

MGT 5303 Leadership and Organizational Planning

MGT 5304 Leadership in the Social Sector

MGT 5311 Marketing

MGT 5331 Human Resource Management

MGT 5401 Financial Management for NPOs

MGT 5501 Brand Management

MIN 5107 Leadership and Congregational Development

Field Education:
MIN 5190 Field Education Internship

Concentration in Theological Studies

Theological Studies is an academic concentration in which students broaden their academic background in Religious Studies by embarking on a more in-depth look at the Bible, Christian Theology, Church History and Living Traditions. This concentration effectively prepares students for doctoral studies or further studies in Christianity. It also prepares students for education and teaching in the Christian church and for ecumenical and interfaith ministries.

The following course requirements apply to all students taking this concentration. Courses listed are for 3 credits unless otherwise noted.

Four courses in the area of Scripture, Theology or Church History, including but not limited to:

- SCR 5302 The Prophets
- SCR 5311 Genesis
- SCR 5412 Life and Teachings of Jesus
- SCR 5413 Life and Letters of Paul
- LTR 5131 Church History I or LTR 5132 Church History II (if not taken as foundation course)
- THE 5311 Modern Theology

One scriptural language course:

- LAN 5141 New Testament Greek
- or LAN 5131 Biblical Hebrew

Korean Track

The Korean Track is designed for Unificationist students who want to integrate their study at UTS with developing facility in the Korean language. Students in this track take 6 credits of Korean language at UTS and can receive up to 6 transfer credits for subsequent Korean courses taken at Sun Moon University or Sunhak UP Graduate University in Korea.

The following course requirements apply to all students taking this track. Courses listed are for 3 credits unless otherwise noted.

- LAN 5161 Korean 1
- LAN 5162 Korean 2
- 6 transfer credits for Korean language

courses taught in Korea.

MASTER OF DIVINITY PROGRAM

The Divinity Program is a three-year professional program designed for students who are preparing for church leadership or for any number of specialized ministries including youth ministry, campus ministry, interfaith ministry, pastoral care and social justice ministries. In addition to gaining a grasp of the essence of Christian faith and practice from biblical, historical and theological perspectives, Divinity students will gain competencies in the tasks of ministry, which include preaching, evangelism, pastoral counseling, public relations, management of church resources, and leadership.

Entering students who are preparing for the ministry are encouraged to apply directly into the M.Div. Program. M.A. and M.R.E. students in good standing may request to transfer and apply credits earned in the M.R.E. Program toward Divinity program requirements.

Graduation Requirements

To be awarded the M.Div. degree, students must fulfill the following requirements:

- 80 credit hours
- A minimum grade point average of 2.50
- Mid-Program Review
- One unit Clinical Pastoral Education

The following course requirements apply to all students in the Divinity Program. Courses listed are for 3 credits unless otherwise noted.

THEOLOGICAL CURRICULUM

- SCR 5131 Hebrew Bible
- SCR 5141 New Testament Foundations
- One Old Testament exegetical course
- One New Testament exegetical course
- LTR 5131 Church History I
- LTR 5132 Church History II
- LTR 5141 World Religions
- THE 5131 Systematic Theology
- THE 5141 Ethics and Social Justice in

the Age of Globalization
THE 5151 Topics in Apologetics in the 21st Century

MINISTRY CURRICLUM

- EDU 5101, EDU 5111, EDU 5112 or EDU 5121 a Religious Education core course
- MIN 5102 Worship and Liturgy
- MIN 5104 Homiletics
- MIN 5106 Ecumenism and Interfaith
- MIN 5107 Leadership and Congregational Development
- PAS 5101 Pastoral Care and Counseling
- EDU 5311 Spiritual Formation
- MIN 5803 Integration Colloquy (1 credit taught over 2 semesters)

FIELD EDUCATION

MIN 5192 Clinical Pastoral Education (4 credits)

Clinical Pastoral Education

M.Div. students are required to complete one unit of Clinical Pastoral Education (CPE) during their Seminary program. Each unit is 400 hours, usually in a hospital setting. CPE may be taken in the summer or during the semester. Students are admitted for their first unit of CPE normally after a minimum of one year of theological education. Students seeking to become a licensed chaplain will find CPE to be a key element of their experience.

Students will consult with the Field Education Director in planning their CPE work. Students can obtain additional information about CPE by visiting the website of the Association for Clinical Pastoral Education at www.acpe.edu.

Ordination

UTS provides courses to satisfy the requirements for ordination in various denominations, such as courses in church polity or history of a specific denomination. Students pursuing ordination are encouraged to consult with their respective faith groups about specific ordination requirements and work with their academic advisor to plan their Seminary program.

Professional Chaplaincy

Professional chaplains are typically endorsed by a denomination or faith group, board certified by the Association of Professional Chaplains (APC), and work in hospitals, prisons or in the military. Employment is usually full-time although part-time positions are often available.

Students wishing to pursue careers as professional chaplains are advised to take MIN 5107 Leadership and Congregational Development during their first year, either PAS 5101 Pastoral Care and Counseling or PAS 5312 Theories and Techniques of Counseling during their second year, and an additional pastoral or family ministry course such as PAS 5315 Practicum in Counseling, PAS 5501 Marriage and Family Counseling, PAS 5316 Dealing with Challenging Relationships, or PAS 5512 Family Therapy Concepts and Methods during the third year.

To obtain board certification by APC, a student must complete four units of CPE at an accredited center. Students who successfully complete one unit of CPE during the first two years of their Seminary program may apply in their third year for a paid 12-month residency at select CPE sites beginning the September following their graduation from UTS. Upon completion of a residency program, students will have the four units of CPE required for board certification.

Students who are permanent residents or citizens of the United States, meet military eligibility requirements, and are interested in military chaplaincy may be eligible for the chaplain candidate program in one of the Armed Forces (Army, Navy, Air Force). Chaplain candidates receive tuition reimbursement and many paid training opportunities while completing their Seminary degree. Students wishing to pursue this track are advised to take PAS 5722 The Healing Journey: Trauma and Restorative Justice and PAS 5723 Moral Injury and War.

Students wishing to pursue a career as a prison chaplain must typically complete one unit of CPE and an additional prison-based placement. For more information on various chaplaincy vocations, visit www.acpe.edu.

FIELD EDUCATION

The Office of Field Education supports the UTS commitment to professional ministry and personal spiritual formation by providing students with diverse supervised field opportunities. These provide an opportunity to further integrate theological heritage with classroom learning and practical experience through a process of action-reflection, to arrive at new insight about themselves and their future vocations.

Field Education in the United States is especially valuable for international students, providing them with unparalleled cultural and language immersion opportunities. Both campuses are in close proximity to Christian churches, Muslim mosques, Hindu and Buddhist temples, Jewish synagogues and Sikh gurdwaras, allowing students easy access to the living faith traditions of the world. The incredible resource of New York City also offers students the opportunity to pursue field education in non-governmental organizations affiliated with the United Nations, interfaith organizations, or mega-churches.

COMBINED DEGREES

Students may enroll in any of the Master programs sequentially, but only 24 credits may be transferred to the second degree. Students should, therefore, plan a total of three to four years of study to complete both programs. A student will be awarded only one degree at any one commencement ceremony.

The limit of 24 transferable credits is waived for M.R.E. and M.A. graduates who have worked in the field for at least three years after graduation and who wish to earn the M.Div. degree. These graduates may apply 48 of their M.A. or 50 of their M.R.E. credits towards the M.Div. degree.

DOCTOR OF MINISTRY PROGRAM

The Doctor of Ministry is an advanced theological degree that provides students who are engaged in

ministerial leadership the opportunity to enhance and expand their ministerial skills and to reflect on their own theological and spiritual development as men and women of God. It is the capstone professional degree program for individuals who hold the Master of Divinity degree or its equivalent, providing them with the opportunity for further study and reflection and to develop the advanced skills and knowledge required for ministry in the 21st century.

The program challenges students to: 1) assess their ministerial effectiveness and leadership; 2) reflect on their theological and spiritual development in light of their current ministerial responsibilities; 3) develop greater competency in their ministry; 4) pursue a comprehensive research project that leads to a critical examination of some aspect of their ministry in light of congregational needs, societal changes and theological commitments; and 5) become peers and mentors to their colleagues in the program.

In order to accomplish these purposes, the D.Min. Program needs to be integrated with the actual practice of ministry. All students are expected to be fully engaged in their own ministry—whether it is a congregational ministry, youth ministry, social service ministry or some other form of ministry—while enrolled in the degree program.

Graduation Requirements

To be awarded the degree, a student completes 28 credits plus 6 credits for the doctoral-level Dissertation Project utilizing an action-research model. The coursework will be offered in Intensive Sessions totaling four weeks over two years with the remaining elective courses to be taught digitally utilizing Zoom and Canvas.

A student must fulfill the following requirements:

- A Learning Contract prepared at the beginning of the program and revised periodically in consultation with his/her Faculty Advisor and Field Supervisor to reflect personal learning goals
- Four Doctor of Ministry Seminars
- Four Research Seminars

- Four doctoral-level elective courses
- A grade-point average of at least 2.50
- An approved Dissertation Project Proposal
- Acquire a Field Advisor and develop a Site Team to provide support and mentoring
- The Dissertation Project Defense
- The completed Dissertation Project and Abstract submitted to the library

D.Min. Course Requirements

Courses listed are for 3 credits unless otherwise noted.

D.MIN. SEMINARS (4 courses, 12 credits)

The four required courses are:

- MIN 8101 Spiritual Formation and Integration
- MIN 8102 Theological and Ethical Perspectives of Ministerial Leadership
- MIN 8103 The Changing Face of Society: Diversity and Its Impact on Ministry
- MIN 8104 Transformational Leadership in a Postmodern World

RESEARCH SEMINARS (4 courses, 1 credit each)

The four required Research courses are:

- MIN 8802 Dissertation Research Seminar I: Formulating the Question
- MIN 8801 Dissertation Research Seminar II: Bibliographic Research and Overview of the D.Min. Dissertation
- MIN 8803 Dissertation Research Seminar III: Research Design Strategies
- MIN 8804 Dissertation Research Seminar IV: Designing the Project Proposal

ELECTIVE COURSES (4 courses, 12 credits)

Students select a total of four courses from one of the two concentrations offered: Family and Education Ministry, and Peace and Justice Ministry:

Family and Educational Ministry

- MIN 8501 Ministry in the Midst of Diverse Lifestyles
- MIN 8502 Religious Education and Ministry Needs of the Postmodern Family

- MIN 8503 Challenges and Possibilities of the Emerging Global Family
- MIN 8504 Faith Formation, Spirituality and Counseling in the Contemporary Family

Peace and Justice Ministry

- MIN 8701 Multiculturalism, Diversity and Non-violent Conflict Resolution
- MIN 8702 Issues in Ecumenical and Interfaith Relations
- MIN 8703 Creating the Beloved Community
- MIN 8704 Change Management for Faith Leaders

The concentrations are an option. Students may focus their elective studies within one of the two concentrations or they may take courses from both concentrations.

DISTANCE LEARNING

The Seminary offers the Master of Arts in Religious Studies in distance learning format in addition to the traditional format. Students in other degree programs are limited to 50% of their courses through distance learning. Courses designated as distance may have a variety of delivery methods.

Some courses are given exclusively through a learning management system (Canvas), where students sign into the course online and work through the prescribed content and activities. The content and activities may involve viewing videos, reading articles, taking quizzes, participating in threaded discussions, or writing short essays. These courses may be given in an intensive format. Students who plan to take a course through Canvas are required to complete the Online Orientation prior to starting the course.

Other courses for distance learners are given through UTS's cloud conferencing tool, Zoom. These are courses that are currently being taught on campus in which the course is being recorded with full audio and video output. All course interactions and shared documents such as PowerPoints, videos and other prepared materials are recorded along with the faculty member's content. Zoom allows

students at a distance to take a course in real time, as it is being taught, or asynchronously or out of time. Students are responsible for the full course requirements and timeline as if they were physically in the classroom. Distance students can access these courses through links provided in the Student Information System.

Students wanting to register for distance learning courses may do so during the normal registration process. Tuition for distance learning courses is the same as for all credit-based courses.

CERTIFICATE PROGRAMS

Certificate in Unification Leadership

The Certificate in Unification Leadership is a graduate-level certificate. It gives those individuals who wish to devote only one year to theological study the opportunity to obtain advanced theological education and specific leadership skills. This Certificate focuses on the theoretical perspective and practical skills for leadership in the Unification movement.

Its program requirements are:

- 18 credits of Seminary courses, distributed between Unification Studies (3-6 credits), Theological Studies (6-9 credits), and Ministry (3-6 credits)

The Seminary may be able to offer other Certificate Programs tailored to meet specific needs. Each Certificate would be based on a similar format as the Unification Leadership Program with 18 credits of courses distributed between disciplines pertinent to each particular Certificate.

CONTINUING EDUCATION

The Seminary's offers courses that enable adult students to upgrade their professional skills in ministry or enrich their lives by theological study. UTS offers credit courses as well as non-credit based courses as part of its lifelong learning support.

Continuing education courses may be taught off-campus or online. UTS offers Continuing Education Units (CEUs) for specific courses. Please see the UTS website for further information.

Non-Credit Courses

UTS occasionally provides non-credit based continuing education courses. Go to the UTS website for a listing of courses and times they are offered.

Partnership with the Family Federation for World Peace and Unification

UTS partners with the Family Federation for World Peace and Unification (FFWPU) on special education projects for its pastoral and lay leadership and its general membership.

ADMISSIONS

Admission to the Seminary is based upon academic capability and upon spiritual and moral character. Academic qualifications are considered by the Director of Admissions and other members of the Admissions Committee to determine whether the applicant's educational background and ability ensure reasonable chances of success in academic work at the Seminary. An applicant's spiritual and moral character may be evaluated by personal interview, by his/her application essay or by recommendation of church elders or other knowledgeable individuals. Two letters of recommendation, at least one from a church leader, are required.

Applications are normally accepted for entry in the Fall term, though students may apply to begin in the Spring term.

Applications are welcome from men and women of all religions, nationalities and races. No particular course of undergraduate preparation is required, although a basic knowledge of history, the social and natural sciences, psychology and philosophy is desirable.

In seeking admission, a candidate agrees to abide by the policies, rules and regulations of the Seminary.

Application Procedures

Prospective students may apply online through UTS's student information system. An applicant can begin the application process at this web address:

<https://uts.edu/admissions/begin-application>.

Inquiries and questions may be directed to Mr. Rapada, e.rapada@uts.edu or to Office of Admissions, 4 West 43rd Street, New York, NY 10036.

Application Checklist

Applicants must submit the following:

- A completed application form, including intended degree program.
- Official transcripts from all colleges, universities, or seminaries attended. Official transcripts have the official college seal and signature, and must be mailed directly to the UTS Admissions Office from the issuing institution. If the original transcript is in a language other than English, the applicant must also submit the English translation.
- Two recommendation letters, one from the applicant's pastor, church elder or faith community leader. Recommendation letters by persons related by blood or marriage to the applicant are not acceptable.
- TOEFL score (for non-native English speakers).
- One digital photograph.
- Proof of immunization for Measles, Mumps, and Rubella (MMR). Students born before 1/1/1957 are exempted from this requirement.
- A completed "Meningococcal Meningitis Response Form".
- Application fee of \$30.00.

A Bachelor's degree from an accredited institution, or its recognized equivalent, is the first requirement for admission to UTS. Exceptions may be made, particularly for students who graduated from foreign post-secondary institutions but who do not have the equivalent of the U.S. Bachelor's degree.

Determining English Proficiency

Applicants whose native language is other than English are required to take the TOEFL and a Writing Test. A minimum score of 550 (iBT of 83) is required for full admission to the UTS program. The UTS TOEFL institution code is #2941.

International students who have successfully completed four years of an undergraduate program in the U.S. may waive the TOEFL entrance examination on the condition that they:

- Submit an undergraduate transcript with either courses in Writing or courses that reflect English competence.
- Take the Writing test, to determine if they need further writing instruction.

International Students

UTS is authorized under Federal law to enroll non-immigrant alien students. In addition to the general requirement for admission to UTS programs, international applicants must provide the English translation of all academic records.

International applicants who seek entrance to the U.S. with a student (F-1) visa must certify their capacity to meet the cost of tuition and fees, living expenses, as well as the cost of round-trip travel. The U.S. Immigration and Naturalization Service regulations governing F-1 student status do not permit UTS to send the I-20 form to the admitted student until this financial certification is on file with the Seminary.

Notification of Acceptance

Applications to the Seminary are reviewed by the Admissions Committee. The Admissions Office notifies each applicant in writing regarding the decision made on his/her application.

