

MA

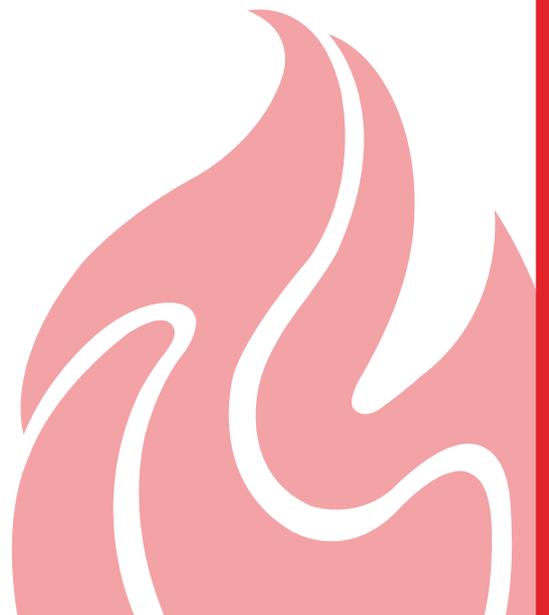


MASTER OF ARTS

Program Handbook



The Master of Arts in Religious Studies focuses on religious traditions, theology and ethics. In preparation for continued study and teaching, this program allows each student to focus theological study in an area of personal interest.



MASTER OF ARTS (MA) PROGRAM HANDBOOK

Revised August 2022



During the 2022-2023 academic year, CTS implements a new calendar based on a tri-term model. This new Tri-Term Academic Calendar is designed to help new students begin their coursework earlier while providing more opportunities for students to engage core faculty throughout the year. It is our hope that a shift to this new model will also assist students in completing their degree program earlier and perhaps save money.

Not only is CTS welcoming a new academic model, but also a new president—Shout out to Dr. Brad Braxton. However, some things have not changed. Covid-19 still looms large. CTS continues to make steps toward a return to normal—whatever that means—after over two years of living under the weight of a global pandemic. Covid-19 vaccines and boosters have begun to transform our lives, even though physical distancing, masks, and handwashing still order our days. We are also acutely aware of the work that remains in order to reach sufficient vaccine coverage that can protect the broader population from the disease.

While Covid-19 vaccines abound in many places, it is not lost on us that the spread of monkeypox does not equal its vaccine availability. This dual public health crisis along with economic, political, religious, and additional social challenges makes our work at CTS even more urgent. Here's to praying with our feet and protesting with our prayers.

In our ongoing efforts to deliver a stellar educational experience, we continue with our four-fold modality for the 2022-23 Tri-Term Academic Year. **Courses will be delivered: face-to-face (in-person at CTS with some Canvas support); online (synchronous and asynchronous sessions employing Canvas and Zoom); hybrid (online with required face-to-face sessions); and flex (online with some optional face-to-face sessions).** See the [course schedule \(https://www.ctschicago.edu/course-schedule\)](https://www.ctschicago.edu/course-schedule), Campus Café or the Registrar for specifics.

On-campus coursework and meetings are designed to be low-density, with vaccination and boosters highly recommended for in-person class and all on-campus attendance to protect our students, staff, and faculty. Masks are required for in-person courses and on-campus events. If you are coming to campus, you will need to use your keycard for access; please do *not* hold the door open for anyone else, even if you recognize them. Please see the most recent COVID-19 Policy (<https://ctschicago.edu/press/cts-covid-19-policy>) for details. Our Covid-19 Response Team and Leadership Team will continue to monitor the recommendations of local, state, and federal government officials—prepared to revise policies to advance public safety as necessary.

Covid-19 has left no one unscathed. Many are also being impacted by monkeypox. We have lost so much. Yet, we are still here. We hear you. We see you. Take care of yourself. May we show compassion and take care of each other.

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Statement of Mission and Commitments

Chicago Theological Seminary, a seminary affiliated with the United Church of Christ, serves God, Christ's Church, multiple faith communities, and the larger world by educating persons theologically and cultivating the intellectual, pastoral, and spiritual capacities of lay and ordained religious leaders, scholars, and activists who contribute to the increase of justice and mercy.

