

HELLENION CLERGY EDUCATION PROGRAM STUDENT HANDBOOK

2005 EDITION

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ABOUT THIS HANDBOOK

This handbook is meant to help you toward ordination by outlining the requirements of the Clergy Education Program and giving you some helpful hints to make the process easier. In addition, this handbook stands as the official version of the requirements and policies that will apply to you throughout your term of study, even if those requirements are changed for students entering the program later. Please keep a copy of this handbook in a safe place, as you will need to refer to it often.

If, at a later time, you want to be held accountable to a revised version of the handbook, inform the Clergy Program Director and a revised copy will be sent you. Note however that you are held accountable to the last handbook you have accepted in its entirety (e.g. you cannot choose part of one handbook and part of another).

GOAL AND SCOPE OF THE CLERGY EDUCATION PROGRAM

The goal of the Clergy Education Program is to provide Hellenion with a body of trained Theoroi (legal clergy) who have the necessary knowledge and skills to fulfill their roles within our organization. Those roles are summarized in a clergy "job description" approved by the Prutaneis in October, 2001.

SUMMARY OF THE ROLE OF THEOROI (ORDAINED CLERGY) IN HELLENION

Hellenion clergy are required to:

- lead worship and other rites with and on behalf of the community
- be able to instruct fellow Hellenes about basic religious practice
- be prepared to answer questions about our religion when asked by a member of the public
- clear any prospective interfaith efforts with their Demos and National
- teach families the traditional life cycle rituals as needed
- refer those needing therapeutic counseling to appropriate professionals
- present themselves as honorable and responsible members of society
- uphold Hellenic virtues to the best of their ability

They are permitted to:

- teach publicly about our religion
- teach approved adult and children's religious education curricula
- officiate at life cycle rituals
- provide counseling on matters of ritual practice
- perform divination for individuals
- perform simple omen readings as part of group ritual as needed

They are not permitted to:

- speak on behalf of the organization as a whole without prior permission
- engage in public debate

- provide any type of pastoral or therapeutic counseling other than on matters of ritual practice unless they are trained and licensed to do so.*

*Any Hellenion clergy who are also professional therapists are asked to keep these two functions separate, not accepting as therapy clients those to whom they give religious counseling and vice versa. Theoroi who also hold clergy credentials from another ordaining body may provide whatever forms of counseling are allowed under the auspices of that body, but should restrict their counseling work within Hellenion to matters of religious practice.

The Clergy Education Program is designed to give clergy candidates the experience and knowledge to allow them to exercise all of the required and most of the permitted functions within Hellenion. A few of the permitted functions, such as teaching and counseling, may require additional experience and education, which it is beyond Hellenion's means to provide.

PREREQUISITES FOR THE CLERGY EDUCATION PROGRAM

These items must be fulfilled before the candidate may apply for and be accepted into the clergy education program.

- 1) The applicant must have a high school diploma, or equivalent.
- 2) The applicant must have completed Hellenion's Basic Adult Education course, or equivalent.
- 3) The applicant must have been a member of Hellenion in good standing for a minimum of 12 months prior to application and must remain a member in good standing throughout the study period.
- 4) The candidate must be 21 years of age or older in order to be ordained, although study may begin earlier.

OVERVIEW OF THE STUDY AND ORDINATION PROCESS

There are four steps toward ordination: Character references for acceptance into the program, academic study, Demos endorsement of completed portfolio, and Prutaneis approval of completed portfolio.

- 1) Character references for acceptance into the program.

Since part of the purpose of ordination is to prepare the candidate to represent Hellenion, the local congregation and the religion of Hellenic Polytheism, the candidate must provide confidential, signed character references from at least two members of the local congregation regarding the candidate's dedication and ability to complete the program and their willingness to have the candidate represent them in the future. When a pre-existing congregation is not available at the time of the application, character references from at least two members of the Prutaneis can be substituted.

- 2) Academic Study

Candidates are required to complete a course of study covering the topics necessary for them to function effectively as Theoroi within Hellenion. An additional unit, which is optional, allows candidates with specialized interests to demonstrate their knowledge of those fields.

- 3) Demos Endorsement of completed portfolio

Since it is the local community that has the most direct experience with the candidate, it is that community that is charged with evaluating the candidate's vocation (personal commitment to a patron or matron deity) and to Hellenismos generally. The Demos may, at its discretion, perform or witness a ritual in which the candidate takes formal vows to his or her patron/matron deity.

Demos endorsement must be documented as follows:

The members of the local Demos provide a signed statement of their endorsement of the candidate, as well as a written evaluation of the candidate's preparedness to undertake clergy work in Hellenion. If the candidate is unable to participate in his/her local congregation, or no such congregation exists, s/he must provide confidential letters of recommendation from no less than two people outside of Hellenion who are familiar with the candidate's character and who can speak to his or her preparedness to undertake clergy work. These people must be willing to be contacted by members of the board or the clergy training committee and to discuss the candidate frankly. The candidate must also make arrangements to perform and document the required practicum of six rituals, at least three of which must be public.

4) Prutaneis Approval

When the board members have received all the necessary documentation of the candidate's work, they will vote on whether to confer the title of Theoros (Hellenion clergy) on the candidate. If the board votes against conferring the title, it must provide the candidate with a clear written explanation of the reasons for this decision and the opportunity to make up any lacks. It should be understood that the board bases its decision not on any subjective assessment of the candidate as a person, but on the successful completion of all the requirements.

Upon conferral of the title Theoros, the candidate will be issued a certificate confirming legal ordination. At this time, the new clergyperson may refer to him- or herself, and sign legal documents (marriage licenses, etc.), with the following form: "Jane Doe, Theoros of Hellenion." Should a clergyperson cease to be a member in good standing of Hellenion, her or his legal clergy credentials from Hellenion immediately become null and void.