Admission Status

Full Program Standing

A student is admitted to Full Program Standing if he/she possesses a Bachelor's degree or its equivalent and has submitted all application materials, has provided official, original transcripts of academic studies in

post-secondary institutions, has two formal recommendations, and is considered to meet personal qualifications for admission, and, where applicable, has attained a satisfactory TOEFL score.

Provisional Standing

Provisional standing is granted for one term only to applicants whose documents are incomplete at the time of admission. It is the student's responsibility to submit the missing documentation in a timely manner. In exceptional cases the provisional status may be extended for a second term.

The Admissions Committee will review the file of each student on provisional standing for full admission when all documentation is complete.

Conditional Standing

Conditional standing is given to applicants for whom there is a question as to their ability to succeed academically based on the applicant's undergraduate degree, GPA, and/or English language proficiency. After completion of 12 UTS credits his/her academic performance is reviewed by the Admissions Committee. The student may then be admitted to Full Program Standing, directed to pre-Seminary study, or if conditions warrant, have his/her Conditional Standing extended one term.

Special Status

A limited number of applicants who do not hold a Bachelor's degree may be admitted into the Seminary degree programs if they: (a) have substantial experience in ministry or related careers; and (b) can demonstrate the knowledge, academic skill, and ability generally associated with persons who hold a Bachelor's degree. Applicants age 30 and younger will not be considered for Special Status.

Applicants are required to submit, in addition to the documents required for regular admissions, an essay that demonstrates the applicant has the knowledge, academic skill, and ability generally associated with persons holding a Bachelor's degree. Additional documentation that would be helpful includes: experiences of ministry or

related careers, diplomas, certificates, GRE scores, and evidence of noncredit theological studies at workshops, seminars and conferences. Applicants may be placed on a waiting list to which priority is given based on merit of the applicants rather than the chronological order in which the applications were received.

All Special Status students are admitted on a probationary basis and will be re-evaluated on the basis of their performance after their first twelve credits of Seminary study.

Special Status is a privilege. There are limited spaces available in the degree programs and therefore students should aim to complete their degree in the shortest time possible for them. Special Status students have a time cap of six years if enrolled in the Divinity program, and four years in the Master of Arts and the Master of Religious Education programs. The students' progress towards completion in the programs will be regularly monitored by the Academic Administration. Students will be dismissed if they do not progress by passing 6 credits per semester. In exceptional circumstances students may apply for an extension to the Academic Dean.

Students on Special Status may take no more than one term of leave of absence during their years at the Seminary. Those who take more than one term of leave of absence may be withdrawn from the Seminary.

Non-Matriculated Standing

Non-matriculated students take courses for credit but are not enrolled in a degree program. The maximum number of credits that can be taken with non-matriculated standing is 12. In order to take more than 12 credits, students must be accepted into a program.

ADMISSION TO THE DOCTOR OF MINISTRY PROGRAM

To be considered for admission to the D.Min. Program, a candidate must have received the Master of Divinity degree or its equivalent from an accredited

school with a minimum grade-point average of B (3.00). A candidate with a lower grade-point average may be considered on the basis of demonstrated ministerial effectiveness.

A candidate must have completed a minimum of three years in a chosen ministry since completing his or her first graduate theological degree.

Equivalency in terms of the M.Div. Degree is defined as having fulfilled a core of courses that are central to the M.Div. degree program. Those applicants seeking equivalency will have their transcripts assessed in order to determine the additional coursework that would be required for entry into the Program. Candidates with a theological Master's degree will be assessed equivalency courses of up to 15 credits.

Candidates with a non-theological Master's degree or its educational equivalent that is in an area related to their ministry setting will be considered on a case-by-case basis. In addition to the required application documents, candidates will need to submit a) transcripts or documentation noting additional ministry, theological or scriptural coursework, certificates or continuing education work completed, b) a 5-7 page paper that draws on the candidate's scriptural and theological knowledge addressing their vocational calling or a previously written paper for a course completed by the candidate that highlights their scriptural and theological knowledge. The candidate will then be asked to complete equivalency courses. This policy will hold true for candidates with more than one Master's degree where both degrees are non-theological. The number of equivalency courses assessed for those with non-theological Master's degrees will be more than the 15 credits normally assessed for those with a theological Master's degree but not to exceed 24 credits.

Decisions on equivalency are made by the Admissions Committee.

Application Procedures

Applicants must submit the following materials:

- A completed Doctor of Ministry application form.
- Official transcripts from all colleges,

universities and seminaries attended. These must be mailed directly to the UTS Admissions Office from the issuing institution. If the original transcript is in a language other than English, the applicant must also submit the English translation.

- Two recommendation letters of which one must attest to the applicant's ministry. Recommendation letters by persons related by blood or marriage to the applicant are not acceptable.
- An autobiographical statement in the form of an extended essay. The essay should be 5-7 pages long and include:
 1. A review of past and current ministerial experience
 2. Reasons why the applicant wishes to pursue the D.Min. degree
 3. A theological reflection on the applicant's ministerial goals
- One digital photograph
- TOEFL score of at least 550 (for non-native English speakers and whose M.Div. degree is from a non-English speaking institution).
- Proof of immunization for Measles, Mumps, and Rubella (MMR). Students born before 1/1/1957 are exempted from this requirement.
- A completed "Meningococcal Meningitis Response Form".
- Application fee of \$30.00.
Prospective students may apply online at this web address: <https://uts.edu/admissions/begin-application>.

Inquiries and questions may be addressed to the Director of the Doctor of Ministry Program, Dr. Kone, d.kone@uts.edu.

Admission Status

Students who are accepted into the Doctor of Ministry Program will be given either Full Standing – all required documents have been received, or Provisional Standing – not all required documents have been received.

Applicants whose G.P.A. from their first advanced theological degree is less than B (3.00) will be admitted with Conditional Status and re-evaluated after the first term of study. Conditional Status may also be given to students

with a theological Master's degree from a non-accredited institution, and those with missing equivalency courses.

There is no Special Status in the D. Min. Program.

ACADEMIC POLICIES AND PROCEDURES

Registration Procedures

Course Scheduling

An official schedule of courses is issued each semester before registration. Students should consult this schedule for information regarding credit hours, class times, classroom assignments and instructors. Course prerequisites and other enrollment limitations are noted under course listings in the Catalog and/or in registration materials.

Doctor of Ministry Courses

Courses for the D.Min. Program are taught during Intensive Sessions and as online courses via Zoom or Canvas. Students in the program are encouraged to stay together as a cohort through the Intensive sessions, to facilitate peer learning and group reflection. For this reason also, M.A., M.R.E. and M.Div. students are not permitted to enroll in D.Min. courses. Procedures for registration, orientation, developing the learning contract, leaves of absence and other policies are described in the D.Min. Handbook.

Registration

Registration occurs at stated times prior to the first day of classes. Registration requires the signature of the academic advisor, as well as the payment of tuition. Continuing students may register online through the Student Information System after their academic advisor removed the advising hold.

Students may add and drop courses during the first week the course is offered without penalty. Registration forms and add/ drop forms are available through the Registrar's Office.

Worksheets

In addition to transcripts, the Registrar keeps a record of each student's fulfillment of program

requirements on a personal worksheet. Copies are given to students to help them in their program planning.

Auditing

Students may enroll in a course as auditors with permission of the professor. Auditors are expected to attend classes on a regular basis.

Transfer of Credit

A student may request transfer of a limited number of credits for courses taken in graduate programs at other institutions accredited by an agency that is recognized by the United States Department of Education, or in the case of international institutions, by an agency that is recognized by its national government or equivalent. The maximum number of transfer credits that can be accepted are:

- For the M.Div. Program: 24
- For the M.R.E. Program: 15
- For the M.A. Program: 12
- For the D.Min. Program: 9

Credit from academic courses will be accepted for the Master programs if:

- The course covered the same material as a course offered at the Seminary; and
- The student has earned a minimum grade of C with full credit.
- The maximum number of credits for a course transferred is the number of credits UTS awards for the corresponding course.

Credits will be accepted for the Doctoral program if:

- The course was given on the doctoral-level;
- The student has earned a minimum grade of B with full credit; and
- The credits must have been earned within the last ten years of admittance to the D.Min. program at UTS.

Transfer credits normally apply to credit earned prior to attending UTS. Students enrolled at UTS who interrupt their studies to attend another school may not transfer those credits without prior approval from the Academic Dean. Transfer credits should be considered upon entry into a degree program. Transfer credit request forms

and additional information are available from the Registrar.

Waiving a Required Course

Under certain conditions a required course may be waived. For further information inquire at the Registrar's Office.

Withdrawal from Courses

Withdrawal from a course after the add-drop period requires the approval of the instructor and the Academic Advisor. Course withdrawals are permitted up to but not including the last week of the term. Failure to withdraw from a course results in a grade of F for the course.

Students will be considered to have withdrawn from a course if they miss 4 weeks of classes during the first 7 weeks without giving written notification.

Academic Policies

Academic Year

The academic year is comprised of Fall and Spring semesters of approximately equal length. Terms include fifteen weeks of instruction and a final examination period. The Winter and Summer breaks provide an opportunity for intensive courses.

Graduation

Although commencement exercises take place only in May, students may graduate either in May or December. Students who graduate in December may participate in the commencement the following May.

Students preparing to graduate must fill out a Graduation Application when they register for their last term of study and pay the Graduation Fee. It is recommended that applications for graduation be submitted by September 30 for December graduation and March 30 for May graduation. The Registrar will prepare a degree audit, which will advise the student about remaining courses needed for graduation.

Students intending to graduate are expected to complete all program requirements, including ESL program requirements, the Mid-Program Review and RE Project, by the last day of

examination period of the term they intend to graduate. Incompletes from previous terms must be cleared and the Master Thesis/Project completed three weeks before graduation.

Students with incompletes on Graduation Day may still be counted as graduates for that day if their late work is completed 30 days after graduation.

Academic Advisement

At the beginning of their Seminary study, students are assigned an Academic Advisor from the faculty. They may continue with the advisor or request another during their time at the Seminary. Academic advisors check student advisees' progress based upon their worksheets and transcripts. They approve their student advisees' plans of study at registration each term.

Faculty members post their office hours at the beginning of each term and are available for student conferences at those times or by appointment.

Student Responsibility

The Academic Advisor will assist the student in proper course selection to meet degree requirements. Each student should keep in mind, however, that he or she alone is ultimately responsible for understanding and fulfilling all graduation requirements. Students are responsible for their own degree plans and for the completion of all requirements for the degrees that they seek. Any questions about graduation requirements should be brought to the Registrar.

Academic Integrity

Each student's work shall be the product of his or her own effort. Plagiarism and other acts of academic dishonesty are serious violations of academic integrity. The penalty for a violation of this nature is disciplinary probation, suspension or dismissal.

Class Attendance

Students are required to attend all class sessions for the courses they are registered. Students are considered to be present at an on-campus class in one of the following ways: (1) by being physically present in class, (2) by being present in class synchronously via

Zoom, or (3) by presenting evidence of course engagement through a written document as defined by the instructor within one week of the class session as evidence of having viewed the class session asynchronously. For students registered in a Canvas online course, a student will be counted as present in class after presenting the required assignment to the instructor within one week of the class session. Whenever unusual circumstances make regular attendance impossible, special arrangements should be made with the instructor.

Students missing more than three weeks of class in a given semester may be subject to withdrawal at the discretion of the course instructor.

Students missing four out of the first seven weeks without giving a formal written notification of an emergency are given an automatic administrative withdrawal.

Course Load

A full course load in a given semester consists of 9 to 12 credits or participation in a full-time field education internship. Registration for more than 16 credits requires approval of the Academic Dean.

Field Education

One credit is awarded for each 120 hours of field education internships. Students who are employed in a full-time internship normally work 40 hours per week, and thus they earn 1 credit for every 3 weeks of work. Students who spend an entire semester in a full-time field-education placement will ordinarily earn 5 credits; nevertheless they are considered by UTS to be enrolled full-time in the program.

Students enrolled in classes can also work part-time at a local placement; by working 15 hours per week a student can complete 2 credits over the course of a 16-week semester.

Religious Education students may take a maximum 8 credits of field education. Divinity students may take a maximum of 11 credits. Students in one of the two academic concentrations in the M.A. program may take a maximum of 3 credits if their placement is directly relevant to their concentration; students

in the two professional concentrations may take up to 6 credits.

Mid-Program Review

The Mid-Program Review is an important assessment tool for UTS students. It assesses, at the mid-point in the course of study, the student's progress towards fulfilling the learning outcomes of the program in which he or she is enrolled. For this purpose, students submit a portfolio containing samples of their best work, so they can be assessed in light of the overall learning outcomes of the program as well as the student's own personal goals.

At the same time, the Mid-Program Review provides students with the opportunity to reflect on their learning goals—both the program's stated learning outcomes and their own personal goals—to assess their progress in preparing for their vocation. It helps students to gain more clarity about their goals and plans for their future, and about how God is guiding them to accomplish these goals. For this purpose, students prepare an MPR Essay and then meet with their Faculty Advisor and one other student. This interview provides an opportunity for the student to reflect within a collegial structure without the onus or burden of feeling judged or evaluated.

Students complete the Mid-Program Review at the mid-point in their course of study. For MA and MRE students, it is the term in which they reach 25 credits. For M.Div. students, it is the term in which they reach 37 credits. Early in the term, the Registrar will notify students that they should prepare for their Mid-Program Review.

Independent Study

Independent study is intended for students who wish to explore aspects of a program area that are not part of the current curriculum. Students who have completed 24 credits may register for Independent Study by submitting to the Registrar a written proposal approved by the instructor and the Academic Dean. Students are expected to meet with the instructor at least four times during the Independent Study. Students may undertake one Independent Study

per term and not more than two per year unless approved by the Academic Affairs Committee.

Directed Study

A course may be offered as Directed Study when there is insufficient enrollment for a class. Normally Directed Study is offered only for courses required to complete degree requirements or for ordination. Students are expected to follow the course syllabus and meet with the faculty member at least once a week. Due to reduced contact hours, a course taught as Directed Study may require more work outside the classroom than a normal course.

The Religious Education Project

The Religious Education Project is the capstone of the M.R.E. Program, integrating knowledge gained from other Seminary courses with the skills and knowledge gained from Religious Education courses, and applying this knowledge to address a specific issue, problem or interest in the field of Religious Education. Students work on their R.E. Project under the guidance of the Religious Education Program Director.

Students begin preparing for the R.E. Project two semesters before their intended date of graduation by submitting a proposal to the Religious Education Program Director for approval. Students may propose a research paper or to develop a project, such as designing an educational resource tool, curriculum or similar activities, that contributes to the field of Religious Education. The timeline for the Religious Education Project requires that the students have a draft of their paper or project ready for presentation at the R. E. Colloquium during their final semester at UTS. Based on comments received at the presentation, students prepare their final draft.

Students are required to submit a PDF copy of their R.E. Project plus an abstract to the Library digitally, making it available to future students.

The Master of Arts Thesis or Project

The Masters Project or Thesis is an in-depth field project or research paper.

Students taking one of the academic concentrations will write a traditional academic research paper. Students taking one of the professional concentrations may either write a paper or pursue alternatives such as video and web-based projects or work products useful to the organization where they have been serving as interns in the context of their field education.

Students are guided in the preparation of their Masters Project through enrollment in the year-long Masters Colloquium during their senior year of study. In the first semester, the colloquium provides guidance on formulating the project proposal, deciding on a research methodology, and helping in the initial stages of research. In the second semester, students present their work in progress to the class and bring it to completion.

The steps involved in writing the Master Project or Thesis are: (1) Select a Thesis Advisor who will guide the preparation of the Project/Thesis – the student will meet with this Advisor regularly to prepare the proposal and review drafts; (2) Prepare a Project/Thesis Proposal, which defines the topic and outlines the content of the project/ thesis – requiring approval by the Director of the Master of Arts Program, the Project/Thesis Advisor and the Academic Dean – due by mid-October (mid-March for December graduation candidates); (3) Research and write the first draft, due by mid-February (mid-September); (4) Complete the Project/Thesis by the end of April (November) and submit it to the Advisor for approval; and (5) Submit a PDF copy plus an abstract to the Library digitally prior to graduation.

Doctor of Ministry Dissertation Project

A complete description of this project and the steps to prepare it from the initial proposal to the final defense are described in the Doctor of Ministry Handbook.