Inspired by the ministry of Jesus, guided by the Spirit of the Divine, and nurtured by faith and culture, we strive to create a sacred learning community that educates for public ministry, based upon the following interwoven commitments:

- We are committed to a life of mutual teaching and learning, to academic excellence, to open inquiry, and to critical engagement of texts, contexts, and practices in all of our educational programs;
- We are committed, in a world suffering from spiritual impoverishment, which is characterized by meaninglessness, lovelessness, and hopelessness, to proclaim a message of divine purpose, compassion, and promise;
- We are committed, in a society structured by white supremacy and racism, to challenge white privilege, to combat the forces of racial division and domination, and to equip leaders who embrace and celebrate racial, ethnic, and cultural diversity;
- We are committed, in a global context of religious conflicts and a society structured by Christian privilege, to joyous embrace of religious diversity, expanding our groundbreaking work in Jewish, Christian, and Islamic Studies to advance understanding and collaboration among the rich multiplicity of spiritual traditions and lifestances;
- We are committed, in a world governed by sex and gender binaries, to advocate gender justice, to nurture movements for women's equality, and to liberate humanity from restrictive gender norms;
- We are committed, in world governed by the presumption of heterosexual expression, to challenge homophobia, to celebrate lesbian, gay, bisexual, transgender, and other individuals within the spectrum of human sex and sexuality, and to develop leadership to encourage faith communities to become more open and affirming;
- We are committed, in a world stratified by economic and social class, to challenge the structures that sustain poverty and economic disenfranchisement, and to join the struggle, as companions with the poor, for liberation of all from want, homelessness, hunger, and disease;
- We are committed, on a fragile planet threatened by pollution and exploitation, to interrogate ecological policies, theologies, and practices, and to challenge materialism and the devaluation of creation; and,
- We are committed, in recognition that social divisions are local, national, and global, to international collaboration among individuals and institutions with similar commitments to our own.

In all these ways, we embrace not only the rhetoric but the reality of diversity, and recognize the vital intersectionality of our commitments, working together to do justice, love mercy, and walk humbly with our God. We invite others to join us.

Master of Arts in Religious Studies (MA)

Overview of the Program

The Master of Arts in Religious Studies (MA) is a two-year program (16 courses) that allows the student to focus theological study in a particular area of interest. The MA culminates in the Master's Thesis and is an appropriate theological degree for those preparing for further study at the doctoral level, anyone desiring advanced theological study as a foundation for service in another field, individuals active in their religious communities, lay leaders and educators working in a non-ordained capacity, or others who wish to study theology and religion without connection to professional objectives.

Requirements for Admission

Applicants must have successfully completed a bachelor's degree from an accredited college or university. Though a variety of college programs provide adequate preparation, it is to the applicant's advantage to have well developed written and oral communication skills, strong academic references, good critical thinking skills, and coursework in the area of humanities. GRE scores are not required. The MA application process includes:

- Official transcripts from all academic institutions attended.
- Four letters of reference – at least two must be academic, one may come from a pastor or religious leader in your community, and one may come from a supervisor or friend.
- Written materials, including an autobiographical statement, as directed for the degree program.
- TOEFL (Test of English as a Foreign Language) scores are required of applicants for whom English is not a first language. The exam must be completed no more than two years prior to application. The TOEFL may be waived only if the applicant has completed another degree, in English, in the US.

Chicago Theological Seminary is committed to fostering the full humanity of all its members. All forms of discrimination and harassment impugn the full humanity of any human being and for this reason are not tolerated in this Seminary. Chicago Theological Seminary does not discriminate, or tolerate discrimination or harassment, against any member of its community on the basis of race, color, national origin, ancestry, sex/gender, age, religion, disability, pregnancy, veteran status, marital status, sexual orientation, or any other status protected by applicable federal, state, or local law in matters of employment or admissions or in any aspect of the educational programs or activities it offers.