CHECKLIST FOR CLERGY CANDIDATES: WHAT TO DO

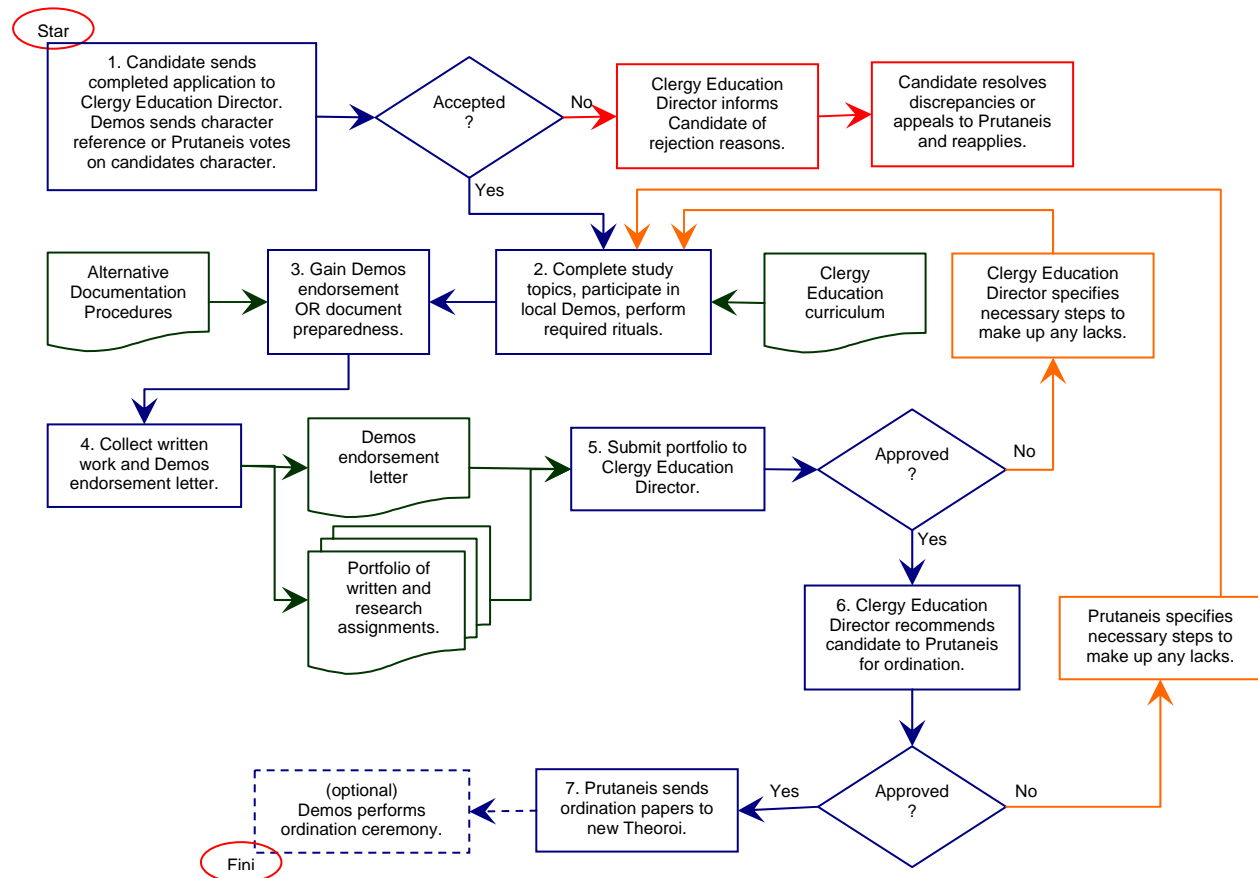
This information is summarized in visual form in the Clergy Study Flow Chart below.

The clergy study program is offered free of charge to members of Hellenion, but candidates are responsible for securing the required textbooks and articles, paying any postage and Internet connection fees, and any other incidental expenses.

- 1) Send completed application to the Clergy Education Director. If you are accepted for the program, you will be informed by e-mail (or post, as applicable).
- 2) Complete the Study Topics. Your work should be collected into a portfolio for evaluation. The Director of Clergy Education is available to help you with questions regarding the curriculum, book suggestions, etc. It is strongly recommended that you check in on a regular basis (at least quarterly) and submit drafts of your work for preliminary evaluation.
- 3) Participate in your local Demos. You are required to perform six rituals (types specified in the Study Topics) during the course of your study, a minimum of three of which must be public. These can be performed within the context of the Demos, but other publicly performed rituals may also be acceptable. Please keep copies of the scripts for these rituals (or write descriptions of them) and place them in your portfolio.
- 4) Gain the endorsement of your Demos. Since it is the Demos that will have firsthand experience with the candidate, it is the Demos that determines whether the candidate has the necessary ritual skills and personal qualities to serve Hellenion as clergy. The Demos leadership must submit a written evaluation of the candidate containing its recommendation that the individual be ordained. If no Demos is available, and you are unable to found one yourself, you must provide alternative documentation of your ritual skills and letters of recommendation. See "Alternative Documentation Procedures."

- 5) Submit your completed portfolio to the Director of Clergy Education for evaluation. If your material proves complete and acceptable, the Prutaneis will vote on whether or not to approve your ordination. Upon a favorable vote, you will be issued a certificate of ordination. An ordination ritual or witnessing of vows may take place within your Demos at the discretion of the Demos.

CLERGY STUDY FLOW CHART



HOW TO OBTAIN AN APPLICATION

Interested members of Hellenion may obtain an application by sending a self-addressed, stamped envelope to: Dennis Dutton, Director of Clergy Education, P. O. Box 18185, Washington, DC 20036. The application may also be downloaded from Hellenion's Web site.

THE CURRICULUM: ACADEMIC STUDY

INTRODUCTION

The Clergy Study program is divided into seven required topics, plus one additional section, which is optional. The program may be completed in as little as one year, but as we expect that most candidates will also be working or in school, a more usual time frame is two years.

Ideally, candidates should be associated with a Demos in order to complete the required practicum of six rituals. If no Demos exists in the area, the candidate should make a good faith effort to found one;

there is no better training for leadership than this type of grassroots work. If neither of these options proves possible, the candidate may use alternative means to document completion of the practicum (see below). If you intend to use the alternative documentation method, please contact the Director of Clergy Education in advance to discuss the necessary steps.

Candidates may wish to read the section on Demos endorsement in Hellenion's Demos manual, *Biblion Demois*, which is available online at: <http://www.hellenion.org/members/biblionweb.htm>.

Candidates are responsible for securing the required books and articles (see below). If possible, these should be purchased, as clergy will need a working library for reference and study. However, if costs prove prohibitive, the texts may be borrowed from a public library or from other members. Some articles are available online or may be purchased at cost from the Director of Clergy Education.

You will be asked to present your completed written assignments as part of a portfolio (see below). This comprises the academic portion of your work toward ordination. In addition, you will need to present proof of having completed the practicum (ritual presentation) and of endorsement by your Demos. It is the responsibility of the candidate to collect and present this material for evaluation in a timely manner. *It is strongly suggested that candidates keep in close contact with the Director of Clergy Education during the period of study and submit samples of their written work on a quarterly basis for feedback.*

The finished portfolio and any other correspondence should be sent to the following address:

Dennis Dutton
 Director of Clergy Education
 PO Box 18185
 Washington, DC 20036
 USA

THE STUDY TOPICS

The study topics include a mix of academic study, reflection, writing, research, and practical activities designed to provide the candidate with the necessary skills and knowledge to fulfill the role of Theoros within Hellenion.

OVERVIEW OF TOPICS

- 1) Hellenic Religious History and Culture: basic history of Hellenic polytheism in the context of ancient European religions
- 2) Hellenic Theology: historical and modern beliefs about the nature of the gods; mythology
- 3) Ritual I: Standard Offertory Rites: fundamentals of Hellenic ritual theory and practice
- 4) Ritual II: Life Cycle Rites: historical and reconstructed rites of passage
- 5) Ritual III: Festivals: historical festivals and modern reconstructions
- 6) Ethics: historical models and modern debates
- 7) Divination: historical forms and their use in modern counseling and ritual

A checklist of the required texts appears below in the "Study Materials" section.

TOPIC 1. HELLENIC RELIGIOUS HISTORY AND CULTURE

REQUIRED READING:

Jones, Prudence & Nigel Pennick, History of Pagan Europe, Routledge 1997 (esp. pp. 5-23)

Adkins, Lesley and Roy A. Adkins Handbook to Life in Ancient Greece, New York, NY: Oxford University Press, 1997 (pp. 1-38)

Burkert, Walter, Greek Religion, Trans. John Raffan, Cambridge, MA: Harvard University Press, 1985

Mikalson, Jon D. Athenian Popular Religion Chapel Hill, NC: University of North Carolina Press, 1983

ADDITIONAL RESOURCES:

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000

Martin, Thomas, Ancient Greece: From Prehistoric to Hellenistic Times, Yale University Press, 2000 or any recent survey of ancient Greek history

Garland, Priests and Power in Classical Athens.