Grading

Grading is a professor's attempt to evaluate objectively a student's achievement in relation to the stated aim

of a course. Evaluation is based on papers, examinations, class participation, and completion of other stated assignments or course objectives. Grades are recorded by letter, and are understood as follows:

- A Excellent
- B Good
- C Acceptable
- D Acceptable, but below expectations
- F Failure

In computing the cumulative grade point average (G.P.A.) the following quality point scale is used:

A	4.00	A-	3.67	B+	3.33
B	3.00	B-	2.67	C+	2.33
C	2.00	C-	1.67	D+	1.33
D	1.00	D-	0.67	F	0.00

F's assigned to pass/fail courses do not compute into the G.P.A.

Other symbols used on the transcript are:

- W Withdrawal
- I Incomplete. Not computed into the G.P.A.
- IP In Progress
- P Pass. Assigned only in selected courses (e.g. Field Education). A "P" denotes a grade of "C" or better. Instructors may, at their discretion, grade Independent Study on a pass/fail basis. Not computed into the G.P.A.
- R Repeat

The Master of Arts Thesis is graded Pass/Fail. An exceptional thesis may receive Honors.

The Doctor of Ministry Dissertation is graded Pass/Fail based on the Dissertation Defense.

Incompletes

Incompletes are given only when there are compelling medical or personal reasons. Students who fail to turn in assignments will be awarded an appropriate grade.

Students who receive an Incomplete have one term to make up the course work. At the end of the following term, if the Incomplete has not been resolved, the student is assigned a grade of "F," which is irrevocable. If the course is a

core requirement, the student will then be required to retake the course. Students with more than 12 credits of incompletes cannot register for another term.

Incompletes are also assigned if a course or project is expected to last longer than a semester. Students have a reasonable time to complete the work, however, the Incomplete grade will be changed administratively to an F either two years after registering for the course or after the student has been inactive for two semesters due to withdrawal, leave of absence or attending commencement.

In Progress Grades

In Progress grades are given for courses in which a student is enrolled, but the term has not yet ended and/or final grades have not yet been submitted.

Continuing Project Enrollment

Students who are working on completing their Religious Education Project or Master of Arts Thesis/Project and are not otherwise registered for courses are required to register for the "Continuing Thesis/Project Enrollment". This course enables them to continue to use the Seminary resources and will be counted as half-time enrollment. "Continuing Project Enrollment" is limited to two semesters maximum.

Academic Probation

A minimum grade point average of 2.50 is required for satisfactory academic standing. If a student's G.P.A. falls below the minimum after completing 12 credits, the Academic Dean will place the student on academic warning. If the student fails to achieve a G.P.A. of 2.50 during the following term, he/she will be placed on academic probation and may be dismissed.

Dean's List

The Dean's List is published at the end of each term. It lists the names of students who have achieved a grade point average of 3.75 or above (for at least 9 graded credits) and who have completed all work for the term.

Transcripts and Student Records

UTS maintains records concerning vocational interests and academic accomplishments of its students. The school recognizes the student's right of privacy and maintains a policy of confidentiality regarding the information, which becomes a part of the student's permanent record. Copies of the official policy are available from the Registrar.

Students are able to print student copies of their transcript through the online Student Information System. Official transcripts are issued for a fee upon the student's written request to the Registrar's Office. Transcript service will be withheld for those with outstanding debts or other obligations to the Seminary.

Leaves of Absence, Withdrawal and Readmission

Leave of Absence

Students may interrupt their program of study for a leave of absence by filing a request with the Registrar. Normally a leave of absence is granted for one term only. Unreported leaves of absence may be taken as evidence of a withdrawal from the Seminary. The D. Min. Handbook describes the policy for a leave of absence for doctoral students.

F1 students must speak with the Primary Designated SEVIS Officer (PDSO) if they are considering a leave of absence as special conditions apply.

Withdrawal from the Seminary

A student withdrawing from UTS is asked to notify in writing the Director of Student Life and the Registrar. Students may be asked to consult with the Academic Dean in person. If a student extends his/her leave of absence for more than 2 terms, it is considered to be withdrawal from the Seminary.

Readmission

Students who have withdrawn must apply to the Admissions Office for readmission. Readmission is processed through the Admissions Committee. Final approval is granted by the President.

Students who withdrew or who were

withdrawn and subsequently re-apply are required to follow the curriculum in effect at the time of their readmission. There is an exception for students who have only to complete their thesis/project. Those students may graduate under the curriculum in effect when they were previously enrolled.

Assessment

An important dynamic at UTS is the continual assessment program on campus. All phases and areas of the program is subject to rigorous and continual assessment. From the moment students arrive on campus to life as an alumni of the institution, students will experience a wide array of assessment instruments and activities. The catchphrase for life on campus is “creating a culture of evidence.”

In order for UTS as an institution to continually improve and support students in achieving their learning goals, assessment must be central. The Seminary seeks student support in this effort through their honest and clear responses on assessment surveys and instruments. In this way, not only will they benefit, but all future students who attend UTS will benefit.

Academic Support Services

Library Services

Seminary students have access to both the New York City and Barrytown campus libraries and its trained staff. In addition, students have limited access to other local libraries throughout Metropolitan New York.

The New York City Campus library provides students access to computers, printing, photocopying and scanning facilities. The library staff also offers mini workshops on software use, writing, presentation, and the use of library resources. Students may check out Chromebooks for use while on campus to support their research needs.

Between classes students may relax, fellowship or study in the student lounge.

Disability Services

All schools are required by law to provide reasonable accommodations in the form of auxiliary aids and services for students with disabilities. These

accommodations may include, for example, taped texts, note takers, interpreters, readers, Braille books, large print materials, talking calculators, television enlargers, assistive listening devices, video text displays, and test accommodations. UTS will determine on a case-by-case and course-by-course basis whether a need exists, based on documentation and what accommodation is appropriate.

COMMUNITY LIFE AND SPIRITUAL FORMATION

Community life within the Seminary reflects the varied backgrounds of students, staff and faculty, all sharing a common commitment to and a quest for true love and authentic discipleship.

Developing a rich personal relationship with God through prayer and worship is the most important dimension of life at UTS. At both locations, students organize daily worship. A vibrant Sunday worship service welcomes students, staff and guests from the community. The chapel services bring noted speakers and serve as a venue for student groups to lead worship.

Students may also attend services at other local houses of worship to broaden their understanding of worship traditions and to add to their spirituality.

Personal spiritual formation at UTS is fostered through participation in chapel, and students are encouraged to attend when they are on campus. Spiritual formation is also enriched by service. Extra-curricular responsibilities on campus and service projects in the local area offer many opportunities to serve.

The student body is comprised of people from diverse nations and religious backgrounds with a rich variety of perspectives and life experiences. Sharing out of their diverse cultures, student fellowship offers opportunities to broaden cultural horizons and develop facility in intercultural communication.

Seminars and conferences organized by students and faculty focus on issues and topics of great value for Seminary students. These programs bring students and faculty together in dialogue to enrich each student’s spiritual and

ministerial life.

Student Code of Conduct

All students are expected to conduct themselves with dignity, courtesy, responsibility and integrity and with due respect for the rights of others. Purity, sobriety and morality are not only characteristics of a mature and responsible person but are essential to the maintenance of a free and orderly community. Students are expected to uphold the Student Code as a pledge of their willingness to embody the ethical and moral standards of UTS.

The Unification Theological Seminary reserves the right to place on probation, suspend or dismiss at its discretion, any student who fails to maintain a satisfactory academic record, acceptable personal behavior or who fails to comply with the Student Code. However, every student is guaranteed due process as outlined in the Student Handbook.

Unification Theological Seminary Student Code

I commit myself before God:

1. To develop my relationship with God through regular spiritual practices with full devotion of heart, mind and body;
2. To uphold and live according to the highest moral and ethical standards in my personal life and relations with others;
3. To respect the campus as a smoke-free, alcohol-free and drug-free environment, and to maintain my body at all times as a temple of God;
4. To refrain from premarital and extra-marital relationships, sexual harassment and pornography;
5. To respect the diversity of cultural and religious traditions;
6. To attend enrolled classes and fulfill academic responsibilities with honesty and integrity;
7. To pursue my religious vocation with integrity upon graduation.

I recognize that admission to UTS is a privilege, and hereby make my sincere

commitment in heart and action to the provisions of this code, and to all standards of the Seminary as described in the Student Handbook.

Student Life

Admission to UTS guarantees the student the right to pursue the course of study to which he or she is admitted. Each student will be treated with the dignity appropriate to an adult person in all matters relating to the Seminary. In the same spirit, the student shall comply with all the policies, rules and regulations of the seminary.

New Student Orientation

An orientation program is held for new students at the beginning of each term. The program acquaints students with the mission and purpose of UTS, its organizational structure, curriculum, library and other facilities, daily routine, student services and activities, and student rights and responsibilities.

Interfaith Community Life

UTS is building an interfaith community of faculty, staff and students united in the vision of "One Family under God." The seminary is open to other religious denominations and individuals of faiths other than Unificationism, in particular in the local area. Effort is made to provide spiritual resources for students of different faiths, facilitating their connection to local houses of worship.

Student Government

A Student Advocacy Council, consisting of student officers, student representatives, and the Dean of Student Life supervises student life at the Seminary in order to maintain a cohesive and healthy community. The Student Advocacy Council meets regularly to discuss and deal with issues of concern. The Student Advocacy Council President chairs the meetings. Elections are held each year to elect the officers of the Council.

The student officers and representatives function as the major link between the administration and the student body, coordinating activities and

assisting in advising and organizing tasks to be accomplished.

Students also participate in student committees and serve as representatives on certain faculty and administrative committees. Ad hoc student groups form to meet specific needs.

Student Activities and Clubs

Seminary students are encouraged to organize student clubs and activities through which each student can grow in leadership ability and explore non-academic areas while developing his/her personal potential. Guest lecturers representing varied interests supplement the scheduled courses. Occasionally the Seminary sponsors cultural affairs programs that bring noted ministers, musicians and writers to the campus. Field trips to museums, churches and religious communities are integral to some courses. Students may participate in Seminary-sponsored conferences and conferences offered by other schools.

STUDENT SERVICES

Career and Vocational Advisement

Career and vocational advisement at UTS is an ongoing process. The UTS experience deepens the student's commitment to serve and expands the student's skills.

The Mid-Program Review, conducted midway through the program under the auspices of the Academic Dean, provides a second occasion for students to articulate their learning goals and their vision for ministry. Students prepare a portfolio through which to assess their progress and better define their interests.

Advisement at UTS is predicated on the understanding that each student is ultimately responsible to find his or her own placement or, in the case of those who have made a prior commitment, to fulfilling that commitment with integrity.

Counseling

The Seminary seeks to assist students working through problems of a personal and interpersonal nature. Students may

schedule an appointment with the Seminary's chaplain. Another resource for students is their church pastor. Students may also be given referrals to counselors outside of the Seminary community.

Medical Care

Students are solely responsible for their medical and dental expenses while at UTS. In case of a medical emergency, students at the Barrytown campus can expect to go for treatment to the emergency room at Northern Dutchess Hospital or other area hospitals. Students in New York City can expect to go to the emergency room near where they live. Students with long-term medical issues are encouraged to obtain the services of a local physician.

Medical care in the United States can be expensive. Therefore, students, in particular married students with families, are strongly encouraged to enroll in a health insurance plan upon registration and to maintain their health insurance while students at UTS.

COURSE LISTINGS

The Courses described on the following pages will be taught in 2020-2021 or within a three-year period. The Seminary reserves the right to cancel a course in case of low enrollment or other extenuating circumstances. Courses may also be added, and the number of credits adjusted. Check with the Registrar's office, the posted Master Schedule and term schedules for the latest information.

Courses are classified into the following areas of study:

Scriptural Studies
Living Traditions
Theology and Philosophy
Religious Education
Ministry

Doctor of Ministry Courses

Pastoral Ministry
Management
Theological Languages

SCRIPTURAL STUDIES

SCR 5131 Hebrew Bible

This course is an introduction to the Old Testament from a theological and exegetical perspective. Students will: (1) familiarize themselves with God's word as revealed to Israel; (2) understand how contemporary Jews and Christians have appropriated the Hebrew Bible's teachings and interpret it today; (3) become familiar with various approaches to biblical study, including critical methodologies; (4) gain beginner's competence in biblical exegesis. *3 credits. A. Wilson.*

SCR 5141 New Testament Foundations

This course will study the New Testament from theological, hermeneutical, historical and critical perspectives. Topics include: the teachings Jesus, efforts to identify the Jesus of history, the life and teachings of Paul, the theological perspectives of the New Testament writers, and the historical contexts that shaped their message. Attention will be given to contemporary interpretations of New Testament texts based upon an informed

understanding of the ancient context for these writings, and some attention will be given to developing exegetical skills. *Equivalent to SCR 5142. 3 credits. J. David or L. Williams.*

SCR 5142 New Testament in Context

Offers fresh and in-depth insights into New Testament writings and theology by responding to contemporary issues and challenges to traditional faith beliefs. Students will study the historical and cultural contexts of the biblical text and examine the role that the New Testament played in shaping Christian thought and western history. The course will also look at contemporary challenges to New Testament teachings on Jesus, ethics, the role of women, homosexuality and other issues. *Equivalent to SCR 5141. 3 credits. J. David or L. Williams.*

SCR 5151 World Scriptures and World Peace

This course studies the major world religions by focusing on their sacred texts as primary sources for belief and practice. Students will become familiar with key scriptural texts and through them explore various points of conflict and convergence between religions. Attention will be given to the hard texts as well as the golden texts that have become meeting-points for peace. The main focus of this course will be on the Abrahamic religions and their scriptures: the Hebrew Bible, the New Testament, and the Qur'an. *3 credits. A. Wilson.*

SCR 5302 The Prophets

This reading of the prophets will emphasize exegesis of prophetic texts, the prophets' call for social justice, and what these texts reveal about God's providential expectation for Israel and the coming Messiah. Students will study the human side of the prophets—their religious experience, theological outlook, political activities, persecution and struggle. Students will explore the modern relevance of the prophetic message. *Prerequisite: SCR 5131. 3 credits. A. Wilson.*

SCR 5311 Genesis

This seminar will do a close reading

of the Book of Genesis, examining theological issues raised by the text. A selection of modern, traditional Christian and Jewish commentaries will be studied in order to gain deeper insights into the stories of Creation, the Fall, Cain and Abel, the Flood and the patriarchal narratives. *Prerequisite: SCR 5131. 3 credits. A. Wilson.*

SCR 5312 Isaiah

More than any other book of the Old Testament, the prophet Isaiah gives voice to God's sovereignty and man's dependence on Him, to the ideal of God's Kingdom and God's plan of salvation through Christ. This course is an in-depth study of the book of Isaiah, read in English translation. We will look at the message of Isaiah in its historical context, in the context of the message of the whole Bible, and in light of contemporary events. *Prerequisite: SCR 5131. 3 credits. L. Williams or A. Wilson.*

SCR 5390 Independent Study in Old Testament

1-3 credits. Faculty.

SCR 5412 Life and Teachings of Jesus

The possibility of historical biography of Jesus has been generally denied since the days of Albert Schweitzer, but attempts continue in film and literature. This course will examine the historical data that can be assembled for a life of Jesus, including material from apocryphal gospels. The teachings of Jesus will be examined from a critical reconstruction of the *logia* tradition. *3 credits. J. David.*

SCR 5413 Life and Letters of Paul

This course is an investigation of Paul's life, his writing, and his role in the development of Christianity. It will present interpretations of Paul as a Hellenist, a rabbi, a mystic sectarian, a clever rhetorician and more, of Paul defined against his Jewish background or by light shed from his opponents. Contemporary research into Paul's attitudes to the Law and Judaism as well as the sociological context of his missions and letters will be discussed. Claims about Gnostic influences on

Paul and his standing in Gnostic communities is also important for evaluating his role in history. The class will discuss Paul's effects upon modern theologians and some trenchant criticisms of his influence. *3 credits. Faculty.*

SCR 5421 The Gospel of Matthew

We will investigate the Gospel of Matthew as the teaching of Jewish-Christianity that suffered through the destruction of Jerusalem in 70 A.D., and as a window into the historical Jesus. Topics include the Sermon on the Mount as a peace teaching at a time of war and rebellion, and the earliest Christian kerygma in relation to Jewish Messianism. *3 credits. A. Wilson.*

SCR 5424 The Gospel of John

The Gospel of John will be studied within the context of questions of authorship, community and sources. Johannine "perfectionism" will be defined and affiliations with the Gnostic writings explored. *3 credits. L. Williams.*

SCR 5432 Parables of Jesus

The Parables of Jesus remain the vehicle of choice by modern scholars for arriving at the clearest view of Jesus' teaching. They remain relatively unaffected by quests for the historical Jesus and controversies over putative rabbinic, gnostic or Hellenistic sources for the message of the kingdom of God. At the same time, important changes have taken place in the art of parabolic interpretation. Instead of rural scenes of timeless agricultural routines – planting and harvesting – the critic now mines the stories for angles on bureaucrats, bankers, and imperial corruption. Jesus' social commentary manages to combine the highest spiritual values with the lives of born-losers. Instead of clarifying Jesus, the parables have been described by one writer as designed to focus light on the inmost thought of the reader. *3 credits. D. David or L. Williams.*

SCR 5435 Gender Issues and the Bible

This course will explore issues around biblical women from Eve to

Esther, from Mary and Mary Magdalene to the women of Paul's letters. We will examine gender roles as laid out in scripture, especially in Genesis and in New Testament passages such as Matthew 19 and Ephesians 5. A second theme in this course will be gender and God-talk. We will explore Bible passages where God speaks in a feminine voice and the problems that come with our masculinized scripture that frames most God-talk in patriarchal terms. Why does Jesus consistently call God Father? Must that be normative? What would it mean for one's spiritual life to relate to God as Heavenly Mother? We may also devote several classes to the issue of homosexuality, especially as it relates to the Bible. *3 credits. A. Wilson.*

SCR 5490 Independent Study in New Testament

1-3 credits. Faculty.