Program Goals and Learning Outcomes

Program Goals

- MA graduates will have acquired foundational knowledge of and the capacity to interpret and communicate religious traditions.
- MA graduates will be able to think critically about religious traditions.
- MA graduates will be able to complete graduate level academic research in religious studies.

Learning Outcomes

- Students will apply foundational knowledge of religious traditions appropriately in scholarly research.
- Students will demonstrate ability to construct and develop a substantial scholarly argument in religious studies.
- Students will demonstrate ability to think and write critically about religious traditions.
- Students will demonstrate in-depth scholarly knowledge in a specific area relating to religious studies.

MA Course of Study

The program includes 16 courses (48 credits). MA coursework may be completed entirely online. Students already possessing a first theological degree may petition the MA committee to approve a program of study that includes appropriate waivers of introductory-level courses.

There are three tracks available within the MA degree program: Religious Studies (with an emphasis on Christian tradition), Islamic Studies, and Interreligious Studies. The requirements are listed in the table below.

Religious Studies	Islamic Studies	Interreligious Studies
Religious Heritage (RH)		
Interpreting the Hebrew Bible	The Qur'an: Collection, Composition and Teachings	Sacred Text 1: Interpreting the Hebrew Bible, Gospels, or Qur'an
Interpreting the Gospels	Islamic Law and Legal Theory	Sacred Text 2: Hebrew Bible, Gospels or Qur'an

History of Christian Thought	Islamic History	Jewish Thought, History of Christian Thought or Islamic History
Area Requirement 1	Area Requirement 1	Area Requirement 1
Area Requirement 2	Area Requirement 2	Area Requirement 2
Theology, Ethics, and Culture (TEC)		
Systematic Theology	Islamic Theology and Philosophy	Core or Comparative Theology course
Christian Ethics OR Global Sensitivity in Ministry	Islamic Ethics OR Islamic Leadership and Spirituality	Interreligious Engagement
Area Requirement 1	Interreligious Engagement	Area Requirement 1 (Interreligious or Comparative)
Area Requirement 2	Sunni-Shia Relations and Intra-Faith issues	Area Requirement 2
Capstone		
MA/STM Thesis	MA/STM Thesis	MA/STM Thesis
Electives		
6 free electives	2 CTS electives	6 free electives
	4 free electives	

Sample course of study for Religious Studies:

	FALL	SPRING
1st YEAR	Interpreting the Hebrew Bible History of Christian Thought TEC Elective Elective	RH Elective TEC Elective Elective Elective
2nd YEAR	Interpreting the Gospels Global Sensitivity in Ministry OR Christian Ethics (P) (Ethics = Spring semester) Master's Writing Seminar (P) (1 st half = Non-Credit) RH Elective Elective	Systematic Theology (P) (may be taken either 1st or 2nd year of study) Master's Writing Seminar (P) (for Credit) Elective Elective

A "P" following a course listed on the chart indicates that it has a prerequisite.

**NOTE: Of the 10 electives listed,
 2 must be in Bible or other Sacred Texts (RH)
 2 in Theology, Ethics & Culture (TEC)**

As of June 2020, the Association of Theological Schools (ATS), one of the accrediting bodies of CTS, no longer provides guidelines on course statute of limitations. The five-year completion is a general CTS guideline. Students should also check with financial aid staff about loan compliance.

Advising

MA students will, as much as possible, be assigned advisors by area of interest. Students are expected to meet with their advisors (in person or virtually) at least once a term to discuss course registration. In the fall of their second year, students should also consult with their

advisors about the topic, shape, and bibliography of their thesis project. Students may ask their advisors to review a draft, but the bulk of the work is done in the thesis seminar. Advisors may or may not serve as part of the thesis examining team.

Master's Writing Seminar and Thesis

The Master's Writing Seminar is a two-semester course taken during the second or final year of study for MA students. The course normally meets approximately every other week during the fall and spring terms. The seminar is normally available in both an on-campus section and an online section.