RESEARCH PROJECT:

Compile a list of the major pagan groups represented in your area; if possible, make contact with the leaders of these groups and introduce yourself and Hellenion to them.

WRITTEN ASSIGNMENTS:

1) Answer the following questions in short essay format:

- a) What is your working definition of "paganism"? Do you describe yourself as "pagan" (or "Pagan")? Why or why not?
- b) If you were asked to describe your religion in 100 words, what would you say? In 25 words? In a single sentence?

2) Answer the following questions in short essay format:

- a) What do you see as the central concerns of ancient Hellenic religion?
- b) How do you determine where the line between ancient religion and ancient social practice should be drawn when reconstructing our religion?
- c) What values are most important to you when determining which aspects of ancient practice to preserve and which to reject? How do you rank those values? What is your "bottom line" with regard to tradition and innovation? If possible, provide some examples of instances in your rituals, theology, or ethics that demonstrate your personal hierarchy of values.
- d) How do you evaluate UPGs (Unusual or Unsubstantiated Personal Gnosis) and integrate them into modern practice?

TOPIC 2. HELLENIC THEOLOGY

REQUIRED READING:

Homer, Loeb Classical Library: The Odyssey 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1995

OR

Homer, Loeb Classical Library: Iliad 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1999

Hesiod and Homer, Loeb Classical Library: Hesiod: Homeric Hymns: Homeric. Trans. Hugh G. Evelyn-White. Cambridge, MA: Harvard University Press, 1995

Adkins, Lesley and Roy A. Adkins Handbook to Life in Ancient Greece, New York, NY: Oxford University Press, 1997 (chapter 8)

Kerenyi, C. The Gods of the Greeks, London, UK: Thames and Hudson, 1951 (or other standard handbook of Greek myth)

ADDITIONAL RESOURCES:

Gantz, Timothy. Early Greek Myth (2 vols.). The Johns Hopkins University Press. 1996

Calasso. The Marriage of Cadmus and Harmony.

Homer, Loeb Classical Library: The Odyssey 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1995

OR

Homer, Loeb Classical Library: Iliad 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1999

Graf, Fritz. Greek Mythology: An Introduction. The Johns Hopkins University Press. 1996

RESEARCH PROJECTS:

- 1) Draw up an annotated bibliography of books and articles on the deity or deities to whom you intend to dedicate yourself.
- 2) Research and write up historical background information on one festival or other religious observances related to your chosen deity (deities).

WRITTEN ASSIGNMENTS:

- 1) Write an essay explaining your understanding of the nature of our gods and their relationship to humanity. Analyze the traditional views presented in Hesiod and Homer and compare them with your own. In addition to the Olympians, address the positions of heroes, nature divinities, divine "personifications" such as Eirene or Dike, and non- Hellenic deities in your theological worldview.
- 2) Compose a devotional rite or a series of hymns to your patron/matron deity.
- 3) What advice would you give to a person who believes they are called to worship your patron/matron deity? How could they recognize such a call as authentic? How might they respond to the call?

TOPIC 3. RITUAL I: STANDARD OFFERTORY RITES

REQUIRED READING:

Burkert, Walter, Greek Religion, Trans. John Raffan, Cambridge, MA: Harvard University Press, 1985 (chapter 2)

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000

ADDITIONAL RESOURCES:

Pulleyn, Simon. Prayer in Greek Religion. Oxford University Press. 1998

Burkert, Walter. Homo Necans: The Anthropology of Ancient Greek Sacrificial Ritual and Myth. Trans. Peter Bing. Los Angeles, CA: University of California Press, 1983

RESEARCH PROJECTS:

Locate as many examples of contemporary Hellenic Reconstructionist offertory rituals as you can. Compare and evaluate them.

WRITTEN ASSIGNMENT:

Complete *one* of the following:

- 1) Write a how-to pamphlet explaining the standard Hellenic ritual form to a newcomer to our religion (or other interested person), or
- 2) Create an annotated offertory rite. Annotations should list sources for the various parts of the ritual, the symbolic and/or theological meaning of each part, gestures used at each stage of the ritual, items needed, etc.

PRACTICUM:

Perform at least two basic offertory rites as part of your required six rituals.

TOPIC 4. RITUAL II: LIFE CYCLE RITES**PRACTICUM:**

If you intend to perform life cycle rites as part of your clergy work in Hellenion, you should make every effort to include one such rite as part of your required six rituals.

A. BIRTH AND CHILDHOOD**Required Reading:**

Garland, Robert, The Greek Way of Life, Ithaca, NY: Cornell University Press, 1990 (chapters 1-3)

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000 (chapter 14)

Additional Resource:

Golden, Mark. Children and Childhood in Classical Athens. The Johns Hopkins University Press. 1998

Research Project:

Create a list of locally available support resources from a family with children who want to learn about our religion. This might include Demos activities, Hellenion curricula, library resources, classes, etc.

Written Assignment:

Write a short essay describing the kinds of support you might offer a family expecting their first child, including instructions for performing one or more childhood rituals (Amphidromia, Dekate, Khoes), advice on selecting a kouritrophic (protective) deity, and suggestions for including the child in the ritual life of the family and community. What support and advice would you offer an interfaith family?

B. COMING-OF-AGE

Required Reading:

Garland, Robert, The Greek Way of Life, Ithaca, NY: Cornell University Press, 1990 (chapter 4)

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000 (chapter 15)

Research Project:

Locate as many examples of Hellenic coming-of-age rites (ancient as well as modern) as you can. Compare and evaluate them.

Written Assignment:

Write a short essay addressing the following questions:

- 1) What, in your view, should be the role of coming-of-age rites in our religion today?
- 2) Are they necessary? Why or why not?
- 3) Is it still appropriate for them to be gender-specific? Why or why not?
- 4) In what ways might our modern circumstances change the focus or meaning of coming-of-age rites for our young people and for the community?

C. MARRIAGE

Required Reading:

Garland, Robert, The Greek Way of Life, Ithaca, NY: Cornell University Press, 1990 (chapter 5)

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000 (chapter 16)

Research Projects:

- 1) What are the requirements in your state for officiating at a wedding? For getting a marriage license? For registering a domestic partnership? Obtain sample copies of the necessary forms and instructions from your local county or city clerk or other government official, and familiarize yourself with them.
- 2) In light of your research and in consultation with your Demos, determine whether you wish to officiate at Hellenic wedding rites or other types of commitment ceremonies.

Written Assignment:

Complete *one* of the two following assignments:

- 1) write a modern Hellenic wedding ritual, or
- 2) write a pamphlet explaining to families how to perform a traditional, home-based wedding

D. FUNERARY RITES

Required Reading:

Garland, Robert. The Greek Way of Death, Ithaca, NY: Cornell University Press, 2001

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000 (chapter 16)

Additional Resources:

Starhawk, M. Macha NightMare. The Pagan Book of Living and Dying. San Francisco, CA: HarperSanFrancisco. 1997. ("Bo's Cremation" and "How to Be Prepared to Dance")

Carlson, Lisa. Caring for the Dead: Your Final Act of Love; Hinesburg, VT: Upper Access Books. 1998

Research Projects:

- 1) (**Required**) Research the legalities in your area relating to death, cremation, burial, etc. Are families legally permitted to care for their dead, or must the deceased's remains be handled only by professionals?
- 2) (**Recommended**) Visit a funeral home in your area and speak with a funeral director about the legal and practical considerations that bereaved families face. How does the funeral director work with clergy? To what extent would they be able to accommodate a Hellenic family that wished to perform traditional kedeia (funerary rites)?