SCR 5501 Biblical Hermeneutics and Preaching

This course introduces students to issues encountered in the interpretation of a biblical text. The goal is for students to develop competency in exegetical method. Issues to be explored include the history of biblical interpretation, the qualifications of a biblical interpreter, the role of pre-understanding, and interpretation as application to contemporary contexts. Students sharpen their hermeneutical skills through analysis of selected passages. *3 credits. J. David.*

SCR 5701 The Qur'an

An introduction to the Qur'an in English translation, this course will familiarize students with the entire Qur'an, focusing on major themes and doctrines of the Muslim faith. *3 credits. S. Abdul-Mani.*

THE 5631 Divine Principle in Depth

See the Theology listings.

SCR 6391 Thesis/Project in Scriptural Studies

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804 Faculty.

LIVING TRADITIONS

LTR 5131 Church History I

A study of the development of the Christian Church from the beginning of the Christian era until 1054. Emphasis is upon the leading personalities, basic events and trends of thought that have helped to shape the life, faith and institutions of the Church. Topics include: the Greco-Roman and Jewish influences on Christianity; the early heresies and ecumenical councils, reform movements and crises of early Medieval Christianity; the rise of Islam and Byzantine Christianity; and the Christianization of Eastern and Western Europe. *3 credits. M. Mickler.*

LTR 5132 Church History II

A continuation of Church History I, studying the development of Western Christian History from the Gregorian Reform in the 11th Century, covering Medieval Christendom, the Reformation, and Modern Christianity until the present time. Emphasis is placed on the leading personalities, events and trends of thought, which have helped to shape the life, faith and institutions of the Western Church. In-class activity is designed to prepare the participants to think historico-theologically and aid them in communicating ecumenically with representatives of diverse Christian traditions. *3 credits. M. Mickler.*

LTR 5141 World Religions (Paths of Faith)

An introduction to the world's religions that acquaints the student with the various Paths that are presently being lived by human beings in the global society. Study is made of origins, founders, development, and basic beliefs with special emphasis on the diverse contemporary expressions of each world religion. *3 credits. C. Chesnavage or R. Brown.*

LTR 5151 The Unification Movement

This seminar examines the history of the worldwide Unification Church from its establishment in 1954 to the present. Emphasis is placed on the leading personalities, events and thought which

have helped shape the Church and its practices in its various geographical and national settings including Korea, Japan, the United States, Europe, Africa, South America, South Asia and Oceania. *3 credits. M. Mickler.*

LTR 5321 New and Alternative Religions in America

This course examines churches, religious organizations and movements which fall outside the American religious mainstream. Often labeled “cults” or “sects,” these groups have been subject to ridicule and controversy. Nevertheless, they are a prominent feature of the American religious landscape. Groups covered in the course include the Latter Day Saints (Mormons), Seventh Day Adventists, Jehovah’s Witnesses, Christian Science, Ba’hai, the Nation of Islam, Rastafarianism, the Unification Church, Hare Krishna, and Scientology. Students will consider these and other groups’ history, beliefs, practices, controversies, and future. There will be the opportunity for field research and interaction with practitioners. The course is interreligious in orientation, designed to assist students in communicating with representatives of non-mainstream and mainstream faith communities. *3 credits. Faculty.*

LTR 5390 Independent Study in Church History

1-3 credits. Faculty.

LTR 5402 Jewish-Christian Relations

This course has the objective of raising awareness of the complex and potentially rewarding relationship between Judaism and Christianity. It surveys the dark history of Christian anti-Semitism as well as recent attempts to heal this breach within the family of God. Jewish attitudes towards Jesus and Paul will be investigated, for example, why Jews do not believe Jesus is the Messiah. One purpose is to dispel Christian misconceptions that cast Jews as though their religion were unchanged since New Testament times. We should also understand Jewish misconceptions of Christians, e.g., distrust of the religious right that has shaped Jewish politics in America. Current issues

include: limits on proselytizing, doctrines of election, Zionism and Palestinian rights. *3 credits. A. Wilson.*

LTR 5411 Islam

According to statistics Islam is the fastest growing religion since the 21st century making it the second largest religion after Christianity. The main objective of this course is to provide students with basic understanding of Islamic faith. This course will explore Islam from its birth to its expansion, including questions related to the life and thought of the prophet Mohammad (Peace Be Upon Him). The foundation of Islamic belief (worldview and theology), practices (rituals, moral, and spiritual), and tradition will also be explored as well as contemporary issues such as the Sharia (Islamic Law), Terrorism, Jihad, Human rights and women rights. Students will read materials that provide an overview of the history and foundations of Islamic civilization, universal ideals, and their current manifestations. Each class will be in lecture format with open discussion. Most topics will be elucidated with verses from the Qur’an (Holy book) and Hadith (sayings of the prophet). *3 credits. S. Abdul-Mani or D. Kone.*

LTR 5412 Muslim-Christian Relations

Christian-Muslim encounter began early in the life of Muhammad and has continued ever since. As well as theological disputation, wars have been fought (such as the Crusades) and each has colonized the other’s territory at various times. Today, Christians in post 9/11 America represent an influential body of opinion that largely perceives Islam as a threat. Improved understanding between Christians and Muslims is crucial and a prerequisite for universal peace and justice. This course challenges students to consider the range of theological, religious, social and political dynamics and implications for effective and healthy interfaith relationships and dialogue. *3 credits. S. Abdul-Mani.*

LTR 5490 Independent Study in World Religions

1-3 credits. Faculty.

LTR 5503 Unification Worldview and Society

This course will explore Unification Theory’s (i.e., Divine Principle, Unification Thought; Communism: Critique and Counterproposal and other works of the Founders) ability to appreciate, analyze and, when appropriate, respond to past and current sociopolitical challenges to traditional Christian norms and values. This will include exploring the philosophical and social underpinnings/implications of Social Darwinism; Marxism-Leninism; the Frankfurt School and Critical Theory; John Dewey’s Theory of Knowledge; Carl Rogers’ understanding of Congruence; as well as modern populist movements including Antifa and the LGBTQ movement. This course will examine these developments through the prism of the Unification Worldview (UW), referencing UW’s extant critique and counterproposal to communism as a “case study” of how the academic protocols set forth in formulating the aforementioned critique of communism can be applied in analyzing the strengths and weaknesses of other social, political, and philosophical movements. *3 credits. T. Ward.*

LTR 5513 World Religions and Global Conflict

Utilizing a case-study approach, this course examines conflicts around the world and the role of religion in causing, exacerbating or ameliorating them. In seeking to understand religion’s role, students will examine comprehensively the religious, historical, political, economic, cultural and social background of the crises. Particular effort will be made to spotlight religiously grounded activists and leaders who have made a positive difference. *Equivalent to MGT 5101. 3 credits. C. Chesnavage*

LTR 5521 Religious Themes in Contemporary Films

This course examines film as medium for communicating religious

themes and spirituality. Students will view and discuss a variety of feature-length films, some on overtly religious subjects and others that evoke reflection on the theological dimensions of human experience. The course is intended to help students enter into a theological conversation with film. Students will develop the skills of movie watching and film criticism. The course is an opportunity to broaden the student's theological sensibilities and open up new avenues for ministry. Interfaith topics will be a particular focus this year. *3 credits. M. Mickler.*

LTR 5590 Independent Study in Religion and Society

1-3 credits. Faculty.

LTR 5622 Life and Thought of Sun Myung Moon and Hak Ja Han Moon

This seminar seeks an integrated understanding of Reverend and Mrs. Moon's life and thought. The course works from the Divine Principle analysis of providence as a path of restoration through indemnity, in particular, the three stage map of Moses' and Jesus' courses and the eight stages of development. Into this template we examine Rev. and Mrs. Moon's words, deeds and outcomes. *3 credits. T. Hendricks or M. Mickler.*

LTR 5690 Independent Study in Denominational Studies

1-3 credits. Faculty.

LTR 6391 Thesis/Project in Living Traditions

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804. Faculty.

THEOLOGY AND PHILOSOPHY

THE 5131 Systematic Theology

Primarily through the instructor's lectures, the course provides a comprehensive and systematic overview of Christian beliefs such as God, revelation, providence, creation, human fall, Christ, salvation, Trinity, church,

and the last things. And it explores a feasibility of theological universality to address some of the unresolved gaps that still exist among various traditions within Christianity. *3 credits. T. Shimmyo.*

THE 5132 Theology of Peacebuilding

This course examines the theological basis for building peaceful individuals, families, societies and world. We take as our ground and starting-point first, words in Scripture about peace and second, Sun Myung Moon's peace teachings. These together provide a broad framework for examining the most important theological conceptions that guide contemporary peace workers, among them the Sermon on the Mount (as applied to politics), Christian pacifism, Just War theory, globalization and its discontents, interfaith cooperation, Mahatma Gandhi's satyagraha, Martin Luther King's principles of non-violent resistance, and contemporary religion-based efforts at peacebuilding in practice. Along the way, this course will introduce students to the large and growing fields of Peacebuilding and Conflict Transformation. *3 credits. D. Ross or A. Wilson.*

THE 5141 Ethics and Social Justice

This course covers major approaches to ethics (normative ethics): utilitarianism (Bentham and John Stuart Mill), deontological ethics (Kant), and virtue ethics including Aristotelianism, biblical ethics, Confucianism, and Care ethics. The first half of the course examines each ethical theory in relation to moral and ethical dilemmas. The course examines the strength and weakness of each theory as well philosophical issues underlying moral discourses. The second half of the course examines a range of social justice questions related to wealth and poverty, gender, race, the environment, human rights, religion, and others. Throughout the course, students will examine the intersection of religious beliefs and ethical reasoning. The course combines instructor presentations, in-class discussion and case-study work. *3 credits. K. Noda.*

THE 5151 Topics in Apologetics in the 21st Century

The faith tradition especially in Christianity is still faced with many theological and social challenges in the 21st century to such a degree that many adherents of that tradition either doubt or lose their faith because of these challenges. The most notable among the challenges today are Derrida's deconstructionism and other similar widespread trends such as relativism, secularism, and sexual promiscuity. Also, issues from the previous centuries such as atheism, evolution, excessive scientism, and the problem of evil are still challenging us. Furthermore, Christianity still encounters criticisms about its historical connection with violence, colonialism, and slavery. This course addresses these challenges in defense of one's faith. *3 credits. T. Shimmyo.*

THE 5311 Modern Theology

This is a seminar course on 19th and 20th century modern theology with its prominent representatives and their distinctive schools and teachings. Among those to be studied are Kant, Schleiermacher, Hegel, Kierkegaard, Rauschenbusch, Barth, Brunner, the Niebuhr brothers, Bultmann, Tillich, Whitehead, Bonhoeffer, Rahner and Moltmann. *3 credits. T. Shimmyo.*

THE 5312 Radical Theologies

Radical theologies, whether conservative, liberal, or post liberal, are those theologies in the 20th century that radically challenged accepted theological norms in Christendom. Despite their radical and deconstructive character they open new avenues of the Christian message. This course will deal with such radical theologies as Neo-Orthodoxy, fundamentalism, "death of God" theology, black theology, Latin American liberation theology, feminist theology, gay theology, the theology of married priesthood, radical orthodoxy, and post liberalism. *3 credits. T. Shimmyo.*

THE 5390 Independent Study in Theology

1-3 credits. Faculty.

THE 5513 Philosophy of Religion

The philosophy of religion is the philosophical examination of central themes, concepts, and practices of religion. Topics include the concept of God or ultimate reality, the relationship between faith and reason, the problem of evil, the existence of God and the afterlife, religious language and experience, ritual, and others. The course surveys major arguments for and against religious beliefs and examines their underlying assumptions, justification criteria, and plausibility. The course takes into account religious diversity and contemporary developments in the philosophy of science. *3 credits. K. Noda.*

THE 5521 Theories of Human Nature

This course surveys various theories of human nature including Plato, Aristotle, Descartes, Hume, Kant, Machiavelli, Marx, Sartre, Freud, Darwin as well as views of human being in religious traditions. Students will study their views of human being within the contexts of their philosophical frameworks. The course attempts to explicate the assumptions, approaches, and contemporary relevance of each theory. Students will also critically examine their own philosophical framework of interpretation as well as the strength and weakness of each theory. *3 credits. K. Noda.*

THE 5531 Religion and Science

This seminar introduces the student to contemporary developments in the natural sciences with the aim of exploring their implications for a religious worldview. The course will focus on five major areas in which scientific discoveries have provided impetus for theological reflection: Quantum Physics, Cosmology, the Anthropic Principle, Evolutionary Biology and the Mind- Body Problem. Scientific issues will be evaluated in terms of their relevance to the religious life and with regard to the pastoral task of explaining Christian and Unification teachings. *3 credits. Faculty.*

THE 5534 The Meaning of Life

The meaning of life is one of the most intimate and yet elusive inquiries

in one's life. The course applies the principles of philosophical hermeneutics to the question and explores how a spiritual understanding affects the interpretation of the meaning of life. The course consists of two parts: the first part focuses on methodology and explicates basic principles of hermeneutics; the second part focuses on the spiritual dimension as articulated in Viktor Frankl's meaning-based psychotherapy. The course makes a brief reference to the religious frameworks of Carl Jung and Joseph Campbell in contrast to Freud's non-religious approach. Students will conduct self-analyses in order to discover the role of spirituality in the interpretation of their own meaning of life. *3 credits. K. Noda.*

THE 5590 Independent Study in Philosophy

1-3 credits. Faculty.

THE 5601 Unification Theology

This course explores theological expressions of the Unification message in the context of Christian theology, not only addressing various theological issues and problems in the Christian tradition, but also benefiting from Christian theology for the self-clarification and self-understanding of Unification theology. This course enhances the ability to explain and defend the Unification message in dialogue with Christian clergy and lay people. *3 credits. T. Shimmyo.*

THE 5602 Towards a Theology of the Only Begotten Daughter

This class will explore the theological significance of True Mother's ministry and her positions in the providence: as Bride of the Messiah, as wife of the Messiah, as the substantial Holy Spirit, as True Mother, and as Eve, and especially her self-proclamation as God's only-begotten Daughter. We will compare Unificationist and Christian understandings of the term "only-begotten." We will also look at several of True Mother's core teachings: God as Heavenly Parent, the ethic of *hyojeong*, and the slogan, "Peace Starts with Me." *3 credits. A. Wilson.*

THE 5611 Unification Philosophy

Unification Philosophy is the philosophy and thought of Rev. Sun Myung Moon; this philosophy was then systematized by the late Dr. Sang Hun Lee as Unification Thought. This course will explore the central perspectives of Unification Thought and its key concepts by examining them against the background of the history of philosophy, other disciplines, and contemporary social cultural contexts. Through the dialogical study of Unification Thought and the philosophic tradition, students will see both the philosophic implications of Unification Thought and the challenges it faces. The course is seminar style. Students are required to do a series of presentations. *3 credits. K. Noda.*

THE 5612 Unification Thought in Context

This course intends to familiarize students with the unique nature of Unification Thought and the way it relates to the mainstream of western philosophy. This will provide the opportunity to discuss a number of key philosophical notions and their practical application. In the process, the main areas of philosophical investigation, as they are treated in the Unification Thought textbooks, will be dealt with one by one. Even more importantly, though, it is hoped that the general framework and method of Unification Thought, with whatever its strengths and limitations, but also its future potential, will become clear through this course. *3 credits. C. Perrottet.*

THE 5631 Divine Principle in Depth

Divine Principle provides the formula for our life with God and with one another. It illuminates the path that Rev. Moon walked. It reveals the heart of God and God's painful course through history. It is a resource for ecumenical relations. To study the Divine Principle in depth, this course starts with *Exposition of the Divine Principle*, adds insights from True Parents' words, from OSDP, and from *Wolli Wonbon*, the manuscript Rev. Moon wrote in Pusan in 1951-52 that has been a particular focus of the

instructor's research. We will give particular attention to issues of relevance to living in the Cheon Il Guk Era. Since this is an advanced course, students should already be well versed in the basic content of the Principle and be trying to live by its precepts. 3 credits. A. Wilson.