Through selected readings, class presentations, three (or more) required stages of drafting, as well as through peer and instructor reviews, the Master's Writing Seminar is designed to assist MA and STM students in a) writing a critically informed and academically superior Master's level thesis on a topic that contributes to the study of theology and religion and, when appropriate, the interface of these with other disciplines and contemporary culture; and b) successfully defending the thesis in an oral exam conducted by members of the CTS faculty. For some students the course and thesis writing will also serve as c) an important stage of training for doctoral-level work in theological and religious studies and/or the humanities and contemporary culture.

Because of the short time available to produce a credible thesis, students should begin the course having already discerned their desired focus. Early in the Master's Writing Seminar, they will "settle on" and refine their research topic. Students may develop topics initially explored in other classes, but the thesis must be a substantially new piece of work. It ought not to be simply a seminar paper "expanded." Normally a successful thesis will be approximately 40-60 pages (normal font, double spaced) in length.

Thesis Oral Exam

Theses will be examined by a faculty committee, but *only with the permission of the Master's Writing Seminar instructor*. Examiners will be determined near the middle of the spring semester based on the topic of individual theses and faculty expertise, interest, and availability. Normally, no exam will be scheduled less than two weeks before Commencement. Possible outcomes of exams include: Pass with Distinction, Pass, Pass with Stipulations (possibly re-examined), No Pass.

As part of CTS's assessment of its students and program, faculty examiners will use the following rubric as a guideline when evaluating the thesis and the oral exam.

MA/STM Thesis and Oral Exam Rubric

Student Name: _____ Degree Program: _____

The result of this thesis exam was (*please circle*): a. Pass with Distinction; b. Pass; c. Pass with Stipulations; d. No Pass

	<u>DEMONSTRATES STRONG ABILITY</u>	<u>DEMONSTRATES ADEQUATE ABILITY</u>	<u>DEMONSTRATES INADEQUATE ABILITY</u>	<u>FAILS TO DEMONSTRATE ABILITY</u>	<i>Demonstrate d by:</i>
Learning Outcome 1: Students will apply foundational knowledge of religious traditions appropriately in scholarly research. (MA) Students will apply advanced knowledge of religious traditions appropriately in scholarly research. (STM)					
Paper address central problem or question of relevance to religious traditions	Central problem or question is of clear and compelling relevance to religious traditions.	Central problem or question is of relevance to religious traditions.	Central problem or question is tangentially relevant to these traditions.	Central problem or question is not relevant to these traditions.	<i>Introduction, conclusion</i>
Use of religious traditions in discussion of relevant background	Discussion of background shows a broad understanding of traditions.	Discussion of background shows a general understanding of traditions.	Discussion of background shows gaps in understanding of traditions.	Discussion of background shows a lack of understanding of traditions.	<i>Content of thesis</i>
Learning Outcome 2: Students will demonstrate in-depth scholarly knowledge in a specific area relating to religious studies.					
Use of religious traditions in discussion of relevant background	Discussion of background shows a deep understanding of the specific topic area.	Discussion of background shows understanding of the specific topic area.	Discussion of background shows gaps in understanding of the specific topic area.	Discussion of background shows a lack of understanding.	<i>Content of thesis</i>
Use of religious traditions in development of argument.	Development of argument shows a deep and incisive understanding of the specific topic area.	Development of argument shows an understanding of the specific topic area.	Development of argument shows gaps in understanding of the specific topic area.	Development of argument shows little or no understanding of topic area.	<i>Introduction, conclusion and content of thesis</i>
Demonstration of knowledge and understanding in regard to examiner inquiries	Responses draw a deep understanding of specific topic area; responses are informed, thoughtful, and well-supported.	Responses draw on understanding of topic area; responses are clear and generally thoughtful.	Responses show gaps in understanding of topic area, and/or are confused, muddled, or shallow.	Responses show serious misunderstanding, and/or are incoherent.	<i>Oral exam</i>