Written Assignment:

Create a pamphlet that you could give to a recently bereaved family (or to other interested parties) explaining Hellenic beliefs about the afterlife and burial customs.

TOPIC 5. RITUAL III: FESTIVALS

REQUIRED READING:

Burkert, Walter, Greek Religion, Trans. John Raffan, Cambridge, MA: Harvard University Press, 1985 (section V)

Adkins, Lesley and Roy A. Adkins Handbook to Life in Ancient Greece, New York, NY: Oxford University Press, 1997 (pp. 348-357)

Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000 (part 6)

ADDITIONAL RESOURCES:

Parke, H. W., Festivals of the Athenians; Ithaca, NY: Cornell University Press, 1977

Louise Bruit Zaidman, et al. Religion in the Ancient Greek City. Cambridge, MA: Cambridge University Press. 1912 (specialized studies on individual Greek poleis)

WRITTEN ASSIGNMENTS:

- 1) Research and reconstruct at least one Greek festival for modern use. Provide a complete ritual script. The festival need not be from Attika or Athens.

- 2) Create the following:
 - a) a checklist of pre-festival tasks;
 - b) a checklist of items necessary to perform a complex festival rite, such as the Anthesteria;
 - c) a timeline for festival preparation;
 - d) a post-ritual evaluation form.

PRACTICUM:

Perform at least three festival rites as part of your required six rituals.

TOPIC 6. ETHICS**REQUIRED READING:**

Mikalson, Jon D. Athenian Popular Religion Chapel Hill, NC: University of North Carolina Press, 1983

ADDITIONAL READING:

Aristotle, Nicomachean Ethics, Trans. H. Rackham, Cambridge, MA: Harvard University Press, 1994

Aristotle, Magna Moralia, Trans. Hugh Tredennick and G. Cyril Armstrong, Cambridge, MA: Harvard University Press, 1990

Dover, K. J. Greek Popular Morality in the Time of Plato and Aristotle. Hackett Publishing Company, 1994

Solon's Precepts, Maxims of the Sages,

RESEARCH PROJECT:

Based on your reading, draw up a statement of your personal ethical code. This may be shared with your Demos or with the Clergy Education Director at your discretion.

WRITTEN ASSIGNMENTS:

- 1) Write an essay explaining the basic concepts of Hellenic ethics as you understand them.
- 2) Address from a Hellenic perspective at least two of the following ethical issues: abortion, euthanasia/assisted suicide, capital punishment, animal rights, children's rights, the environment/conservation, homosexuality, economic inequality, race- or ethnicity-based discrimination. Are these religious issues? How does the Hellenic tradition deal with them, if at all? If they are not directly addressed in our tradition, how do you think modern Hellenists should approach them with regard to ethics?

TOPIC 7: DIVINATION**REQUIRED READING:**

Adkins, Lesley and Roy A. Adkins Handbook to Life in Ancient Greece, New York, NY: Oxford University Press, 1997 (pp. 347-348)

ADDITIONAL READING:

Luck, Georg, Arcana Mundi: Magic and the Occult in the Greek and Roman Worlds, Baltimore, MD: The Johns Hopkins University Press

RESEARCH PROJECTS:

- 1) Research at least one of the following traditional methods of divination with reference to ancient Greek usage: dream incubation or interpretation; omens (kledones, etc.); bird flight; reading signs in fire; lots; giving and interpreting oracles.
- 2) In light of your research, determine whether or not you wish to perform divination as part of your clergy work in Hellenion.

WRITTEN ASSIGNMENT:

Write up the results of your research into divinatory methods in a short essay. Include an example of how you might apply your chosen divinatory method in counseling, or discuss its role in ritual. If you regularly use modern or non-Hellenic divinatory methods, explain how you integrate them into Hellenic practice. If you do not intend to perform divination as part of your clergy work in Hellenion, explain how your worldview or ethics excludes it.

OPTIONAL SPECIALIZATIONS

If you are dedicating to a deity with a specific area of influence not covered in the above study topics, or if you have a special interest, you are encouraged to do additional research in that area. If you choose not to pursue a specialized topic, you will not be penalized. However, expertise in one of these areas adds to the store of knowledge within Hellenion and, of course, to your own satisfaction and reputation.

SPECIAL TOPICS:

- Mantic Arts (may include study of one or more of the following topics: Advanced Divination; Oracular Work; Magic; Theurgy)
- Exegesis and Sacred Law
- The Mysteries
- Pythagoreanism and Platonism
- Orphism
- Apologetics

Other topics will also be considered; please contact the Director of Clergy Education for prior approval.

Reading:

Specialized historical studies on the topic in question or other relevant material. Contact the Director of Clergy Education for suggestions, or bring your questions to one of our mailing lists.

Research:

Compile an annotated bibliography on the topic. Where applicable, include information on relevance of the topic in question to the worship of your patron/matron deity.

Written Assignment/Practicum:

Design a study module on the topic of your choice for Hellenion's Adult Continuing Education program. Your study module may be presented in your Demos, at a pagan festival or conference, as a public class or lecture in your community, or online to Hellenion's membership. You may also submit the results of your research in the form of an essay.

STUDY MATERIALS

If you discover that a required text has gone out of print, please let the Director of Clergy Education know as soon as possible, so an alternative text may be found.

REQUIRED TEXTS:

- Burkert, Walter, Greek Religion, Trans. John Raffan, Cambridge, MA: Harvard University Press, 1985
- Garland, Robert, The Greek Way of Life, Ithaca, NY: Cornell University Press, 1990
- Garland, Robert. The Greek Way of Death, Ithaca, NY: Cornell University Press, 2001
- Campbell, Drew, Old Stones, New Temples, San Francisco, CA: Xlibris Corporation, 2000
- Mikalson, Jon D. Athenian Popular Religion Chapel Hill, NC: University of North Carolina Press, 1983
- Homer, Loeb Classical Library: The Odyssey 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1995
- Homer, Loeb Classical Library: Iliad 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1999
- Hesiod and Homer, Loeb Classical Library: Hesiod: Homeric Hymns: Homerica. Trans. Hugh G. Evelyn-White. Cambridge, MA: Harvard University Press, 1995
- Kerényi, C. The Gods of the Greeks, London, UK: Thames and Hudson, 1951 (any other standard survey of mythology may be substituted)
- Adkins, Lesley and Roy A. Adkins Handbook to Life in Ancient Greece, New York, NY: Oxford University Press, 1997 (pp. 1-38)

ADDITIONAL READING TEXTS (RECOMMENDED BUT NOT REQUIRED)

- Athanassakis, A. trans., Orphic Hymns. Society of Biblical Literature. 1988
- Rice & Stambaugh, eds., Sources for the Study of Greek Religion. Scholars Press. 2000
- Louise Bruit Zaidman, et al. Religion in the Ancient Greek City. Cambridge, MA: Cambridge University Press. 1912
- Gantz, Timothy. Early Greek Myth (2 vols.). The Johns Hopkins University Press. 1996
- "Priests and Power in Classical Athens" in: *Pagan Priests*, ed. Beard & North (If you cannot secure a copy of this book, the Clergy Education Director can provide a photocopy of the article.)
- Parke, H. W., Festivals of the Athenians; Ithaca, NY: Cornell University Press, 1977
- Parker, Robert. Miasma: Pollution and Purification in Early Greek Religion, New York, NY: Oxford University Press, 1983