THE 5635 Introduction to the Divine Principle

Divine Principle provides the formula for our life with God and with one another. It illuminates the path that Rev. Moon walked. It reveals the heart of God and God's painful course through history. It is a resource for ecumenical relations. *This course is for the non-Unificationist students; Unificationist students should take THE 5631.* 3 credits. A. Wilson.

THE 5651 Unification Studies Seminar

This course will examine in depth selected topics in the Divine Principle. Students will have the opportunity to prepare and present an in-depth study on a topic of their choice. 1-3 credits. A. Wilson or M. Mickler.

THE 6391 Thesis/Project in Theology/Philosophy

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804. Faculty.

RELIGIOUS EDUCATION

EDU 5101 Foundations of Religious Education

Religious education encompasses both the educational work and educational ministries of churches and faith communities as well as how we as individuals develop religiously, spiritually and within our faith. The course will look at how to define the purpose and concept of religious education, how we develop meaning, and what role content, context and method play in educating religiously. It will look reflectively at the religious education movement and seek to apply its insights to our contemporary church and faith communities and our diverse global world. Students will evaluate the

differences between education within the church, education as outreach to others and education in the wider social spectrum. Students will investigate various models of Religious Education in terms of their conceptual frameworks and their founding principles. Finally students will consider what it means for their own faith communities to educate religiously in today's diverse world, and explore ways to cross over in sympathetic understanding to the religious other and how to be religious inter-religiously. 3 credits. C. Chesnavage.

EDU 5111 Models of Teaching: Children and Adolescents

This course is designed to offer an overview of the variety of models, strategies, and theories that are utilized to enhance the effectiveness of teachers and educators engaged in teaching or a teaching ministry. Identifying and understanding these models and the theories which support them, along with assessing student needs, will advance the student's instructional competence in selecting the model(s) most appropriate for learning in the given context, as well as in formulating models specific for religious education in the student's denomination. This course will focus on the methods and issues relevant to children and adolescents. 3 credits. C. Chesnavage.

EDU 5112 Models of Teaching: Young Adults and Adults

This course offers an overview of models, strategies, and theories that are utilized to enhance the effectiveness of teachers and educators engaged in teaching or a teaching ministry. Identifying and understanding these models and the theories which support them, along with assessing student needs, will advance the student's instructional competence in selecting the model(s) most appropriate for learning in the given context, as well as in formulating models specific for religious education in the students' denomination. This course will focus on the methods and issues relevant to teaching young adults and adults. 3 credits. C. Chesnavage.

EDU 5190 Religious Education Colloquium

The Religious Education Colloquium provides graduating students with the opportunity to present and discuss their culminating Religious Education projects. Throughout the term, students will not only have an opportunity to refine their projects, but will also be able to continue their efforts to integrate their Seminary coursework and activities. The Colloquium will thus provide the means for the students to refine their R.E. Project as well as recognize the role played by Religious Education throughout the many diverse areas of personal and public life. 3 credits. D. Kone.

EDU 5301 Educational Planning and Administration

This course addresses how to develop effective programs that educate faithfully. Students will study existing educational ministries and programs with an eye toward evaluating these programs for effectiveness and relevance for today's society. Students will then investigate the components of what makes a successful educational program suitable to specific age groups within a congregation. Students will also consider issues of curriculum and program design for faith-based contexts. 3 credits. Carolina.

EDU 5302 Programming and Curriculum Design

Understanding the basics behind the curriculum that guides the educational program that one is teaching in, is essential. It is one thing to know diverse methods of teaching. It is another, however, to be able to design an educational program that appropriately challenges and motivates students to learn. This is the purpose of this course. Students will explore the principles of curriculum design including how does one decide what needs to be learned, in what order should one learn a certain set of ideas, and what should be avoided in planning for learning religiously. Curriculum design is a vital course in any religious education program. 3 credits. D. Carolina.

EDU 5311 Spiritual Formation

This course examines various meanings of spirituality in the context of a suffering pluralistic world and the potential of developing a spirituality that is grounded in the ordinary, everyday world. Students will look at the spirituality of the pastor and reflect on the value of spiritual formation as they reflect on their own spiritual practices and discipline as well as ministerial strengths and limitations. Particular attention is given to the topics of human destiny after death, eternal life, the transforming power of spiritual experience, and spiritual discipline. *3 credits. L. Miles.*

EDU 5313 Spiritual Mentoring

Religious and cultural diversity characterize the postmodern world. This has important implications for mentoring which has been commonly defined in secular, business-related terms. How does religious or cultural identity impact leadership and mentorship? In the context of relationships, how does one's own belief, life experiences, character play a role in mentoring others? These questions are fundamental to becoming an effective mentor in today's world. Students will be challenged to develop the skills, abilities, and confidence to advise, guide, counsel and mentor others. Effective listening is a focal point. The course includes instruction on a variety of topics relevant to spiritual mentoring as well as group discussion and exposure to mentoring practice. The course is intended to enhance students' leadership skills in the context of diversity. *3 credits. D. Kone.*

EDU 5411 Children's Ministry

This course will explore how children learn and develop – intellectually, emotionally, spiritually and religiously. Students will consider diverse developmental theorists to gain a solid foundation in children's thinking and growth. More importantly, though, the course will investigate diverse models of children's ministry programs utilized in churches and faith communities in order to see what components are essential for effective spiritual and religious growth of children. The course will focus on how to nurture faith formation for children ages 4 to 11. *3 credits. Faculty.*

children. The course will focus on how to nurture faith formation for children ages 4 to 11. *3 credits. Faculty.*

EDU 5511 Ministry for Marriage Preparation

The aspiration to lifelong marriage has lost its grip in the contemporary world. This course assumes a need to reach religious people who nevertheless are influenced by a secular society. Though referring to religious teaching, the course will investigate arguments from science and common sense. Students will learn the components of effective marriage preparation and explore their own ideas for an effective singles and engaged couples ministry. *3 credits. L. Walsh.*

EDU 5512 Marriage and Family Enrichment

The course offers practical and pastoral approaches to enriching marriage and family life. Teachings on marriage and family within the Christian tradition, including the Unification perspective, will be examined, drawing upon historical and contemporary resources, Christian and interreligious perspectives, and insights from the social sciences. However, the focus of this course will be on skills and strategies for healing and improving dimensions of the marriage relationship, with a lesser emphasis on parenting and other family-related issues. *3 credits. L. Walsh.*

EDU 5601 Practicum in Teaching Divine Principle

This course is designed for students to acquire fundamental methods and skills necessary to teach the Divine Principle through supervised practices. *1 credit. Faculty.*

EDU 5604 Unification Apologetics in Practical Contexts

Apologetics is the defense or vindication of a religion, cause, or organization that is being criticized, that respects the critic's perspective, learns from it, answers in their language, and leads to continued engagement. An apologist needs to have thorough knowledge of that for which s/he is apologizing. With this in mind, this

class draws from Unification teachings and history in dialogue with the major criticisms and accusations the church movement has faced. We identify possible answers to accusations or objections, and provide students an opportunity to engage personally in the apologetic enterprise. The purpose is to lay a groundwork for Unification apologetics, train students to do apologetics, and assist students in developing their own answers to criticisms of Unificationism. *3 credits. T. Hendricks.*

EDU 5672 Online Ministries

This course is a comprehensive exploration of the internet as a new frontier for ministry and will examine many of the existing technologies. The course offers a hands-on approach in using the tools and online software. Students will develop a clear understanding of and confidence in the use of such basic tools as building a website, email newsletters, online video presentations, flash presentations from PowerPoint shows, and podcasts. Each student will build a basic website and set up tools needed to communicate with their congregation/community. *3 credits. Faculty.*

EDU 5605 Practicum in Teaching VOC

This course is designed for students to acquire fundamental methods and skills necessary to teach Victory-over-communism (VOC) theory through supervised practices. *1 credit. Faculty.*

EDU 5606 Practicum in Teaching Unification Thought

This course is designed for students to acquire fundamental methods and skills necessary to teach Unification Thought through supervised practices. *1 credit. Faculty.*

EDU 5811 Research Methods

This course is designed to develop competency in information literacy, including skills in formulating questions; finding, accessing, retrieving, and evaluating information in print and electronic sources. Topics include: classification of information; indexing and controlled vocabularies; Library of

Congress subject headings; search engines and search techniques; introduction to databases including ProQuest and WilsonWeb; search aids such as indexes and book reviews; general and special references; introduction to research papers. *1 credit. R. Wagner.*

EDU 5390 Independent Study in Religious Education

1-3 credits. Faculty.

EDU 6190 Continuing Thesis/Project Enrollment

EDU 6391 Thesis/Project in Religious Education

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804. Faculty.

MINISTRY

MIN 5102 Worship and Liturgy

The course explores the role of liturgy and worship in the life of the congregation, as a tool for pastoral care, for spiritual growth, for invoking God's mystery, and also as a pedagogical activity. The history of the development of Christian worship will be surveyed. Variety of style and content across a range of contemporary denominations will be discussed. The role of Eucharistic worship in some traditions will be explored. Unification specific ceremonies will also be studied. The role of culture will also be noted, using case studies of different places where Christianity has spread, moving initially from its base in the Jerusalem Temple and in the Synagogue into numerous cultural contexts. What attracts and repels people will be identified. There will be an opportunity for students to create and present their own liturgies. *3 credits. J. David.*

MIN 5104 Homiletics

Homiletics is the art of preaching and theological communication. A primary duty of ministers is to proclaim God's word, and by doing so, to motivate, inspire, and educate members of their congregation and the wider society. Emphasis is placed on the preparation

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and delivery of sermons for a variety of audiences and occasions (weddings, funerals, children's sermons, etc.). Theories as well as the art of homiletics are studied, along with the role of preaching in worship. Students study the sermons of well-known preachers and critically reflect on their own sermons and those of their classmates. Various denominational patterns will be examined. *Prerequisite: SCR 5131, SCR 5141 or SCR 5142. 3 credits. J. David.*

MIN 5106 Ecumenism and Interfaith

The course is designed to explore the field of ecumenism, interfaith and their contemporary expressions. Students will investigate the issues which are most central to today's ecumenical dialogue worldwide in order to understand what role they might play in ecumenical work locally and internationally in the future. Through a study of current ecumenical documents, statements of contemporary faith and order commissions and an assessment of developing trends in theology and ministry, students will not only develop insight into intra-Christian relationships but also develop the initial skills with which to dialogue theologically and practically with diverse Christian denominational leaders and ministries. This course has also been designed to deal with interfaith studies and dialogue. The students will explore the different definitions and understanding of the terms "interfaith," "multi-faith," "interreligious dialogue," etc. The scope of this field of study is to move toward a clear understanding of interreligious dialogue and its challenges in the 21st century. *Prerequisite: LTR 5131 Church History I. 3 credits. J. David or D. Kone.*

MIN 5107 Leadership and Congregational Development

This course explores Ministerial Leadership as a constructive practical theological enterprise focused on the religious care of persons, families and communities. As such, the course draws on interdisciplinary methods growing out of classical and contemporary theological traditions. Different roles of a minister – pastor, counselor, Preacher, teacher, spiritual adviser and administrator will be discussed. Five

possible models and strategies will be explored; revitalization, new church starts, cooperative parishes, mergers and closures. Students will be given tools for doing need/capacity assessment, economic development and stewardship, conflict mediation. This course will focus on the vitality of a congregation in the areas stewardship and participation in the various activities of the congregation. *3 credits. J. David or D. Kone.*

MIN 5190 Field Education Internship

The Field Education Internship offers the student an opportunity to experience ministry in a given community or location. Through a prolonged immersion in the particular ministry chosen by the student, he/she comes to see the real needs, challenges, issues, and components of an effective and fulfilling ministry. For non-native English speakers, the course provides a rich environment in which to develop their English language skills and understanding of American culture. Supervisors skilled or focused on the particular ministry are a critical component of all Internships because students develop a mentor-apprentice type of relationship with their supervisor. A 3-hour orientation class is required before commencing the internship. Students are encouraged to wait to take their Internships until at least their second or third semester on campus. *1-5 credits @ 120 hours per credit. J. David.*

MIN 5192 Clinical Pastoral Education

Clinical Pastoral Education is interfaith professional education for ministry. It brings theological students and ministers of all faiths (pastors, priests, rabbis, imams and others) 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. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping persons, they

develop skills in interpersonal and inter-professional relationships. 4 credits. J. David.

EDU 5311 Spiritual Formation

See Religious Education listings.

MIN 5322 Women's Voices in Ministry

Ministry has traditionally been the arena of men. However, over the past two decades, women have not only sought ordination, but have become involved in diverse forms of ministry. Through this course, students will have the opportunity to not only research the women who have pioneered ministry but also to look at the impact of gender in ministry. Students will investigate the unique contributions and gifts that women bring to contemporary global ministry. Finally, this course will allow students to investigate some of the controversies and issues involved in opening ministry to women. 3 credits. L. Miles.

MIN 5341 Eco-Justice Ministry

Can the Christian tradition provide a rationale that will persuade human beings from destroying other species, their habitats and the greater biosphere of our planet? Widespread ecological degradation has prompted biblical scholars, systematic theologians and ethicists to explore ways of thinking about and acting more compatibly within the community of diverse beings which constitute Earth. This course has been designed to bring students into this ongoing dialogue by examining systematically some notions in Christian texts and discerning the extent to which they provide promising foundations for environmental theology. 3 credits. J. David.

MIN 5390 Independent Study in General Ministry

1-3 credits. Faculty.

MIN 5490 Independent Study in Church Growth and Evangelism

1-3 credits. Faculty.

MIN 5502 Marriage and Family Ministry

This course examines the polity of the church and community in relation to families and family life. It will not deal with counseling but with the ministerial dynamics involved between the family unit and the larger church. Utilizing case studies, the course will look at family education, family worship, the family and youth ministry, the family in small group ministry, and ways that families can buttress the work of the church. 3 credits. L. Rouse.

MIN 5590 Independent Study in Marriage and Family

1-3 credits. Faculty.

MIN 5601 Unification Ritual and Traditions

Effective Unification life and ministry requires a thorough and accurate understanding of both Unification ritual and tradition. It is tradition (lifestyle) and ritual (concrete behavior), which guide the spiritual life of individuals, families and communities/congregations; furthermore, it is the life of the spirit, which determines our value both in this world and in the world to come. This course will examine the Unification traditions, which have found expression in and through the devotional life of Sun Myung and Hak Ja Han Moon, as they have sought through their life course to attend and comfort our Heavenly Parent. Special attention will be given to the various rituals, which are such an important part of the Unification tradition: Pledge, Holy Days, Births, Marriage Blessing, the Seonghwa ceremony (funeral), and others. 3 credits. W. Selig.

MIN 5724 Interreligious Prayer in Ministry

This course will situate interreligious, interfaith, or multi-faith prayer within the context of the curriculum form of religious education known as liturgy. The course will make a distinction between the official forms of prayer within the various religious traditions of the world and what is known as creative prayer or paraliturgies. The course will explore

the historical background for interreligious prayer, the increasing number of interreligious families, the official prayer of several of the world religions, an understanding of revelation that is conducive for a bridge and not a barrier to this prayer, and how principles of inculturation could help with the planning and understanding of interreligious prayer within the United States. Students will have opportunities to experience and observe the official prayer of at least three world's religions and plan an interreligious prayer service of their own. 3 credits. C. Chesnavage.