Learning Outcome 3: Students will demonstrate ability to construct and develop a substantial scholarly argument in religious studies. (MA) Students will demonstrate ability to construct and develop a substantial and sophisticated scholarly argument in religious studies. (STM)					
Articulates an introduction and thesis statement that identifies a central problem or question and articulates main claims (or conclusions) to be argued	Introduction/thesis statement clearly and concisely identifies a significant problem or question and articulates compelling main claims (or conclusions) to be argued	Introduction/thesis statement is mostly clear and identifies a coherent problem or question and articulates reasonable main claims (or conclusions) to be argued.	Introduction/thesis statement is not clear or concise, central problem or question and/or main claims (or conclusions) to be argued are only obliquely articulated.	No introduction/ thesis statement is presented; no problem or question is identified; no main claims (or conclusions) are articulated	<i>Introduction</i>
Uses and cites significant scholarly and other resources (books, journal articles, etc.)	Consistently uses and accurately cites appropriate resources; always acknowledges others' work	Usually uses and accurately cites appropriate resources; usually acknowledges others' work	Rarely uses or cites appropriate resources; rarely acknowledges others' work	No use or citation of appropriate resources; does not acknowledge others' work	<i>Thesis content, footnotes and bibliography</i>
Revises thesis in light of critical comments from examiners, if necessary	Understands and fully responds to critical comments with appropriate and complete revisions	Understands and responds to most critical comments with appropriate revisions	Does not respond to most critical comments with limited revisions	Does not respond to critical comments and does not revise	<i>Revision process</i>
Learning Outcome 4: Students will demonstrate ability to think and write critically about religious traditions.					
Develops an argument that responds to thesis's central problem or question and supports thesis's main claims (or conclusions)	Argument is fluid, fully developed, engaging, innovative; responds fully to central problem/question and compellingly supports main claims (or conclusions)	Argument is coherent and mostly developed; generally or broadly addresses central problem/question and mostly supports main claims (or conclusions)	Argument is disjointed and/or unclear; often fails to address central problem/question and/or to support main claims (or conclusions)	Argument does not exist; central problem/question is not addressed; main claims (or conclusions) are not supported.	<i>Introduction, conclusion and content of thesis</i>
Demonstration of critical thought and understanding in regard to examiner inquiries	Responses draw on broad understanding of traditions; responses are informed, thoughtful, well-supported.	Responses draw on understanding of traditions; responses are clear and generally thoughtful.	Responses are confused, muddled, or shallow.	Evidence of serious misunderstanding, and/or incoherence.	<i>Oral exam</i>
Learning Outcome 5 (STM only): Demonstrate the capacity to critically integrate the study of religion, theology and ethics with at least one of the following: 1. the study of the humanities or social sciences or 2. significant contemporary social or political issues or 3. practical engagement with a local congregation or community organization.					
Topic is integrated with another field, issue, or ministry context	Integration is clear, creative, and sophisticated.	Integration is clear and appropriate.	Integration is muddled or barely present.	No evidence of integration.	<i>Content of thesis</i>

PROGRAM WORKSHEET
Master of Arts in Religious Studies
(16 courses, 48 credits)

NAME

Academic Requirements (10)

Interpreting the Hebrew Bible _____

Interpreting the Gospels _____

History of Christian Thought _____

RH Elective (Bible) _____

RH Elective (Bible) _____

Christian Ethics OR Global Sensitivity in Ministry _____

Systematic Theology _____

TEC Elective _____

TEC Elective _____

Master's Writing Seminar (2 semesters, 3 credits) _____

Electives (6)

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

PROGRAM WORKSHEET
Master of Arts in Islamic Studies
(16 courses, 48 credits)

NAME

Academic Requirements (10)

The Qur'an: Collection, Composition and Teachings_____

Islamic Law and Legal Theory_____

Islamic History_____

RH Elective_____

RH Elective_____

Islamic Ethics OR Islamic Leadership and Spirituality_____

Islamic Theology and Philosophy_____

Interreligious Engagement_____

Sunni-Shia Relations and Intra-Faith issues_____

Master's Writing Seminar (2 semesters, 3 credits)_____

Electives (6)

1. (CTS)_____

2. (CTS)_____

3. (Free)_____

4. (Free)_____

5. (Free)_____

6. (Free)_____

PROGRAM WORKSHEET
Master of Arts in Interreligious Studies
(16 courses, 48 credits)

NAME

Academic Requirements (10)