- Pulleyn, Simon. Prayer in Greek Religion. Oxford University Press. 1998
- Burkert, Walter. Homo Necans: The Anthropology of Ancient Greek Sacrificial Ritual and Myth. Trans. Peter Bing. Los Angeles, CA: University of California Press, 1983
- Graf, Fritz. Greek Mythology: An Introduction. The Johns Hopkins University Press. 1996
- Homer, Loeb Classical Library: Iliad 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1999
- Homer, Loeb Classical Library: The Odyssey 2 vols. Trans. A. T. Murray. Cambridge, MA: Harvard University Press, 1995 (whichever was not read as "required")
- Martin, Thomas, Ancient Greece: From Prehistoric to Hellenistic Times, Yale University Press, 2000 (any standard survey of ancient Greek history may be substituted)
- Dover, K. J. Greek Popular Morality in the Time of Plato and Aristotle. Hackett Publishing Company. 1994
- Luck, Georg, Arcana Mundi: Magic and the Occult in the Greek and Roman Worlds, Baltimore, MD: The Johns Hopkins University Press
- Faraone, Christopher A. and Dirk Obbink, Magika Hiera: Ancient Greek Magic & Religion, New York, NY: Oxford University Press
- Kieren Barry, Kieren. The Greek Qabalah: Alphabetic Mysticism and Numerology in the Ancient World, York Beach ME: Samuel Weiser, Inc., 1999
- Aristotle, Nicomachean Ethics, Trans. H. Rackham, Cambridge, MA: Harvard University Press, 1994
- Aristotle, Metaphysics, Oeconomica: Magna Moralia, Trans. Hugh Tredennick and G. Cyril Armstrong, Cambridge, MA: Harvard University Press, 1990
- Solon's Precepts and Maxims of the Seven Sages

GENERAL REFERENCE, ACADEMIC PROTOCOL, OTHER RESOURCES

- Hinnells, John R. ed. Penguin Dictionary of Religions, 2nd edition. Penguin Books. 1997
- Hornblower, Simon & Antony Spawforth, eds. Oxford Classical Dictionary, 3rd Rev edition. Oxford University Press. 2003
- Brunschwig, Jacques & Geoffrey E. R. Lloyd, Eds. Greek Thought: A Guide to Classical Knowledge. Belknap Press. 2000
- Wayne C. Booth, et al. The Craft of Research. Chicago, IL: University Of Chicago Press. 2003
- Adler, Mortimer J. & Charles Van Doren. How to Read a Book. Touchstone. 1972
- Kennedy, Eugene. On Becoming a Counselor. Crossroad Classic. 2001. (not a textbook for psychotherapists, but rather a guide for "para-counselors," i.e., those who offer limited counseling in the course of other work; emphasizes the importance of knowing the limits of your profession's scope and determining when to refer to medical professionals)
- Richo, David. How to Be an Adult: A Handbook for Psychological and Spiritual Integration. Paulist Press. 1991. (reality checks for what constitutes sane, adult behavior)
- Hacker, Diana. The Bedford Handbook for Writers. Boston, MA: Bedford Books of St. Martin's Press, 1994

- Harvey, Michael. The Nuts and Bolts of College Writing. Indianapolis, IN: Hackett, 2000. 15 February 2005. <<http://www.nutsandboltsguide.com/>>
- Random House Webster's Dictionary: Classic Edition, New York, NY: Random House
- Feyerabend, Dr. Karl, Langenscheidt's Pocket Dictionary: Classical Greek, Maspeth, NY: Langenscheidt Publishers, Inc.
- Collins Gem: Greek Dictionary: Greek * English: English * Greek, HarperCollins Publishers
- Smyth, Herbert Weir, Greek Grammar. Cambridge, MA: Harvard University Press. 1920

OTHER RECOMMENDATIONS

(titles recommended by members of the Clergy Education Curriculum Development Committee)

General Note: Candidates are encouraged to read as widely as possible in ancient Greek literature. Most texts are available online at Project Gutenberg or the Perseus Project, the latter of which includes the original Greek.

- Aesop, Fables of Aesop. Trans. S. A. Handford. New York, NY: Penguin Books, Inc. 1954 (recommended by Pyrokanthos)
- Eliade, Mircea, et. al. History of Religious Ideas (3 vols.). Chicago, IL: Univ. of Chicago Press. 1988. (recommended by Peter Gold)
- Chuvin, Pierre. A Chronicle of the Last Pagans. Cambridge, MA: Harvard Univ. Press. 1990 (recommended by Peter Gold)
- Wolfe, Gregory and Suzanne M. Wolfe. Circle of Grace: Praying with-and for- Your Children. 2000. (recommended by Drew Campbell)
- Graf, Fritz. Magic in the Ancient World, Cambridge, MA: Harvard University Press, 1997 (recommended by Dennis Dutton)
- Johnston, Sarah Iles. Restless Dead: Encounters between the Living and the Dead in Ancient Greece. Los Angeles, CA: University of California Press, 1999 (recommended by Dennis Dutton)
- Faraone, Christopher Ancient Greek Love Magic Cambridge, MAA: Harvard University Press. 1999 (recommended by Dennis Dutton)
- Betz, Hans Dieter Ed. The Greek Magical Papyri in Translation: Including the Demotic Spells Chicago, IL: University of Chicago Press 1992 (recommended by Drew Campbell)
- Solon, Theognis, et.al. Greek Elegiac Poetry Trans. Douglas E. Gerber. Cambridge, MA: Harvard University Press, 1999 (recommended by Dennis Dutton)
- Xenophon, Memorabilia, Oeconomicus, Symposium, Apology. Trans E. C. Marchant and O. J. Todd. Cambridge, MA: Harvard University Press, 1997 (recommended by Dennis Dutton)
- Apollonius of Rhodes. The Argonautica. Penguin Classics. 1959 (recommended by Pyrokanthos)
- Mikalson, Jon D. Honor Thy Gods. Univ. of North Carolina Press. 1991. (recommended by Drew Campbell)

DOCUMENTING YOUR WORK: THE PORTFOLIO

STYLE GUIDES AND DICTIONARIES

Students must format their papers using the style guidelines of the Modern Language Association as presented in:

- Hacker, Diana. The Bedford Handbook for Writers. Boston, MA: Bedford Books of St. Martin's Press, 1994
- Harvey, Michael. The Nuts and Bolts of College Writing. Indianapolis, IN: Hackett, 2000. 15 February 2005. <<http://www.nutsandboltsguide.com/>>

The standard dictionary references for the program are

- Random House Webster's Dictionary: Classic Edition, New York, NY: Random House
- Feyerabend, Dr. Karl, Langenscheidt's Pocket Dictionary: Classical Greek, Maspeth, NY: Langenscheidt Publishers, Inc.
- Collins Gem: Greek Dictionary: Greek * English: English * Greek, HarperCollins Publishers
- Smyth, Herbert Weir, Greek Grammer. Cambridge, MA: Harvard University Press. 1920

Other collegiate dictionaries and MLA style guides may be used but only if the references are specified in the student's portfolio and if the references are approved and available to the evaluators.

EVALUATION OF WRITTEN WORK: THE WRITING RUBRIC**GENERAL COMMENTS**

The entire program is based on 2500 points (10 written assignments at 100 points each, 9 research assignments at 100 points each, and 6 practicum rituals at 100 points each – the written and research assignments of the optional-topic can be used to add up to 200 additional points if necessary). The student is required to accumulate 2000 points to pass. If any of the below categories receive maximum deduction, the entire paper fails and must be resubmitted.