MIN 5803 Integration Colloquy

The Integration Colloquy is designed for Master of Divinity students in their final two semesters. The purpose of the Colloquy is to support students in their transition from being a student to their life and work after graduation. Led by two faculty members representing the Theological program and the Ministry program, students will theologically reflect on their experience in the Divinity degree program including what they gained from their course work, their CPE experience and their student life experience. Students will then be challenged to reflect on and discuss how to integrate these experiences with their practice of ministry. Students will be encouraged to examine their calling and ministry work in order to strengthen their ministry skills and personal life of faith after graduation. The Colloquy will enable students to also look at the practical needs of their ministry and career. An emphasis will be placed on how to maintain a life of theological reflection, lifelong learning and personal spiritual formation after graduation. *Taught over the two semesters prior to graduation. 1 credit. Faculty.*

MIN 5804A Masters Colloquium

The Masters Colloquium A provides guidance for students to formulate their proposal for a Master Thesis or Project. *Taught during the penultimate semester prior to graduation. 0 credit. A. Wilson.*

MIN 5804B Masters Colloquium

For many graduate students, the process of deciding on and writing a

thesis can be overwhelming and confusing. The Masters Colloquium will help demystify this daunting process through a seminar that is part support group, part motivational program, and part collective ideas factory. MIN 5804B is the second of a two-semester sequence. While each student primarily works with the thesis advisor, Colloquium B provides an opportunity to share the student's thesis in progress with other students. Discussions, feedbacks, and comments among students and collegial supports and encouragements help the student to complete the thesis in a timely manner. *Prerequisite: MIN 5804A. Taught during the last semesters prior to graduation. 0 credit. K. Noda.*

MIN 6391 Thesis/Project in Ministry

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804. Faculty.

DOCTOR OF MINISTRY COURSES

D.Min. Seminars

MIN 8101 D.Min. Seminar I: Spiritual Formation and Integration

This seminar provides entering students the opportunity to reflect on their past and current ministerial leadership experiences in order to assess what they have learned and where they wish to go pastorally and spiritually. Students will look at the spirituality of the pastor and delve into the area of spiritual formation as they self-reflect on their own spirituality, spiritual discipline and ministerial strengths and limitations. This course will also provide an introductory look at how the D. Min. Program will be of benefit to them as they work on their Learning Contract. Students will be required to write a spiritual autobiography. *3 credits. Open only to D.Min. students. D. Ross or W. Selig.*

MIN 8102 D.Min. Seminar II: Theological and Ethical Perspectives of Ministerial Leadership

The second D. Min. Seminar

challenges students to reflect more deeply on the theological and ethical arena of religious and pastoral leadership. As a continuation of the first Seminar, students in this course will assess the theological and ethical issues of contemporary pastoral leadership with specific attention to their relevancy to the students' own ministerial context. Utilizing case studies and ministry models, students will delve more deeply into the theory and practice of ministry to assist them in defining and shaping their continuing and future philosophy of ministry and their chosen model of ministerial leadership. Students will also begin to assess and discuss who should serve as their Supervisor and potential members of their Ministerial Team. In addition, students will begin to think about possible topics for their Dissertation Project. *3 credits. Open only to D.Min. students. J. David.*

MIN 8103 D.Min. Seminar III: The Changing Face of Society: Diversity and Its Impact on Ministry

This Seminar will focus on the contextualization of ministry and the changing face of our congregations, communities, and society. As ministry is not done in a vacuum, today's minister and religious leader must understand not only the ever-changing nature of our diverse community, but also how this impacts interpersonal relationships and group dynamics within one's ministerial context. Students will also reflect on the socio-economic changes within our society generally as well as within their own communities specifically and assess the effect of these changes on both the individual and the community as a whole and the impact of all this on ministry. Using their own congregations and communities as their context, students will learn how to assess the needs of today's congregations and develop effective modes of ministry within such diversity. *3 credits. Open only to D.Min. students. D. Kone.*

MIN 8104 D.Min. Seminar IV: Transformational Leadership for a Postmodern World

This Seminar challenges students to integrate key issues discovered in

Seminar II and Seminar III as they search for types and models of leadership that are necessary to do ministry in our postmodern society. Society today is keen to find those who can facilitate the transformation of individuals, communities, and society. Students will then consider the role of the minister as transformer, guide, and facilitator of healthy spiritual growth and development. Key questions concerning the development of an empowered laity, the dynamics of pastoral care and counseling, personal transformation, and the leadership needs of a postmodern, multicultural world will be addressed. *3 credits. Open only to D.Min. students. L. Rouse.*

Family and Educational Ministry Courses

MIN 8501 Ministry in the Midst of Diverse Lifestyles

In our postmodern world, new definitions and meanings have caused complications and confusion in relationships. The term postmodern signals the end of a familiar pattern of activity and the emergence of new areas of endeavor whose activities are unclear and whose meanings and implications are not yet well understood. In this course, students will examine the challenges presented by these diverse lifestyles and discuss how these diverse lifestyles impact how they do ministry so as to continue aiding their congregation in developing a lifestyle and worldview that is consistent with being a disciple of Jesus. *3 credits. Open only to D.Min. students. J. David.*

MIN 8502 Religious Education and Ministry Needs of the Postmodern Family

Students will examine the postmodern family from many angles – sociology, psychology, anthropology and theology – what makes it different, what are its real needs, and how Religious Education can help fulfill some of those needs as we work toward greater wholeness of the family unit. Students will then develop a family-centered ministry better suited to the diverse families in their community/congregation. *3 credits.*

Open only to D.Min. students. Faculty.

MIN 8503 Challenges and Possibilities of the Emerging Global Family

The purpose of this course is explore the origins and recent trends in globalization and its impact on the family. The emphasis will be on a creative approach to viewing the family in the 21st century. Students will study general definitions and theories of globalization and will focus on the connecting and building of relations on the global stage. This study will involve technological, social, cultural and religious dynamics as they relate to the contemporary family. Students will probe world citizenship as a phenomenon in an age of diminishing borders. They will study the evolving formal and informal networks that link the global community, as well as how migration impacts the family. Students will be provided with an opportunity to observe the challenges involved in influencing the diplomatic community with a religious dimension and effecting targeted global change. *3 credits. Open only to D.Min. students. L. Rouse.*

MIN 8504 Faith Formation, Spirituality and Counseling within the Contemporary Family

Students will focus on families as they seek to serve and witness in deeds and words that heal and free – in the role of counselors. Attention will be given to the brokenness and wholeness of life as they seek to minister to the hurts and hopes of those they will encounter in their ministry. Through readings and reflections students will assess, evaluate and envision their calling for the healing contemporary families. Emphasis will be placed on identifying skills and talents, and explore options through a process of illuminating, clarifying, and opening to all the possibilities of God's call. Students will submit a Spiritual Inventory consisting of goals, objectives, skills, talents, strategies, tools and mobilization of resources and assets for involvement in a contemporary family ministry. *3 credits. Open only to D.Min. students. J. David.*

Peace and Justice Ministry Courses

MIN 8701 Multiculturalism, Diversity and Non-violent Conflict Resolution

Conflict is almost inevitable in a multicultural setting. On the other hand, understanding multiculturalism and diversity can be an opportunity for conflict transformation. This course will focus on the importance of understanding other cultural views as the key element to effectively manage cross-cultural conflict. The intent of this course is to understand how people of different cultures handle conflict by communicating and building relationships. The focus is Asian, Hispanic and African/African-American cultures. Using stories, sayings, proverbs and examples we will provide models for conflict transformation, and how we can choose our responses to conflict situations. We will cover a range of diverse approaches to work within the workplace with different people, and seek to understand where others are coming from as the key to harmonious interaction. The course will also examine a variety of universal religious principles and stories to highlight practical skills for conflict transformation. *3 credits. Open only to D.Min. students. D. Kone.*

MIN 8702 Issues in Ecumenical and Interfaith Relations

A course designed to produce creative and effective theoreticians and activists in the arena of religion and peace in the contemporary world. After finishing this course, students should be able to analyze and implement effective designs and applications for bilateral and multi-religious encounter with an eye to resolving conflict and realizing reconciliation and collaboration. *3 credits. Open only to D.Min. students. F. Kaufmann.*

MIN 8703 Creating the Beloved Community

This course will challenge students to re-evaluate their views of social justice, social ministry and the minister's role in bringing about a more just world. Students will evaluate diverse expressions of social justice and

social service in Christianity and the world's faiths order to come to their own definition of social justice ministry. They will learn to develop and conduct a ministry that is compassionate and just, while faithful to the basics of their faith. In addition, students will examine the components of effective social justice programs including funding and grant writing. Finally, students will be challenged to fully reflect on their current ministries with an eye to how they can foster a socially just world where all people live for the sake of others. *3 credits. Open only to D.Min. students. Faculty.*

MIN 8704 Change Management for Faith Leaders

This course introduces a comprehensive, practical approach to change management for faith leaders. Today faith leaders are often required to make drastic, rapid changes in response to cultural shifts, sudden compelling needs, decreasing revenues and increased pressure for results. Change management is an ordered approach to transitioning from a current state that requires adjustment to reach a desired alternative future. We will focus on unlocking individual and or faith communities potential through learning to identify and overcome resistance to change in our faith communities and ourselves. Key concepts will be illustrated and applied via case studies, as well as personal experience. *3 credits. Open only to D.Min. students. Faculty.*

Dissertation Research Seminars

MIN 8801 Dissertation Research Seminar I: Bibliographic Research and Overview of the D. Min. Dissertation

In this course, students will learn bibliographic research methods with understanding of the principles and practices of contemporary information environments. Students will learn how to find, access, retrieve, and evaluate various recorded knowledge stored both in electronic and print formats. The course also covers how to write a literature view. *1 credit. Open only to D.Min. students. K. Noda.*

MIN 8802 Dissertation Research Seminar II: Formulating the Question

Students will identify a problem within their own ministry, examine its context, and clarify their underlying theological viewpoints from which they plan to address the problem. They will also be introduced to research strategies for assessing the outcomes of their efforts to carry out their dissertation project. *1 credit. Open only to D.Min. students. A. Wilson.*

MIN 8803 Dissertation Research Seminar III: Research Design Strategies

This is the third part of the 4-part Dissertation Research Seminar, which is taught over two years in four 2-week intensives. The overall purpose of the Dissertation Research Seminar is to allow students to understand research methodology and how to design a doctoral dissertation project proposal. The Doctor of Ministry Dissertation provides an opportunity for students to utilize action research to objectively measure the effectiveness of a program in their ministry and establish clear goals and target to improve the program to positively change the lives of participants and impact the community. This third part of this research seminar will equip students with the basic knowledge about action research design and methods so that students will be able to identify the variables to be measured in an action research project as well as how to determine the most appropriate tool for gathering data. This course is subtitled "Identifying and Implementing Variables in Action Research" in order to emphasize the focus of this course. Students are expected to gain the ability to identify the variables in their dissertation project and then begin to design their dissertation project proposal by implementing the variables in an action research design. *1 credit. Open only to D.Min. students. J. Tanabe.*

MIN 8804 Dissertation Research Seminar IV: Designing the Project Proposal

Students will build upon their work in the first three Research Seminars to

reflect about models for writing Doctor of Ministry theses, to integrate their proposed ministry project within a thesis framework, and to develop a draft dissertation project proposal. *1 credit. Open only to D.Min. students. M. Mickler.*

MIN 8190 Dissertation Continuing Enrollment

0 credit.

MIN 8390 Dissertation in Family & Education Ministries

6 credits.

MIN 8690 Dissertation in Peace & Justice Ministries

6 credits.

PASTORAL MINISTRY

PAS 5101 Pastoral Care and Counseling

Explores the role of the minister in the area of pastoral care and counseling. Students will be introduced to Biblical concepts and to the relationship between Christian counseling and psychological theory based on the integrated model. Instances when counseling is appropriate will be identified, such as when members of a congregation experience bereavement, illness or when they are preparing for marriage or for the birth of a child. Case studies will be used. The focus, however, will be on the care of whole communities rather than on one-to-one counseling, following Charles V Gerkin's approach. Students will also undertake a short Practicum. Professional limits will also be discussed to help students identify whether intervention or referral to other professionals is the best response. *3 credits. L. Rouse*

PAS 5311 Theories of Personality

The course is a presentation and critical examination of the assumptions, methodology and basic ideas of the major personality theorists with a view toward understanding what constitutes a well-functioning person. *3 credits. L. Rouse*

PAS 5312 Theories and Techniques of Counseling

This course is a study of the following theories in counseling: client-centered behavior therapy, rational emotive therapy, reality therapy, transactional analysis, and existential counseling. Students will be expected to demonstrate counseling competencies in the use of one theory in two audio sessions with a student client and in classroom presentations. *3 credits. L. Rouse*

PAS 5315 Practicum in Counseling

The objective of this course is to help the student develop his/her personal style of counseling within the theoretical framework chosen by the student. Eight taped counseling sessions accompanied by written reports will be required of each student. Two of these will be videotapes. In each class section, the tapes will be discussed. *Prerequisite: PAS 5101 or PAS 5312. 3 credits. L. Rouse*

PAS 5501 Marriage and Family Counseling

Family relationships give meaning to most people's lives and are central to their understanding of God and His love, as well as the catalyst for spiritual and moral growth. Their challenges, however, can be great and many marital and family issues are brought to pastors for their wisdom and guidance. Given the complexity of interpersonal relationships, pastors who lack professional training in marriage and family counseling often wonder if they can help their church members in a significant way. Yet, relatively simple interventions of an educational and coaching nature can be quite helpful, and these can be facilitated without extensive training. This course emphasizes classic techniques that can be effective yet are not widely known. It also focuses on basic coaching skills. *3 credits. L. Rouse.*

PAS 5512 Family Therapy Concepts and Methods

Students will study the major theoretical approaches to family therapy, identify the root causes of difficulties in marriage, and examine

treatment methods. In practicum units, students will conduct a marriage enrichment workshop and practice some techniques of family therapy in a controlled setting. *3 credits. L. Rouse.*

PAS 5513 Structural Family Therapy

This course equips students to provide pre-marital counseling to couples in their ministry, utilizing principles derived from structural family therapy. They include: honoring boundaries in marriage, setting up and respecting personal boundaries, recognizing the integrity of structure in a marriage, protecting a marriage from intruders, and supporting the values of a marriage. The course also covers how to work with a spouse who values boundaries when the other spouse does not. *Prerequisite: PAS 5501 or 5512, or by permission. 3 credits. L. Rouse.*

EDU 5511 Ministry for Marriage Preparation

See Religious Education listings

EDU 5512 Marriage and Family Enrichment

See Religious Education listings

PAS 5723 Moral Injury and War

It is important to heal the wounds of war to create enduring peace. War's visible and invisible wounds, impact our communities today and will for generations to come. What moral obligation does society have to the people we send to do our killing, and to all who suffer from war-making? Clergy and faith communities need to be both *prophetic* and *pastoral*. In this course students will develop pastoral and prophetic skills integral to transforming society and redeeming the moral injuries and soul wounds that are the inevitable consequence of war. *3 credits. C. Antal.*

PAS 5390 Independent Study in Pastoral Ministry

1-3 credits. Faculty.

PAS 6391 Thesis/Project in Pastoral Ministry

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804.

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MANAGEMENT

MGT 5101 Conflict Analysis and Transformation

This course introduces students to Peace and Conflict Studies and their application in Conflict Analysis and Transformation. The course examines the factors that need to be assessed when addressing violent conflict and when working to prevent international, intra-national, and even interpersonal disputes from escalating into an intractable conflict. *3 credits. T. Ward.*

MGT 5302 Management of Non-Profit Organizations

This course helps the student to comprehend the basic concepts and general principles of management in the context of churches and other non-profit organizations. Topics include the general background of modern management techniques and practices, cultural and social dimensions of managerial functions, leadership and decision-making, marketing, planning, and policy formulation. The course will explain the fundamental principles of managing a nonprofit, including creating a board of directors, staffing, fundraising and relationship with stakeholders. Emphasis is given to creative, real-life approaches to the development and practice of management and administrative skills. *3 credits. M. Barry or D. Carolina.*

MGT 5303 Leadership and Organizational Planning

This course introduces the basic principles of organizational leadership and organizational planning. It investigates the tasks and role of top management in achieving successful results in the planning, production and delivery of goods and services. It also examines the skills needed to manage and motivate employees, emphasizing the leadership skills required to deliver quality services in a nonprofit organization. Finally, this course discusses special topics related to international dimensions of organizational behavior and cross-cultural management. *3 credits. D. Carolina.*

MGT 5304 Leadership in the Social Sector

The first in a two-course sequence to prepare students for effective social action in their communities and leadership in the social sector. It focuses on leadership (including executive leadership, organizational culture and the strategic planning process). Students will gain an understanding of service and leadership for "the common good," analyze the setting in which service takes place, actively participate in a community service setting and gain hands-on knowledge, skills and experience about a specific non-profit organization. *3 credits. T. Ward.*

MGT 5311 Principles of Marketing

An introductory course designed to acquaint students with general marketing principles and practices. Marketing is much more than advertising and sales; it includes understanding the environment, consumer needs and behavior, assessing the value of the product, promotion, place and price. Emphasis is placed on developing marketing skills and understanding the role of marketing in the strategic orientation of the business and non-profit organization. We will also discuss, adapt and apply marketing methods to the realm of church growth. *3 credits. S. Boyd.*

MGT 5331 Human Resource Management

This course covers the knowledge and practical skills necessary to manage the staff of a non-profit organization. Primary focus will be the impact of human resource management on the effectiveness of organizational and individual performance. The course studies the interactions between managers, organizational staff, and specialists. It covers planning, compensation, job analysis and design, recruitment, selection, and performance evaluation. Key concepts will be illustrated and applied via case studies, as well as personal experience. *3 credits. M. Barry or D. Carolina.*

MGT 5401 Financial Management for Non-Profit Organizations

This course will focus on finance and

budgeting aspects of leading a non-profit organization, addressing the specific concerns of religious leaders with little background in business and finance who desire to be good stewards of what God has entrusted to them. Topics include: reading financial statements, creating and managing budgets, supervising investments and endowments, measuring performance, identifying fraud, and other accounting issues. *3 credits. Faculty.*

MGT 5501 Brand Management

Brand management, formerly public relations, is a vital mission for any organization as it seeks to make its message known to an indifferent or even hostile public. Brand management includes efforts at improving and managing an organization's reputation, communicating the message, and engaging in efforts to change public policy. It also includes efforts to better understand the public through analyzing trends, market research, etc. In addition to understanding the role of brand management, students will learn various public relation strategies and skills, including how to write a press release, do a TV interview, attract media attention to an event, manage a hostile press, and influence legislation. *3 credits. S. Boyd.*

MGT 5390 Independent Study in Management

1-3 credits. Faculty.