Sacred Text 1: Interpreting the Hebrew Bible, Gospels, or Qur'an _____

Sacred Text 2: Hebrew Bible, Gospels or Qur'an _____

Jewish Thought, History of Christian Thought, or Islamic History _____

RH Elective _____

RH Elective _____

Interreligious Engagement _____

Core or Comparative Theology course _____

TEC Elective (Interreligious or Comparative) _____

TEC Elective _____

Master's Writing Seminar (2 semesters, 3 credits) _____

Electives (6)

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

Course Prerequisites

Course	Prerequisites*
RH 302 Interpreting the Hebrew Bible II (or upper-level Hebrew Bible elective)	RH 301 Interpreting the Hebrew Bible
RH 321 Interpreting the Gospels	Strongly recommended: <ul style="list-style-type: none"> RH 301 Interpreting the Hebrew Bible I
RH 325 Interpreting the Epistles (or upper-level New Testament elective)	RH 321 Interpreting the Gospels
LM 400 Leadership & Ministry in Context/ Field Ed Placement	Course in History/Foundational Theology <ul style="list-style-type: none"> E.g., Systematic Theology, Islamic Theology and Philosophy, History of Christian Thought, Jewish Thought: Historically Rooted and Radically Engaged Introduction to Pastoral Care/Theology LM 331, 332, or LMB 484 Additional course in leadership/ministry (LM) Strongly recommended: <ul style="list-style-type: none"> TEC 355 Living into Our Commitments <i>*check w/advisor re: best prep for your placement</i>
FE 470 Clinical Pastoral Education (CPE)	LM 331 Introduction to Pastoral Care LM 332 Introduction to Pastoral Theology Or LMB484 Theories and Practices of Spiritual Care
TEC 321 Intro to Christian Ethics	RH 344 History of Christian Thought
TEC 400 Constructive Theology	Course in sacred text <ul style="list-style-type: none"> E.g., RH 301 Interpreting the Hebrew Bible I, RH 321 Interpreting the Gospels Course in history <ul style="list-style-type: none"> RH 344 History of Christian Thought or equivalent Course in pastoral care/theology <ul style="list-style-type: none"> LM 332 Intro to Pastoral Theology or equivalent Strongly recommended: <ul style="list-style-type: none"> LM 400 Leadership & Ministry in Context
Arabic 2B	Arabic 2A
Advanced 'Ilm al-Kalam	Islamic Rational Theory: 'Ilm al-Kalam

*exceptions must be approved by petition to the MDiv committee

updated: 2-17-2022

Appendix A: Human Subjects Protocol

All students intending to use human subjects in CTS PhD dissertations, STM, MARL, MDiv, and MA theses, or DMin projects must follow these guidelines, which will be reviewed by CTS's Institutional Review Board. The purpose is to ensure an adequate review of the research regarding two central ethical concerns:

- Human subjects are treated in a manner consistent with their dignity and autonomy – specifically that they consent freely and in an informed manner to participation in the research;
- Human subjects are protected from any risks or harms posed by the research.

There are two major documents to be completed: 1) Research Overview, and 2) Consent Form. The research review is **NOT** intended to assess either the value of the thesis/dissertation topic or of the research design.

I. Research Overview (Be as specific as possible)

- A. Describe the nature and purpose of the research, the number of human subjects that will be involved and the research instrument(s) to be used. (interviews, focus group, surveys, etc.)
- B. The Research Procedures: How will research be conducted? What will it entail? e.g. (*"I will interview the subjects in their homes or a place of their own choosing. I intend only one interview per subject; the interview should last about one hour. I will take notes during the interview, I will only tape record the interview with the subject's permission."*)
- C. Subject recruitment and selection: How will you recruit, select and generate a pool of subjects?
- D. Relationship to these subjects
 1. Pastor/Religious leader
 2. Teacher
 3. Relative
 4. Associate
 5. Other
- E. Risk and Benefits: State what benefits and what risks you perceive the research posing to the subjects.
- F. Confidentiality and/or Anonymity: State how the confidentiality and anonymity of data/subject will be preserved. Consider the following questions in your overview:
 1. How will data be stored? (The suggested standard is to: 1) store data in a secured/locked manner, and 2) store any key which links the data to the names or identifiers of subjects in a secured/locked manner away from the data)
 2. How long will the data be kept? How will data be destroyed?
 3. What will happen to the data if something happens to you, preventing you from taking the provisions outlined here?
 4. If appropriate, how will you collect and analyze the data to insure anonymity?
 5. If appropriate, how will you officially report that data to insure anonymity?