Assignments must be presented in full to be counted for any points (e.g. an assignment that is presented as "part 1" at one point and "part 2" two weeks later counts for no points – both parts must be presented as a complete paper). A research paper and a written paper for the same topic can be presented separately as a complete research paper and a complete written assignment.

If, at any time, the student disagrees with the evaluation of one or more of their assignments, they are encouraged to explain their disagreement to the Clergy Program Director. If an agreement does not appear to be possible, both sides should bring an explanation of their viewpoint to three or more of the Prutaneis. If agreement still cannot be reached, the student and a representative of the Prutaneis should explain their viewpoint to three or more of the Boule. The Boule is the last recourse and whatever they decide is final.

Accumulated points are only valid within 7 years from the final assignment (e.g. if the first written assignment is more than 7 years from the final written assignment, it must be completely re-written).

WRITTEN ASSIGNMENTS AND RESEARCH PAPERS

Written Assignments and Research Papers are worth 100 points each with the following deductions:

- **Spelling (5):** One point off for each word misspelled (multiple instances of the same word only get one point off), to a maximum of five, using the Microsoft Word spell checker and the dictionaries mentioned previously. This includes Greek words using the Greek dictionaries mentioned above. (Hacker, 418)
- **Grammar (5):** One point for each type of grammatical error (multiple instances of the same error only get one point off), to a maximum of five, using the grammar checker found in Microsoft Word and the Handbook specified above. Weak grammar which are not actually considered as an error (i.e. passive voice) will be noted but receive no points off. Examples of grammatical errors include: sentence fragments (Hacker, 216), subject-verb agreement (Hacker, 239), pronoun-antecedent agreement (Hacker, 254), adjective and adverb usage (Hacker, 282), verb forms (Hacker, 289), and verb tense, mood, and voice (Hacker, 305).
- **Format (5):**
 - One point off if heading missing or does not include author, topic number and date submitted.
 - One point off if one or more "questions being answered" not stated.
 - One point off if one or more citations missing or improperly formatted (refer to style guide specified above). (Hacker, 492-497)
 - One point off if two or more references in bibliography or "works cited" missing or improperly formatted (refer to style guides mentioned above). (Hacker, 498-513)
 - One point off if two or more mistakes in punctuation (Hacker, 349), capitalization, italicization or sentence structure.
- **Sources (20):** Sources should be (as much as possible) primary and unbiased with good logical arguments. Biased sources or those with poor logic can be used if the student demonstrates how the bias or poor logic does not affect their value as a source. Two points off for each source shown to be biased or with poor logic that affects their value as a source or where the bias or illogic is unexplained by the student. Maximum of 20 points off. (Hacker, 464)
- **Plagiarism (20):** You must acknowledge your borrowing of another writer's ideas and language by documenting the source (Hacker, 477). Two points off for EACH instance of plagiarism to a maximum of 20 points.
- **Logical Fallacies (20):** Two points off for EACH instance of logical fallacy to a maximum of 20 points.
 - Hasty Generalization: Conclusion based on insufficient or unrepresented evidence. (Hacker, 585)
 - Non Sequitur: A conclusion that does not follow logically from preceding statements or that is based on irrelevant data. (Hacker, 586)
 - False Analogy: A false assumption that because two things are alike in one respect, they must be alike in others. (Hacker, 586)
 - Either...or fallacy: the suggestion that only two alternatives exist when in fact there are more. (Hacker, 586)
 - Faulty Cause-and-Effect Reasoning: false assumption that because one event follows another, the first is the cause of the second. (Hacker, 587)

- Circular Reasoning and Begging the Question: Instead of supporting the conclusion with evidence and logic, the writer simply restates the conclusion in different language. (Hacker, 588)
- Appeals to Emotion: striving to win sympathy rather than our intelligent argument (Hacker, 588)
- **Specific Evidence (10):** Two points off for each statement of fact not supported by documentation, statistics, examples or expert opinion to a maximum of 10 points.
- **Mistakes in reasoning (10):** Two points off for each instance of inductive reasoning not supported by evidence or deductive reasoning not supported by a syllogism (major premise, minor premise and conclusion) to a maximum of 10 points. (Hacker, 582)
- **Miscellaneous (5)**
 - Point of View: The preferred form is third-person but the only requirement is that the point of view remains consistent throughout the paper. One point is deducted if the point of view is not consistent.
 - Word Usage: One point off for one or more instances of wordy sentences, inappropriate language or mistakes in exact word usage. (Hacker, 179)
 - Paragraph construction: One point off for one or more paragraphs that lack focus (Hacker, 84). One point off for one or more paragraphs that are poorly developed (Hacker, 89). One point off for one or more paragraphs that lack coherence.

ALTERNATIVE DOCUMENTATION FOR RITUAL PRACTICUM

All Hellenion clergy candidates are required to fulfill a practicum of six rituals as part of their preparation for ordination. Normally, candidates will perform these rituals in the context of the local congregation, the Demos. However, some clergy candidates will not have access to a Demos, and may not be able to find enough Hellenes in their local area to form one. Therefore, we allow for alternative means of documenting the required rituals.

Half of the required rituals must be open to the public, and all rituals must be attended by three or more adults (including the candidate), not all of whom live together (i.e., the equivalent of a Hellenion Demos). The participants need not identify as Hellenic polytheists, but they must actively take part in the rituals, not just observe. All of the rituals should be Hellenic in format; rituals from other religious traditions cannot be counted toward fulfillment of this requirement.

In lieu of Demos documentation, candidates shall submit letters from a minimum of two adults certifying that they were present when the candidate performed one or more of the required rituals. Candidates must present letters documenting all the rituals they wish to have counted toward fulfillment of the requirement. For example, if two guests attended all six qualifying rituals, the candidate may present one letter from each. If one guest attended four out of the six, s/he may write a letter stating this; the candidate will then need to present additional letters from other persons documenting the remaining two rituals. It is ideal if at least one letter can be from a member in good standing of Hellenion, but this is not required.

The candidate will be asked to provide postal and telephone contact information for the persons certifying their ritual participation, and those persons should be willing to be contacted by a representative of Hellenion to discuss the candidate's performance. Scripts or detailed descriptions of the rituals should also be included, and candidates are encouraged to provide supplementary documentation, such as video or audio tapes, programs, flyers, etc.

PROCEDURE FOR RECOMMENDATIONS IN LIEU OF DEMOS ENDORSEMENT

When a candidate cannot participate in a Demos, he or she may provide two confidential letters of recommendation from other persons in lieu of Demos endorsement. These letters should be from persons familiar with the candidate's spiritual and personal life. They should contain the writer's candid assessment of the candidate's preparedness to serve as clergy and must include the writer's legal name, residential address, and phone number. The writers must be willing to be contacted by representatives of Hellenion to discuss the candidate and to verify the information in their letters. Recommendation letters should be placed in an envelope, the envelope sealed, and the author's legal signature placed across the seal. The letters may then be delivered either to the candidate, to be submitted with his or her portfolio, or mailed directly to the Director of Clergy Education at the following address: Director of Clergy Education, c/o Dennis Dutton, PO Box 18185, Washington, DC 20036 USA.

ARBITRATION IN CASE OF DISPUTE

Students who believe that their work has been unfairly evaluated may request that their case be heard by the Prutaneis. The evaluator must present a written explanation of his or her assessment of the student's work; the student must be given the opportunity to respond to this explanation and to make good any lacks identified by the Prutaneis. If the Prutaneis determines that the student's work is sufficient as it stands, they may request that the program guidelines be reevaluated in light of the case.