MGT 6391 Thesis/Project in Non-Profit Leadership

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804. Faculty.

THEOLOGICAL LANGUAGES

In addition to courses in Biblical Hebrew and New Testament Greek, UTS offers courses in Korean as the theological language of the Unification Church. Its study offers students a door into a deeper understanding of Unification beliefs. Proficiency in spoken Korean is a considerable asset for leadership in the church, enabling

direct communication with the Founder and his elder disciples. Korean language courses are offered in English and in Japanese. Placement exams are available at the beginning of each term for students who seek to qualify for an upper-level course. *Korean language courses do not fulfill the Scriptural Studies elective requirement for the Divinity Program.*

LAN 5131 Biblical Hebrew

A first course in Biblical Hebrew, covering the alphabet, nouns, pronouns, the verb system, construct chains, and simple sentences. Students will become familiar with the basic structure of the language and learn to use a lexicon. By the end of the course students will begin to read and translate selected passages from the Hebrew Bible. *3 credits. A. Wilson.*

LAN 5132 Biblical Hebrew 2

This course is a continuation of Biblical Hebrew 1. Students will continue their study of Hebrew grammar and build their vocabulary as they read selected passages from the Hebrew Bible. The course completes the coverage of grammar begun in Biblical Hebrew 1, including the complete verb system and the variations with different roots, as well as facility with nouns, pronouns, suffix forms, relative clauses and more. By the end of the course, students will be able to read and translate most prose passages from the Hebrew Bible with the support of a lexicon. *3 credits. A. Wilson.*

LAN 5141 New Testament Greek

Being able to read sacred scripture in the original text opens up a whole new perspective on faith and theology. This course is an introduction to Koine Greek, the language of the Greek New Testament with an emphasis on developing the ability to translate. *3 credits. V. Cadette.*

LAN 5161 Korean 1

This level is for students with little to no prior knowledge of Korean and serves as an introductory class for further Korean studies. Starting with Hangul (the Korean alphabet), this course will cover the foundations of

Korean vocabulary and grammar relevant in daily life and familiarize students with aspects of Korean culture. This course will also introduce and explore basic terminology and expressions within the context of Unification scriptural texts. *3 credits. C. Lange.*

LAN 5162 Korean 2

This level is designed for students who have basic proficiency in Korean speaking, listening, reading, and writing or have completed Korean 1 (LAN 5161). This course will introduce more complex vocabulary and grammatical structures and aims to equip students with the foundation to communicate effectively and appropriately in a variety of social and cultural contexts. Students will also be exposed to basic skills required for the translation of Unification scriptural texts. *3 credits. C. Lange.*

LAN 5190 Independent Study in Scriptural Languages

1-3 credits. Faculty.

LAN 6391 Thesis/Project in Scriptural Languages

3 credits. Must be accompanied by the Masters Colloquium, MIN 5804. Faculty.

Unification Theological Seminary

Institutional Policies

AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY

The Seminary fully complies with all federal, state, and local laws and executive orders, including Title VII of the Civil Rights Act of 1964, Title IX of the Educational Amendments of 1972, and Section 504 of the Rehabilitation Act of 1973. The Seminary does not discriminate in its admissions or in the administration of any of its programs or activities on the basis of race, religion, gender, age, color, disability, national origin, veteran status, marital status, or sexual orientation. In addition, the Seminary aggressively seeks and encourages applicants for admission and employment from diverse racial and ethnic backgrounds.

It is the expressed policy of the Seminary to operate all of its educational programs and activities in such a way as to ensure that they do not discriminate against any individual on the basis of the characteristics stated above.

UTS does not tolerate harassment in any form based upon race, religion, gender, age, color, disability, national origin, veteran status, marital status, or sexual orientation, nor does it tolerate any type of sexual harassment. Members of the UTS community who believe that they have been subjected to such treatment are encouraged to contact Dr. Michael Mickler, Vice-President for Administration, at (845) 752-3000, x. 227, or mm@uts.edu.

The Office of Equal Opportunity and Affirmative Action is responsible for monitoring the school's compliance with federal and state nondiscrimination laws including Title IX, investigating complaints of discrimination, harassment, and sexual harassment, and overseeing the informal and formal grievance process in accordance with the school's Policy Against Discrimination and Harassment.

DISCRIMINATION AND HARASSMENT POLICY

Policy Statement

UTS is committed to providing a working and learning environment where all members feel valued and are fully empowered to claim a place in and responsibility for our shared working, living, and learning community. Members of UTS community, guests, and visitors have a right to be free from discrimination and harassment and to be treated with respect. The Seminary does not discriminate in the administration of its educational policies, admissions policies, scholarships and loan programs, athletic program, and other Seminary programs and activities, and does not tolerate discrimination or harassment of its faculty, administration, staff, students, or visitors.

The school prohibits discrimination on the basis of race, color, religion or religious belief, citizenship status, sex, marital status, disability, pregnancy, sexual orientation, gender identity or expression, national origin, military service or affiliation, genetic information, age, and any other characteristics protected by law.

Scope of Policy

This Policy prohibits discrimination against or harassment of members of the Seminary community and guests. Its scope is inclusive of, but is not limited to, any individuals regularly or temporarily employed, studying, living, visiting, or with an official capacity at UTS (such as volunteers and contractors).

The filing of a complaint under this Policy is independent of any external investigation or court proceeding, and the Seminary will not necessarily wait for the conclusion of any external investigation or proceeding to commence its own investigation and to take immediate steps to ensure the safety and well-being of members of the campus community. An allegation of discrimination or harassment is not proof of prohibited conduct, and a claim

will not be taken into account during performance review, promotion, reappointment, or other evaluation unless a final determination has been made that the Policy has been violated, or an agreement has been reached as part of an informal resolution process. If necessary and appropriate, decisions regarding extension, reappointment, or promotion may be deferred, in consultation with the appropriate supervisor or review committee, until the matter is resolved.

Relationship to Academic Freedom and Responsibility

As articulated in UTS statement on academic freedom, UTS is dedicated to freedom of inquiry in the pursuit of truth, is vigilant in defending the right of individuals to free speech, and is dedicated to the cultivation of an atmosphere in which all of its members may study, live, and work free from intolerance, discrimination, and harassment. The Policy will not be construed as undermining the principle of academic freedom, which may include the introduction of controversial and challenging matters and demanding methods of inquiry within the teaching environment. However, discrimination and harassment are not legally protected, nor are they excused by reference to academic freedom of expression. Discrimination and harassment undermine the educational mission of the institution, its integrity, and the intellectual, working, and living environment for members of our community.

Definitions

A. Discrimination is any distinction, preference, advantage for, or detriment to an individual compared to others that is based on an individual's actual or perceived race, color, religion or religious belief, citizenship status, sex, marital status, disability, pregnancy, sexual orientation, gender identity or expression, national origin, military service or affiliation, genetic information, or age that adversely affects a term or condition of an individual's education, living environment, or participation in a Seminary activity, or is used as the basis for or a factor in decisions affecting that

individual's education, living environment, or participation in a Seminary activity.

B. Discriminatory Harassment is unwell-come conduct directed toward an individual based on the individual's actual or perceived race, color, religion or religious belief, citizenship status, sex, marital status, disability, pregnancy, sexual orientation, gender identity or expression, national origin, military service or affiliation, genetic information, or age that is so severe, persistent, or pervasive that it has the purpose or effect of unreasonably interfering with an individual's educational performance or creating an intimidating, hostile, offensive, or abusive environment for that individual's education, living environment, or participation in a Seminary activity.

C. Retaliatory Harassment is intentional action taken by an individual or allied third party, absent legitimate nondiscriminatory reasons, that harms an individual as reprisal for filing a grievance or for participating in an investigation or grievance proceeding.

D. Sexual Harassment is a form of unlawful gender-based discrimination. It may involve harassment of women by men, harassment of men by women, and harassment between persons of the same sex. Sexual harassment is defined as unwelcome gender-based verbal or physical conduct that it sufficiently severe, persistent or pervasive that it unreasonably interferes with, limits, or deprives someone of the ability to participate in or benefit from the Seminary's educational program or activities or employment benefits or opportunities.

The unwelcome behavior may be based on power differentials (such as in quid pro quo harassment where submission to or rejection of unwelcome sexual conduct by an individual is used as the basis for employment or academic decisions), the creation of a hostile environment, or retaliation.

The school's policy on sexual misconduct may also apply when sexual harassment involves physical contact. Examples of sexual harassment may include, but are not limited to,

- Egregious, unwanted sexual attention

or other verbal or physical conduct of a sexual nature

- Implied or overt threats of punitive action, a result of rejection of sexual advances
- Conditioning a benefit on an individual's acceding to sexual advances
- Unwelcome, sexually explicit messages, statements, or materials
- Attempting to coerce an unwilling person into a romantic or sexual relationship
- Sexual violence
- Intimate partner violence
- Stalking, including cyberstalking
- Gender-based bullying

Record Retention for Discrimination and Harassment Complaints

The Campus Safety office is responsible for maintaining records relating to discrimination and harassment reports, investigations, and resolutions. Records will also be maintained in accordance with Seminary records policies, generally for at least seven (7) years after the date the complaint is resolved. Records may be maintained longer at the discretion of the security office in cases where the parties have a continuing affiliation with the school. All records pertaining to pending litigation or a request for records will be maintained in accordance with instructions from legal counsel.

Reporting Obligations under the Clery Act

Certain campus officials also have a duty to report sexual assault and other crimes for federal statistical reporting purposes (Clery Act). All personally identifiable information is kept confidential, but statistical information must be passed along to campus law enforcement regarding the type of incident and its general location (on-or off-campus, in the surrounding area, but no addresses are given) for publication in the annual Campus Security Report.

This report helps to provide the community with a clear picture of the extent and nature of campus crime, to ensure greater community safety. Mandated federal reporters include: student conduct administrators, safety and security personnel, coaches, athletic

directors, residence life staff, student activities staff, human resources staff, advisors to student organizations, and "any other official with significant responsibility for student and campus activities." The information to be shared includes the date, the location of the incident (using Clery location categories), and the Clery crime category.

This reporting protects the identity of the victim and may be done anonymously. All Clery reports of sexual assault and other crimes should be reported to Campus Safety.

Refer to the Student Handbook for a detailed description of all of the policies concerning sexual misconduct, discrimination, harassment, reporting of incidents and crimes as well as all complaint and grievance processes. Additionally, the Student Handbook contains all contact information that students need with names, positions, and contact information noted.

UTS SEXUAL HARASSMENT PREVENTION POLICY

For the complete policy please visit <https://uts.edu/student-consumer-information>

UTS FERPA POLICY

This policy defines the procedures available to students to give them appropriate access to personal records while protecting their confidentiality.

1. A statement concerning the FERPA rights of students is permanently posted on the academic bulletin board.

2. A person is considered a student when he/she registered for courses and attended the first day of classes.

3. Students may inspect and review their education records upon request. They should submit a written request to the custodian of the record, which identifies as precisely as possible the record(s) he/she wants to inspect. The

student will be informed about time and place where to inspect the records, within 45 days of the request.

The following is a list of the types of records that UTS maintains, their location and their custodians.

Admission Records: Academic Administration Office, Registrar
Academic Records: Academic Administration Office, Registrar
Disciplinary Records: Academic Administration Office, Registrar
Health Records: Academic Administration Office, Registrar
Financial Aid Records: Academic Administration Office, Financial Aid Director
Financial Records: Finance Office, Bursar
Immigration Records: Academic Administration Office, Director of Admissions

4. UTS reserves the right to refuse a student to inspect the following records:

- a. The financial statements of the student's parents.
- b. Letters and statements of recommendation for which the student has waived the right of access.
- c. Those records which are excluded from the FERPA definition of education records.

5. UTS reserves the right to deny copies of transcripts or other records in any of the following situations:

- a. The student has an unpaid financial obligation to UTS.
- b. There is an unresolved disciplinary action against the student.

6. UTS will disclose information from student's education record only with the written consent of the student, **except:**

- a. To school officials who have a legitimate educational interest in the records. School officials are:
 - The founders, Rev. and Mrs. Moon.
 - Persons employed by UTS in an administrative, supervisory, academic, or support staff position.
 - Persons elected to the Board of Trustees.
 - Persons employed by or under

contract to UTS to perform a special task, such as an attorney or auditor.

- Students serving on an official committee or assisting other school officials in performing his/her tasks.

A school official has a legitimate educational interest if the official is:

- Performing a task that is specified in his or her position description or by a contract agreement.

- Performing a task related to a student's education or placement.

- Performing a task related to the discipline of a student.

b. To certain officials of the U.S. Department of Education, the Comptroller General, and state and local educational authorities, in connection with certain state or federally supported education programs.

c. In connection with a student's request for or receipt of financial aid, as necessary to determine the eligibility, amount or conditions of the financial aid, or to enforce the terms and conditions of the aid.

d. If required by a state law requiring disclosure that was adopted before November 19, 1974.

e. To organizations conducting certain studies for or on behalf of UTS.

f. To accrediting organizations to carry out their functions.

g. To parents who claim the student as a dependent for income tax purposes.

h. To comply with a judicial order or a lawfully issued subpoena.

i. To appropriate parties in a health or safety emergency.

j. To an alleged victim of any crime of violence of the results of any institutional disciplinary proceeding against the alleged perpetrator of that crime with respect to that crime.

k. Upon request, UTS may also disclose education records without consent to officials of another school in which a student seeks or intends to enroll.

7. UTS will maintain a record of all requests for and/or disclosure of information from a student's education records. The record will indicate the name of the party making the request, any additional party to whom it may be redisclosed, and the legitimate interest

the party had in requesting or obtaining the information. The record may be reviewed by the student.

8. UTS designated the following items as Directory Information:

student name, address, telephone number, e-mail address, date and place of birth, sex, marital status, student ID number, photographic, video or electronic images, dates of attendance, cumulative credits earned, student's current class schedule, degree program, Thesis title, honors received (including Dean's list), degrees received, previous school(s) attended and degree(s) received, and student's academic advisor.

UTS may disclose any of those items without prior written consent, unless notified in writing by the student.

9. Students have the right to ask to have records corrected that they believe are inaccurate, misleading, or in violation of their privacy rights. Following are the procedures for the correction of records:

a. A student must ask the appropriate custodian to amend a record. In so doing, the student should identify the part of the record he/she wants changed and specify why he/she wants the change.

b. UTS may or may not comply with the request. If it decides not to comply the student will be notified of the decision and be advised of his/her right to a hearing.

c. Upon request, UTS will arrange for a hearing.

d. The hearing will be conducted by a hearing officer who is a disinterested party, but who may be an official of UTS. The student shall be afforded a full and fair opportunity to present evidence relevant to the issues raised in the original request to amend the student's education records. The student may be assisted by one or more individuals, including an attorney.

e. UTS will prepare a written decision based solely on the evidence presented at the hearing. The decision will include a summary of the evidence presented and the reasons for the

decision.

f. If UTS decides that the challenged information will not be changed, it will notify the student that he/she has a right to place in the record a statement commenting on the challenged information and/or a statement setting forth reasons for disagreeing with the decision.

g. The statement will be maintained as part of the student's education records as long as the contested portion is maintained. If UTS discloses the contested portion of the record, it must also disclose the statement.

h. If UTS decides to change the challenged information, it will amend the record and notify the student, in writing, that the record has been amended.