II. Consent Form

The researcher should keep the original signed document and give a copy to the subject. The subject should also receive a copy of the survey instrument or schedule of questions used in the research. If the instrument is not yet completed or the interview is to be open-ended, include some sample questions, indicating the nature of the information/data sought from the subject. Also, if the consent form provided does not meet the needs of a specific project, the researcher can create an adapted version in cooperation with the advisor to be approved by the Institutional Review Board.



Sample Consent Form

Title of the Project _____

Name of Researcher _____

I _____ (print) have been asked to participate in a research study as a part of the (PhD/DMin/STM/MA program at CTS). I understand that this research will focus on _____

_____ and will involve (interview/survey/focus group discussion, etc.) that will take place _____ and will last until _____.

I understand that the risks involved in this project include [or none] _____, my anonymity will be protected and the records and information will be stored securely and only the researcher will have access to them and they will be discarded after the study is completed. I also understand that I am free to refuse to answer any specific questions and to terminate or withdraw completely from the research at any time. While the researcher has copyright protection and retains all intellectual and commercial rights to the materials, I can have access to cite or quote the work for my own purposes. By signing this document I consent to participate in this study.

Signature of Subject _____ **Date** _____

Signature of Researcher _____ **Date** _____

For information contact Researcher at:
Email _____ **Phone number** _____

Adapted for use from the Doctoral Council, GTU, 2014.

Appendix B: Academic Accommodations Policy

Requests for Accommodations¹

When a verified physical, psychological, attentional, or learning disability impacts a student's academic progress, accommodations may be available to assist the student in meeting academic goals.

If you need accommodations, please fill out the form and contact the Assistant Director of Student Formation, to schedule a conversation about the accommodation process and possible study plans.

Diagnostic paperwork or other documentation should be sent to the Registrar, Tina Shelton, along with a copy of your form. All records will be handled in confidence. Once the Dean has approved the accommodations, the Registrar will provide a letter that you should give to professors at the start of every term. This letter will last throughout your program unless your disability is temporary.

Students who believe they may have a learning difficulty that has not been identified can make an appointment to discuss their academic history in order to determine what may be hindering academic progress. Confidential advising with Amy is available.

Disability Documentation

When determining what accommodations are appropriate for students, it's important to understand how their disabilities will likely impact their academic progress at Chicago Theological Seminary. We request a self-report from students (see below) and support documentation from external sources.

Helpful 3rd-party information includes records of past accommodations and services from college and/or other graduate programs, formal psychological or medical evaluations, and letters from past health or service providers. Students do not need to share *everything*—just those records that are most helpful in documenting the disability/disabilities that prompt the request for accommodations.

¹ Language adapted from Trinity Christian College.

Request for Accommodations

Student's Name _____

Home Address _____

City _____ State _____ Zip _____

Email _____

Diagnosed disability/disabilities relevant to accommodations request:

Please share information that will be useful in thinking about appropriate accommodations to help you succeed in your learning:

- What tools or strategies facilitate your learning?
- What potential barriers can you anticipate?
- How does your disability interact with communication, classroom learning, reading and writing, technology, and the physical environment?

Accommodation(s) I am requesting from the Seminary (permanent and temporary):

I've had the following accommodations at other educational institutions:

Please identify the documentation attached to this request:

I authorize the Seminary to arrange for reasonable accommodation(s), to share limited information with others as necessary, and to obtain additional information from the individual(s) listed below if needed.

Student's Signature: _____ Date: _____

Name of Diagnostician:

Address:

Phone#:

Name of Diagnostician:

Address:

Phone#:

Name of Diagnostician:

Address:

Phone#:



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THEOLOGICAL
SEMINARY

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