EVALUATING WRITTEN SOURCES

The article below is presented here to help students evaluate potential study material. This article appears with the kind permission of the author.

Scholarly Books and Lookalikes by Jonobie Ford <jdbf@kence.org>

A common problem in Neopaganism is that many people seem unclear on what constitutes a credible book. A "credible book" is one that makes believable and accurate statements about a particular field (often history, in Neopagan discussions). Typically, a credible book has the following features:

- *A bibliography that references works by other credible scholars (i.e., other people who are considered credible by the appropriate academic community).*
- *Quotes, citations or summations of other scholars that correctly convey the original writer's meaning, instead of merely quoting out of context.*
- *An implicit understanding of the idea that "exceptional claims require exceptional proof"; that is, any unusual claims are presented with significant support from other credible sources.*

- *Acceptance in the academic community; at a minimum, the writer has convinced other academics that the majority of the findings were achieved using methods appropriate to the discipline.*
- *A relatively recent publication date; while there are classics in every field, older books must be treated with extra caution and require specific checking with the academic community as to their relevance to the field today.*

Recognizing credible books requires that a reader be familiar enough with the subject matter to recognize outrageous claims and have some connection to an academic community that studies the field. People who have this knowledge and connection can usually quickly determine books that are not credible, merely by glancing through them.

The problem is, this "look" is easy to fake by writers outside of the field. Newcomers or dabblers often know very little about the field being studied and aren't connected with any academic community. So a "lookalike" book can be easily produced by starting with a theory that "sounds good" and then writing about it and adding footnotes, references, and a bibliography. These three components give a book the trappings of a scholarly work, but do not, by themselves, mean anything about the book's accuracy.

This becomes a problem when newcomers or dabblers begin discussing a claim from one of these lookalike books. In academically-minded lists and communities, the discussion quickly moves to a comparison of sources, often causing the discussion to become heated. Unfortunately, discussions of these two types of books at a high level (and their ability to support a particular claim) look as if each side is saying the same thing.

Consider:

- *Each side says their book has approval of others. In case of the lookalike book, this approval is from other dabblers and "lookalike" writers, instead of the academic community that studies that field. For example, while one might be able to find a great deal of support for a book titled *Aliens have landed and taken over the President!*, serious support for the book won't be found among active scholars in the fields of political science, medicine, or astronomy. Credible books receive peer approval from other members of the appropriate academic community, not only from dabblers or the general public.*

- *Each side says that their book has footnotes and references. In the case of the lookalike book, the references merely reference other lookalikes, and following the whole chain of references never puts the reader near a scholarly book. Unfortunately, it can take a significant amount of work to discover this fact and requires more time than most people want to invest. The credible book references other credible books or primary sources.*
- *Each side claims that their book is true, because it is well-footnoted and has peer approval. This typically means that it looks, to the reader of the lookalike book, as if each side is saying the same thing, but the other group is magically claiming victory.*

The other side isn't magically claiming victory, but it's not worth the time of every enthusiast in the field to explain in detail exactly why every lookalike book that supports a particular flawed theory is really a lookalike book and not a credible book. This is a many-headed hydra, too, because of the high number of lookalike books that repeat information from other lookalike books. And so, the readers of lookalike books may leave, often still convinced that they're right and that people are picking on them. This isn't quickly fixed -- the best we can do is to keep encouraging a culture of scholarship within our community.

An easy litmus test is to decide if a book is possibly credible as an academic source is to check where it's shelved in a bookstore. If it is filed under any of the "New Age" or "Spirituality" categories, chances are that any historical or scientific discussions in the book are seriously flawed. It's not that everything shelved under history or science is credible - one still needs to apply the standards above to check. However, it's usually the case that books in New Age or Spirituality sections are best kept for spiritual inspiration, not factual instruction. In the realms of facts, such books are best used as springboards for finding out what the facts are.

As an analogy, consider a person discussing the truth of the statement "Wiccans worship the Devil." There are several sources of information about Wicca -- Wiccans, scholars writing about Wicca, but who aren't Wiccan themselves, and Chick Tracks. Someone wanting to argue that Wiccans worship the Christian Devil could cite Chick Tracks as support for their belief.

Chick Tracks aren't completely misinformed. For example, they correctly attribute the pentagram as the religious symbol for Wiccans. But using Chick Tracks as a source of information means that unusual claims from that source should be treated with extreme caution, even if supported by other, similar, literature. To be believed, information from Chick Tracks needs to be corroborated with one or more of the other sources (Wiccans, or scholars who study Wiccans). One can possibly use Chick Tracks as a way to learn more about an area ("Chick Tracks say X is true; if I ask the Wiccans and scholars about that, do they agree?"), but they aren't useful for arguing that X is true.

Lookalike books are typically as factually accurate as Chick Tracks are -- it's not that they can't be right, but rather, to determine the accuracy of their statements, the statements have to be evaluated against credible sources. Evaluating them against other lookalike books does no more to bolster the original claim than using one Chick Track statement to support another Chick Track statement.

This is a serious issue. One of the problems with Paganism becoming mainstream is alarming number of people in the community who embrace flawed and sometimes laughable ideas about history or science -- ideas not limited to the myth of an ancient religion of the Great Goddess. To outsiders and newcomers to our religions, this has the effect of us appearing, at best, to be ignorant. The claim that "Pagans are usually better-read and better-educated than the average person," is a common one in our community. Let's not make a lie of this statement by reading and perpetuating ridiculous notions from poorly researched books. Learning and teaching others to recognize credible books from "lookalike" books is a good first step.

STUDY SKILLS AND RESEARCH PROCEDURES

As Hellenion's Clergy Education Program is a largely self-directed course of study, students need an unusual amount of self-discipline to carry through on the assignments. Strong study skills will make the process much easier. Here are some tips to help you make the most of your time.

DREW'S STUDY TIPS

- Establish a regular study routine. Let's face it: Burkert isn't light reading. If you have a lot of focus, you may be able to read him, pencil in hand, on a commuter train. But most people will need regular, uninterrupted quiet time to read and digest the material in this program. Make a date with yourself for study, if necessary.
- Create a good working environment. What do you need to settle down and work productively? Music, a clean house, a double-shot mocha? Whatever it is, do it.
- Read smart. Do you find it hard to get the most out of dense texts like *Greek Religion* or *The Gods of the Greeks*? Pick up a copy of the study-skills classic *How to Read a Book* by Mortimer Adler and Charles Van Doren. Their commonsense system has benefited generations of college freshman. Even old hands can pick up some good tips.