As of January 3, 2012, the U.S. Department of Education's FERPA regulations expand the circumstances under which education records and personally identifiable information contained in such records — including Social Security Number, grades, or other private information — may be accessed without consent. First, the U.S. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or state and local education authorities ("Federal and State Authorities") may allow access to records and PII without the consent of the student to any third party designated by a Federal or State Authority to evaluate a federal- or state-supported education program. The evaluation may relate to any program that is "principally engaged in the provision of education," such as early childhood education and job training, as well as any program that is administered by an education agency or institution. Second, Federal and State Authorities may allow access to education records and PII without consent to researchers performing certain types of studies, in certain cases even when UTS objects to or does not request such research. Federal and State Authorities must obtain certain use-restriction and data security promises from the entities that they authorize to receive PII, but the Authorities need not maintain direct control over such entities. In addition, in connection with Statewide Longitudinal Data Systems,

State Authorities may collect, compile, permanently retain, and share without the student's consent PII from education records, and they may track participation in education and other programs by linking such PII to other personal information about the student that they obtain from other Federal or State data sources, including workforce development, unemployment insurance, child welfare, juvenile justice, military service, and migrant student records systems.

NOTIFICATION OF RIGHTS UNDER FERPA

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

1. The right to inspect and review the student's education records within 45 days of the day UTS receives a request for access. Students should submit a written request that identifies the record(s) they wish to inspect to the appropriate official. The official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the school official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.

2. The right to request the amendment of the student's education records that the student believes are inaccurate or misleading, or otherwise in violation of the student's privacy rights under FERPA. Students may ask UTS to amend a record by writing to the official responsible for the record, clearly identifying the part they want changed, and specifying why it should be changed. If UTS decides not to amend the record, the student will be notified in writing of the decision and advised of his/her right to a hearing. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3. The right to provide written

consent before UTS discloses personally identifiable information (PII) from the student's education records, except to the extent that FERPA authorizes disclosure without consent. UTS discloses education records without a student's prior written consent under the FERPA exception for disclosure to school officials with legitimate educational interests. School officials are persons employed by UTS in an administrative, supervisory, academic, research, or support staff position (including law enforcement unit personnel and health staff); the founders; members of the Board of Trustees; or students serving on an official committee. A school official also may include a volunteer or contractor outside of UTS who performs an institutional service of function for which the school would otherwise use its own employees and who is under the direct control of the school with respect to the use and maintenance of PII from education records, such as an attorney, auditor, or collection agent or a student volunteering to assist another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his/her professional responsibilities for UTS. Upon request, the school also discloses education records without consent to officials of another school in which a student seeks or intends to enroll.

The right to file with the U.S. Department of Education a complaint concerning alleged failures by UTS to comply with the requirements of FERPA. The name and address of the Office that administers FERPA are:

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

SOCIAL MEDIA AND TECHNOLOGY USE POLICY

Purpose

This document is designed to guide students, faculty and staff in the acceptable use of social media, email, forums, computers, networks, and other information technology resources at Unification Theological Seminary.

1. Social Media: Introduction

Social media (e.g. Facebook, Twitter, blogs), email and other electronic communication tools are quick, easy to use and can have a significant impact on people and the Seminary. Because they are quick and often instantaneous, you need to follow the same ethical standards and laws as you would in face to face communications.

Social Media: Do's and Don'ts

- **Think twice before posting**
There is no privacy on social media sites. Everything that is being posted can be retrieved by others – even if you delete it immediately. Search engines can find posts years after they were originally posted, people can copy, forward, or otherwise redistribute your posts. If you don't want something to be public – do not post it. If you are emotionally upset, wait until you have calmed down before posting.
- **Be authentic**
Be honest about who you are. If you are representing UTS in an official capacity, say so. If you post personal views or opinions, state that they do not reflect the views of UTS (e.g. “the post is my own and does not represent UTS position”). Never pretend to be someone else – even “anonymous” posts can be tracked back to the sender.
- **Be accurate**
Be factual in your postings, especially when representing

UTS. Verify your facts, and check for grammar or spelling mistakes. If you make mistakes in content, acknowledge them and post your correction (or retraction). If you change a posting in a blog, say so. You do not want to be charged with changing evidence.

- **Be respectful**
You want to use the media sites to make your beliefs and opinions known, and this may lead to hot discussions. However, engage in them respectfully, without racial or ethnic slurs, personal insults, or obscenities. You are more likely to achieve your goals if you are constructive and respectful while discussing a bad experience or disagreeing with a concept or person.
- **Maintain privacy and confidentiality**
Do not post private or confidential information about UTS, its students, faculty, staff members or alumni. This pertains to gossip as well as factual information, especially those that may be protected under FERPA (see policy). Please note that you may not post photos/pictures of individuals unless they have given permission to do so.
- **Respect copyright**
When posting follow the same copyright rules as in writing a paper. When in doubt, direct questions to the Library Director (see the UTS Copyright Policy).
- **Protect yourself**
While you should be honest about yourself, do not provide personal information that can put you at risk.
- **Follow the law**
You are responsible for your posts, and may be open to charges of libel for content that seems obscene, fraudulent or illegal. UTS reserves the right to delete postings on UTS maintained sites (website,

blogs, forum, bulletin boards) that are considered insensitive, harassing or illegal.

Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful or embarrassing to any person or entity, or otherwise, is a violation of the student code.

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SAFETY & PRIVACY TIPS FOR SOCIAL MEDIA NETWORKING

The internet is open to a world-wide audience. When using social media channels, ask yourself:

- 1. Did I set my privacy setting to help control who can look at my profile, personal information and photos? You can limit access somewhat but not completely, and you have no control over what someone else may share.*
- 2. How much information do I want strangers to know about me? If I give them my cell phone number, address, email, class schedule, a list of possessions (such as my CD collection) how might they use it? With whom will they share it? Not everyone will respect your personal or physical space.*
- 3. Is the image I'm projecting by my materials and photos the one I want my current and future friends to know me by? What does my profile say to potential faculty members/advisors? Future graduate school/internship interviewers? Potential employers? Neighbors? Family? Parents? Which doors am I opening and which am I closing?*
- 4. What if I change my mind about what I post? For instance, what if I want to remove something I posted as a joke or to make a point? Have I read the social networking site's privacy and caching statements? Removing material from network caches can be difficult. Posted material can remain accessible on the internet until you've completed the prescribed process for removing*

information from the caching technology of one or multiple (potentially unknown) search engines.

5. Have I asked permission to post someone else's image or information? Am I infringing on their privacy? Could I be hurting someone? Could I be subject to libel suits? Am I violating network use policy or FERPA privacy rules?

6. Does my equipment have spyware and virus protections installed? Some sites collect profile information to SPAM you. Others contain links that can infect your equipment with viruses that potentially can destroy data and infect others with whom you communicate. Remember to back up your work on an external source in case of destructive attacks.

2. Technology Resources: Introduction

Unification Theological Seminary provides students, faculty and staff with technology resources to support the educational mission of the institution. These resources include, but are not limited to computers, computer networks, software and other hardware. Users are expected to use them responsibly and with consideration for the rights and needs of others.

General/Users rights and responsibilities/Use of Hardware or Software

UTS faculty, students and staff may use UTS owned hardware, software, and software licenses under the following conditions:

- Computer use in the Information Commons is restricted to UTS students, faculty and staff. A guest user must obtain permission from the Library Director;
- Users are expected to use electronic resources responsibly. This means among others that users should not dominate resources and thereby excluding others from being able to use the resources.

Users should not share their username and passwords;

- Users have to take responsibility for their own personal data, including backing up files on thumb drives, and properly logging off on public computers;
- Users should be aware of malware (viruses, Trojan horses etc) and take precautionary steps to avoid infection of public computers;
- Only authorized personnel may install programs on Information Commons Computers;
- Users may not change, copy, or delete software unless authorized to do so;
- Users must follow all applicable copyright laws;
- Users who have access to confidential data are being held accountable to protecting this data, especially in regards to the Family Educational Rights and Privacy Act (FERPA) (see UTS FERPA policy);
- Computer hardware may experience mechanical problems at any time resulting in the loss of data;
- Users must use computer and other equipment with care. They are responsible for any damage caused by misuse;
- UTS is not responsible for loss, destruction or damage of personal files;
- UTS periodically deletes all files stored on Information commons computers for security reasons.

Limitations of Use

The use of the resources is a privilege that can be revoked if the user is found to:

- share username and passwords;
- attempt to circumvent security measures;
- intentionally introduce viruses and other malicious programs;

- modify system or network facilities without proper authorization;
- interfere with the ability of others to use the network;
- interfere with the work of another user;
- use Seminary computing resources for malicious or harassing communication;
- obtain unauthorized access to records or data maintained by UTS;
- violate copyright and other federal or state laws;
- do other illegal activities on UTS' resources (e.g. child pornography);
- physically damage technology resources

STATEMENT ON NETIQUETTE

When posting online or by email, you need to follow the same ethical standards and laws as you would in face-to-face communications. Your language should be respectful of faculty members and fellow students. Do not post private or confidential information about anyone, and do not provide personal information that could put yourself at risk. The Seminary's LMS has robust security measures to protect communication between teacher and student. Yet please be aware that anything that you post in discussions and groups in which other students participate can be retrieved by others and copied.

Do not download and share course materials without permission of the instructor, as this may violate copyright. UTS reserves the right to delete postings on UTS maintained sites that are considered insensitive, harassing or illegal. Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful or embarrassing to any person or entity, or otherwise, is a violation of the Student Code.

EMAIL ACCOUNT POLICY

Unification Theological Seminary's faculty, staff and students are accorded various technical and informational resources, including but not limited to, computing devices and software, email accounts, and access to informational systems. These are the property of UTS and not of the individual student, staff, or faculty member.

For purposes of this policy, "email" is defined to include all UTS-provided electronic services encompassing email, calendaring, contacts, contact management, mailing lists, and list management. All information published within these systems is the property of Unification Theological Seminary and is not to be used or redistributed for non-UTS purposes. The primary requirement for a UTS email account is a formal relationship to UTS, as defined below. This pertains to all students, staff, and faculty. When students, staff, and faculty are in a joint role or have more than one job position at UTS (such as both student and staff), they will have only one UTS email account.

Eligibility

All UTS faculty, staff, enrolled students, invited users, and approved consultants qualify for an email account.

Departmental Accounts

Specified individuals within each department are authorized to request departmental accounts by submitting a request to the Office of the President. Departmental Accounts will be reviewed on a periodic basis and terminated if they are no longer in use. When a change in personnel results in a new individual becoming responsible for a particular department, all previously existing departmental email accounts will become his/her responsibility.

Departmental email accounts are intended for institutional use only. If it is reported that a supervisor of a departmental email account has used the account for personal purposes, he/she will be required to delete such emails. At the time of the handover of the responsibility for a departmental account due to changes in personnel, if it is determined that justifiable circumstances led to the sending or receiving of emails of a private or personal nature at any time using the departmental account, the outgoing account supervisor will be permitted to forward copies of specific individual email messages to a personal email account.

Change in Eligibility

Should an individual's circumstances change such that he or she is no longer eligible for an "uts.edu" email account, UTS will terminate the email account.

Separation from Unification Theological Seminary and Impact on Email Accounts

There are a variety of ways in which faculty, staff, students, consultants, and invited users separate from UTS.

- **Termination - Staff, Faculty**

Staff and Faculty will immediately lose access to UTS email accounts upon termination or resignation. UTS will automatically deactivate access to the UTS email system and all other UTS services and systems including any further forwarding service.

- **Graduation from UTS - Student Alumni/ae**

Students remain eligible to have email accounts until they graduate or cease to be enrolled. Students who graduate from UTS will have their email accounts terminated in the last week of July, regardless of when in the academic year graduation occurs.

UTS graduates will be issued a UTS alumni/alumnae email account for life.

- **Retirement from UTS**

Staff and faculty who retire from UTS may be eligible for an UTS email account upon request.

Leave of Absence

When a student, faculty, or staff member is officially on a leave of absence, the email account will remain active during the approved period of leave.

Email Terms of Use Policy

Unification Theological Seminary provides email accounts to faculty, staff and enrolled students. Usage of the UTS email system indicates that you will abide by this policy. Once your appointment, job or studies end, your email and all related services such as mailing lists and remote access will be terminated. Any questions or requests regarding this policy should be forwarded to the UTS Webmaster at: webmaster@uts.edu.

Ownership of Data

All technical, informational, and data resources provided by UTS to students, staff, and faculty, including but not limited to computing devices and software, email accounts, and access to informational systems, are the property of Unification Theological Seminary and not of the individual student, staff, or faculty member.

For purposes of this policy, "email" is defined to include all offerings encompassing email, calendaring, contacts and contact management, and mailing lists and list management. All information published on these systems is UTS property and not to be used or redistributed for non-business purposes.

Proper Usage

Email is provided as a professional resource to assist UTS students, faculty and staff in fulfilling the educational, research and service goals of UTS. Incidental personal use is permitted as

long as it does not have negative effects on any other email account, jeopardize the email system, get in the way of fulfilling your job or violate the law or any other provision of the UTS Social Media Policy or of any other UTS policy or guideline. Each user is responsible for using the email system in a professional, ethical, and lawful manner.

Material that is fraudulent, harassing, profane, obscene, intimidating, defamatory, or otherwise unlawful or inappropriate may not be sent by email or other forms of electronic communications. UTS reserves the right to revoke email and related privileges from any individual violating these policies.

Prohibited Practices:

- **Disguising and or Impersonating Email Identities; "Spoofing"**

Users should not disguise their identity or username while using the UTS email system or alter the From line or any other indications of origin on emails or postings. Behavior of this type violates the guidelines for student and professional conduct and is equivalent to fabricating identities on any other written document.

- **Chain Email**

Users should not initiate or forward chain email. Chain email is a message sent to a number of people asking each recipient to send copies with the same request to a specific number of others.

- **Unsolicited Email**

Users should not send unsolicited non-school related email to persons with whom they do not have a prior relationship.

- **Use of Computer Resources**

Users should not deliberately perform acts that waste or monopolize computer

resources. These acts include but are not limited to non-school related mass mailings, spamming, bulk emails, chain letters, subscribing to excessive listservs and mailing lists, or creating excessive unnecessary traffic on the servers.

- **Abuse**

Email and other services are provided as a professional resource to assist our students, faculty, and staff in fulfilling the educational, research and service goals of UTS. Each user is responsible for using the email system in a professional, ethical, and lawful manner. Incidental personal use is permitted as long as it does not have any negative effects on any other email account, jeopardize the email system, interfere with fulfilling your job, or violate the law or any other UTS policy or guideline.

Those found to be abusing their UTS email account are subject to the rules and regulations governing the abuse of any school property or resources. Abuse includes, but is not limited to, the following instances:

- Intentional and unauthorized access to other people's email
- Sending "spam", chain letters, or any other type of unauthorized widespread distribution of unsolicited mail
- Use of email for commercial activities or personal gain (except as specifically authorized by UTS policy and in accordance with UTS procedures)
- Use of email for partisan political or lobbying activities
- Sending of messages that constitute violations of UTS's [Code of Conduct](#)

- Creation and use of a false or alias email address in order to impersonate another or send fraudulent communications
- Use of email to transmit materials in a manner which violates copyright laws

In the event that you wish to report the receipt of abuse email, please forward it to webmaster@uts.edu.

Privacy and Monitoring

The expectation of privacy for members of the UTS Community is not absolute, and the content of UTS email remains the property of the Seminary. Any requests to gain access to email information will be directed to the UTS Vice President or the Director of Enrollment Management for approval.

Emails that are deemed fraudulent, harassing, profane, obscene, intimidating, defamatory or otherwise possibly unlawful or inappropriate will be sent to the designated office for review.

Forwarding

Manual or automated email forwarding is not prohibited. However, all UTS mail must be sent and replied to using a UTS email account.

Software and Mailing List Distribution Policy

Any software or documentation distributed by or downloaded from UTS services or sources is subject to copyright laws and may not be distributed. This includes but is not limited to all email directories, email mailing lists, bulletin boards, and software applications that are obtained from UTS or its computer servers via the web, email or in disk format. Users willfully violating this policy will be reported to the proper organizations for the appropriate disciplinary action.

Viruses

Users should not open attachments in email from senders unknown to the user. Attachments can contain dangerous computer viruses, which are frequently spread via email. **Anyone suspecting that they have a computer virus should contact IT at it@uts.edu.**

Web Access Policy

Access to Electronic Mail through Web client software is subject to the same policies and guidelines as email obtained via a desktop client.

The above content is largely adapted from the established email policies of the Harvard Medical School and Brown University, as well as other U.S. universities.