- Keep organized notes. A scholar is only as good as her best reference. "I read it somewhere" may be acceptable in casual discussion, but if you can't find the exact quote and page number, you can't use it in your essay. Wayne C. Booth's book *The Craft of Research* gives an excellent, time-tested system for keeping your research notes organized. There are also several computer programs that can help.
- Work with the program. The curriculum is set up to expose you to basic texts early on; the reading gets more specialized as you go on. Take your time in the early months to familiarize yourself with the basics, and it will prove much easier to read and understand the more focused texts later on.*
- Pace yourself. If you tend to procrastinate, use a date book and to-do list to set short-term deadlines for yourself. ("Sunday: Finish chapter 1 of *Greek Religion*. Tuesday: call interlibrary loan desk re: that obscure book I ordered three months ago.") See also, "Be realistic."
- Make backups. Every graduate student has heard the horror stories of dissertations lost to fire, flood, and earthquake. That's not counting run-of-the-mill computer foul-ups. Back up that portfolio.
- Lean on your peers for support. Join the Hellenion_ClergyEd mailing list or consider forming ad hoc study circles with other students.
- Ask the Director for help. If you have questions about the program or just need some moral support, I'm here. Don't be afraid that expressing doubts and fears will ruin your chances of being ordained. I'd be worried if you *didn't* have moments of doubt.
- Be realistic. This program is designed to take an *average* of two years to complete. There will be times when you get on a roll and plow through huge chunks of work. Then there's the rest of the time: weeks when you can't leave work until 11 p.m., stay up all night with a sick child, or have to entertain visiting in-laws. As you're scheduling your work, plan for these times as much as possible. The time frame for completing the program is deliberately open-ended to accommodate life's inevitable curve balls. And vacations. (Take them. That's an order!)
- Last but definitely not least: tend to your spiritual life. The period of clergy study is as much a time of spiritual formation as of intellectual progress. Intense exposure to the minds of our spiritual ancestors cannot help but change your ideas; intense exposure to the gods will change your life. Pray and make offerings to the gods, especially your patron or matron, on a regular basis—daily, if possible, or at least weekly. Ask for guidance, perseverance, and insight into your work. They do listen.

*A specific hint: Read the assigned material for Topic 1, make an outline for your essay, then set it aside. Finish the rest of the program, reread Burkert, and then write up your essay. No doubt your ideas about "the central concerns of Greek religion" will have changed after two years of reading, discussion, and thought.

APPENDIX

SPIRITUAL LITERACY: BASIC TERMS FOR CLERGY

This list is for your own use as a self-evaluation tool and is entirely optional; it need not be submitted with your portfolio.

This list is designed to help clergy prepare themselves for their work (1) by becoming familiar with some of the terminology used both in mainstream theology and in alternative spiritual communities and (2) by gaining research practice using reference materials specific to religious studies.

No one can be an expert on every topic, but ideally, clergy should at least have some mental associations with the individuals, movements, and concepts listed here. (What religion or culture is this associated with? What is its religious or spiritual significance?) This is especially important for anyone who hopes to include interfaith dialogue or public teaching as part of their clergy work. The candidate should also be familiar with the Hellenic terms appearing in the glossary of *Old Stones, New Temples*.

Many of these terms can be found in a standard unabridged dictionary. For some others, you may need to consult a religious encyclopedia or dictionary, do a Web search, or ask your local reference librarian for assistance. Here are a few sources that may prove helpful:

- Hinnells, John R. ed. Penguin Dictionary of Religions London: Penguin, 1997.
- Hornblower and Spawforth, eds. Oxford Classical Dictionary. 3rd ed. Oxford: OUP, 1996.
- K, Amber. Covencraft. St. Paul: Llewellyn, 1998.
- Telushkin, Joseph. Jewish Literacy. New York: William Morrow, 1991.

Abraham	Aesir	ahimsa	Akashic record	alchemy
Allah	Anabaptists	Anglican Communion	animism	Anthroposophy
Apostolic succession	Aramaic	ardaynes	Ásatrú	asceticism
Ashkenazim	aspecting	astrology	athame	atheism
Aura	awen	B'nai Noach	B.C.E.	Bach, Edward
Baha'ism	baptism	bar/bat mitzvah	Beltaine	Besom
Biodynamic farming	biofeedback	Blavatsky, H.P.	blót	bolline
Bomos	Bon	Book of Shadows	Brahman	bris/brith
Buddha	Burning Times	C.E.	Candomble	canon law
Cantor	Cathars	Celt	centering	chakras
channeling	chaos theory	Charge of the Goddess	Chasidism	chela
Chi	circumcision	cone of power	Conservative Judaism	cosmos
Coven	covenant	cowan	Creation spirituality	Crowley, Aleister
Culdees	daimon	Dalai Lama	Dee, John	Delphi
deosil	dharma	Dianetics	Dodona	dowsing
Druidism	duotheism	Eddas	Eightfold Path	Eightfold Year
elements	Emperor Julian	Enochian system	entropy	Eostar
Epictetus	Epicureanism	esbat	Essenes	eucharist
evocation	Faerie	familiar	feng shui	Fortune, Dion
Fox, Matthew	Freemasonry	frith	frum	Fundamentalism
futhark	Gardner, Gerald	garter	garth	gematria
gentile	Gimbutas paradigm	gnome	Gnosticism	godhi
Golden Dawn	gospel	grail	grounding	Guru
gythia	Haggadah	hajj	halakhah	Hallow
handfasting	harrow	havdalah	Heathen	Henotheism
hermetic	Hesychasm	hierophant	hieros gamos	Hinayana
homeopathy	HP/HPs	I Ching	Iamblichus	Icon
Ifa	imam	Imbolc	immanence	Indo-Europeans

invocation	Iolo Morgannwg	Jewish Renewal	Jung, Carl Gustav	justification by faith
Kabbalah	karma	kashrut	kindred	Kippah
klippot	Kotel	Kundalini	latifah	Law of Return
Law of Threefold Return	left-hand path	Liberation theology	lingham	Litha
Lughnassadh	Mabinogion	Mabon	Magen David	magic(k)
Mahabharata	Mahayana	mana	Mani	Mantis
mantra	Marcus Aurelius	matriarchy	mezuzah	miasma
Michael	mikvah	mitzvot	Mizraim	Mohammed
monism	monotheism	Moses	moshiach	Mudras
mysticism	mythos	Nam-myohorengy-kyo	Nanak	Nation of Islam
naturopathy	NDE	Neo- Paganism	New Age	Nichiren Daishonin
NLP	numen	numerology	occult	Ogham
oracle	Orishas	Orphism	Orthodox Judaism	Osho
Pagan	Pali	pantheism	Passover	Pastor
patriarchy	pendulum	pentacle	pentagram	Pentecost
Plato	Plotinus	polarity	polytheism	Priest
puja	Qur'an	rabbi	Rastafarians	Rebbe
Reconstructionist Judaism	Reform Judaism	right –hand path	rite of passage	Rosh Hashanah
Rosicrucianism	runes	sabbat	sacrament	Sacrifice
salamander	Samhain	sangha	Sanskrit	Santería
santero/a	Satanism	Scientology	scourge	Seelie
seidhr	Sephardim	sephiroth	Seth	Shabbat
shamanism	shema	Shi'i	Shinto	Siddur
sigil	Sikhism	skyclad	Smith, Joseph	smudge stick
Socrates	Sokka Gakkai	Solon	songlines	Spell
spiritualism	stang	stead	Steiner, Rudolf	Stoicism
Sufism	sumbel	Summerlands	Sun Dance	Sunna
sutra	sweat lodge	syph	syncretism	Taboo
Tain Bo Cuailnge	Taliesin	tallis/tallit	Talmud	Tanakh
Tantra	Tao	Tarot	tattwas	Tefillin
temenos	tetragrammaton	thaumaturgy	Theban alphabet	Theosophy
theurgy	tikkum olam	Torah	transcendence	Transubstantiation
trickster	trinity	troth	undine	Unitarian Universalism
unseelie	Valhalla	Valiente, Doreen	Vanir	Veda
veneration	Vestal Virgins	vision quest	völva	votive offering
Voudoun	Waldorf education	warlock	watchtowers	Wiccan Rede
widdershins	yarmulke	Yggdrasil	yin-yang	Yoga
Yom Kippur	yoni	Yoruba	Yule	Zen
zodiac	Zohar			

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